Chapter Seven: Ministry of the Circumcision

Now I [Paul] say that Jesus Christ [the Anointed] was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: — Romans 15:8

FIRST ADVENT MINISTRY

Appreciation of Isaiah’s Precept,³ recognition of the meaningful role Israel is to have in the divine purpose, and acceptance of the doctrine of two salvations, require a comprehensive rethinking of the First Advent ministry of John the Baptist and Jesus of Nazareth. Based on a belief in only one salvation Christendom’s portrayal of that ministry has been seriously limited. The Jews, on the other hand, not seeing through the sophistries of the Man of the Sin,⁴ and in their unbelief “in part,” reject the vital lessons of that ministry as spurious. The consequence of that rejection was graphically illustrated by Jesus using a parable about a rich man and a beggar.

Luke 16: 19 There was a certain rich man [Pharisees (vs. 14) — Israel], which was clothed in purple and fine linen, and fared sumptuously every day [rich in the covenant relationship with God]:
20 And there was a certain beggar named Lazarus [devout Gentiles, searching for truth but without a covenant], which was laid at his gate, full of sores [delusions],
21 And desiring to be fed with the crumbs [of divine truth] which fell from the rich man’s [Pharisees’] table: moreover the dogs⁵ [false teachers] came and licked his sores [supported his delusions].
22 And it came to pass [dispensational change, divine favor departs Israel, development of devout Gentiles as Abraham’s heavenly seed (Church) begins], that the beggar died [baptized into death], and was carried by the angels into Abraham’s bosom: the rich man also died, and was buried [Israel “died” as a nation (70 C.E.) and enters its Diaspora];
23 And in hell [the curses of Israel’s covenant arrangement] he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.
24 And he [the “richman” (vs. 19)] cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water [truth], and cool my tongue; for I am tormented in this flame [fire of purification (the Diaspora)].⁶
25 But Abraham said, Son [Israel], remember that thou in thy lifetime [when in God’s favor] receivest thy good things, and likewise Lazarus [devout Gentiles] evil things: but now [following the First Advent] he is comforted, and thou art tormented [Diaspora].
26 And beside all this, between us and you there is a great gulf fixed [a “gulf” of unbelief]: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.
27 Then he said, I pray thee therefore, father, that thou wouldst send him to my father’s house [focus has shifted from self to others]:
28 For I have five brethren [Leah, a type for Israel, had six sons]⁷; that he may testify unto them [all of Israel], lest they also come into this place of torment.
29 Abraham saith unto him, They have Moses and the prophets; let them hear them.
30 And he said, Nay, father Abraham: but if one rose from the dead, they will repent.
31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead [as of today, Israel still does not “hear” Jesus].

Such was the nature of Israel (rich man) and the Gentile world (beggar) at the First Advent. The time for a dispensational change had come, and Israel was in dire need of guidance.

1. Sinaitic, Vatican, Alexandrine, manuscripts omit (Tischendorf). See ASV, NASB, NIV.
2. christos, #5547G. See ANOINTED / … , page 21.
3. See ISAIAH’S PRECEPT (REMNANT), page 193.
5. Ps 21:16; Prov 26:11; Phil 3:2; 2 Pet 2:22; Rev 22:15.
7. Gen 30:20; 35:16-18. The use of siblings as figures for the Church and Israel, and the setting aside of the one with the right of the firstborn, is presented several times in scripture: Ishmael and Isaac, Esau and Jacob, Leah and Rachel, Manasseh and Ephraim, are examples. In that setting aside Israel is still a chosen nation, earthly firstborn, to be used by God for his purpose (Rom 9:15, 26-29).
Divine concern was for the development of both aspects of God’s priesthood, earthly as well as heavenly; consequently, the purpose was not to “save” the Jews, in the sense Christendom gives that word. The ministry of John and Jesus was not only to lay the foundation for the development of the Church, but also to fulfill Daniel’s 70th week prophecy.

**Daniel 9:**
25 … unto the Messiah the Prince shall be seven weeks, and threescore and two weeks [7+62=69 weeks of years]: … .
26 And after threescore and two weeks [in the 70th week] shall Messiah be cut off … .
27 And he [God (vss. 19,20)] shall confirm the covenant [of Israel (vs. 24)] with [the]9 many [Jews] for one week [70th week of years]: … .

**Matthew 15:**
24 But he [Jesus (vs. 21)] answered and said, I am not sent but unto the lost sheep of the house of Israel.

The 70th week ministry was to ensure a faithful Jewish Remnant, an elect earthly people that harken to God’s counsel and honor the promise their fathers made through Joshua.

**Joshua 24:**
22 And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, We are witnesses.
23 Now therefore put away, said he, the strange gods which are among you, and incline your heart [mind, spirit] unto the LORD God of Israel.
24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey [harken].
25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.
26 And Joshua wrote these words in the book of the law [torah] of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the LORD.
27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

Continuation of a Remnant of Faith made certain the nation’s survival while again in a “wilderness”—the time of the cursing of the “fig tree,” the time when its “house” was to be desolate.11

**Isaiah 1:**
9 Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.

As Zechariah prophesied, the “brand was plucked out of the fire.”12 The existence of God’s earthly chosen people today is direct testimony, there was, and is now, such faithful ones.

An understanding of the two salvations and Israel’s role in the divine purpose, taken to their sure conclusion, requires a paradigm shift in biblical interpretation. When Jesus’ words are read and studied, it must not be presupposed they are addressed only to the Church. An appreciation that a great part of the First Advent public message was for Jews, as Jews, is crucial to understanding many of the lessons Jesus set forth to the multitudes during his earthly ministry. The foreordained destiny of the faithful of Israel to makeup an earthly priesthood required the mission of John and Jesus to have been unlike anything suggested by the “scholars” of Christendom for so many centuries.

**A Consequential Sifting**

Though some of the populace responded positively to the 70th week ministry, the nation’s leaders were in violent opposition.

**Luke 7:**
29 And all the people that heard him [Jesus (vs. 22)], and13 even the publicans, justified God, being baptized [as Jews] with the baptism of John.
30 But the Pharisees and lawyers rejected the counsel of God [given by John the Baptist, Jesus, and their respective disciples] against themselves, being not baptized of him [of John (vs. 29)].
31 And the Lord [Jesus (vs. 22)] said, Whereunto then shall I liken the men [the Jews] of this generation? and to what are they like?
32 They are like unto children sitting in the marketplace, and calling one to another, and saying [in irony], We [Pharisees and lawyers (vs. 30)] have piped unto you [John and disciples], and ye have not danced; we have mourned to you, and ye have not wept.
33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.


Matthew 13: Parable of Wheat and Tares
30 Let both grow together until the harvest: and in the time of harvest [First Advent] I [God] will say to the reapers, Gather ye together first the tares [the unfaithful], and bind them in bundles [Scribes, Pharisees, etc.] to burn them [so as to purify]: but gather the wheat [the faithful] into my barn [divine grace].

Diaspora/Jacob’s Trouble
Jeremiah foretold of this future for an unfaithful Israel. It would partake of the fruit of its failure to follow divine counsel; however, by God’s mercy there was to be recovery, deliverance.

Jeremiah 30:
7 Alas! . . . it is even the time of Jacob’s trouble;18 but he [Jacob (Israel)] shall be saved out of it.
8 . . . 10 . . . fear [be thou not [in awe] of this time of trouble (vs. 7)].
O my servant Jacob . . . : for lo, [God] will save thee from afar, and thy seed from [out of] the land of their captivity [Diaspora]; and Jacob shall return, and shall be in rest . . .
11 For I am with thee . . . to save thee: though I make a full end of all nations15 whether I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished21 [cut off].

As John and Jesus experienced, God’s earthly chosen “servant” as a corporate entity was a rebellious and “stiffnecked” nation.23 Failing to harken to God, a time of trouble was going to be an inevitable outgrowth, a great day of trouble (a day many centuries long). God promised, however, “I will save thee from afar.”

God’s “Great Army”
Prophets foretold of a great negative force to be permitted by God to condition his people, a corrective trouble for Jacob.

Joel 1:
2 Hear this24 [hear of the “evil” that is to come (2:13)], ye old men [elders], and give ear, all ye inhabitants of the land. Hath this24 [“evil”] been in your days, or even in the days of your fathers?

15. gowy, #1471H, plural.
17. Heb 6:17. The Abrahamic Covenant was mediated by an oath. See page 213.
18. Dispensational theology asserts Jacob’s Trouble is a future crisis to be experienced by Israel in the promised land; however, Jeremiah declared Jacob (Israel) was to be saved out of the trouble “From afar,” saved “out of the land of their captivity.” The trouble is to occur while Jacob is “scattered!” Thus, for the returned Jew at this time in history, the trouble must be past. This does not preclude a future trouble for those Jews who individually have not returned.
19. yare’., #3372/3373H.
20. min., #4480H.
21. naqah., #5352H.
24. Feminine, singular. The Hebrew words for “cursing” (Deut 28:15) and “evil” (Joel 2:13; Deut 31:17,21,29) are feminine.
JOEL 1: (con’t)
3 Tell ye your children of it [the “evil”], and let your children tell their children, and their children another generation.
4 That which the palmerworm [Babylon] hath left hath devouring locusts; and that which the locust hath left hath the cankerworms of the Gentiles eaten; and that which the cankerworm hath left hath the caterpillar [Rome] eaten.
5 Awake! Time for God’s favor to depart has come (the “times of the Gentiles”).
6 For a nation [unfaithful Israelites] is come up upon my [God’s] land, strong, and without number; … and he [the “nation”] hath the SEED of a great lion.
7 He [Christendom—Man of the Sin (Church)] hath laid my [God’s] vine waste, and barked the fig tree: he hath made it [the fig tree (Israel)] clean bare, and cast it away; the branches thereof are made white.

AMOS 8:
2 And he [God (vs. 1)] said, Amos, what seest thou? And I said, A basket of summer fruit [the last of the year’s harvest]. Then said the LORD unto me, The end is come upon my people of Israel; I will not again pass by them any more.
3 … Behold, the days come, saith the LORD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD: For a nation [unfaithful Israelites] is come up and shall know their God.

EZEKIEL 7:
7 … 24 Wherefore I [God (vss. 2,5)] will bring the worst of the Gentile Nations of Present-Evil-Age (Babylon), a [leopard (Greece), and a “dreadful and terrible” beast (Rome/Christendom)].

Daniel’s vision also indicated the trouble for Israel was to be followed by deliverance.

Daniel 12:
1 And at that time [the Age-to-Come] shall Michael [glorified Jesus] stand up, the great prince which standeth for the children of thy [Daniel’s] people [Israel]; and there shall be a time of trouble [for those people, the Jews (Holocaust)], such as never was since there was a nation [of Israel] even to that same time: and at that time [Second Advent] thy [Daniel’s] people [Israel] shall be delivered …

Note the coincidence of three events in the Age-to-Come: Michael standing up, Israel’s unique time of trouble, and its deliverance.

JOEL 2:
25 And I [God] will restore to you [Israel] the years that the locust [Medo-Persia] hath eaten, the cankerworm [Greece], and the caterpillar [Rome], and the palmerworm [Babylon], my great army [great in number, the Gentile nations] which I sent among you [during the “times of the Gentiles”].

My (God’s) Great Army—Gentile Nations of Present-Evil-Age
26 And [afterwards] ye [Israel] shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wonderfully with you: and your people shall never be ashamed. 
JOEL 2: (CON'T)
27 And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else: and my people [Israel] shall never be ashamed.
28 And it shall come to pass afterward [after the blessing of Israel (vss. 25-27), that I [God] will pour out my spirit [the spirit of love] upon all flesh [all humankind]; and your [Israel's] sons and your daughters shall prophesy, your old men [elders] shall dream dreams, your young men shall see visions [as God's earthly priests and Levites they shall receive and deliver divine communications]:

God is to again dwell “in the midst of Israel.” As foretold, it is the “whole house,”39 faithful and unfaithful, that is saved “from afar.”40

EZEKIEL 39:
25 … ; Now will I [God] bring again the captivity of Jacob, and have mercy upon the whole house of Israel [faithful and unfaithful], and will be jealous for my holy name;
26 After that they [as a nation] have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid [of further divine correction],

AMOS 9:
14 And I [God] will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.
15 And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them.

This divine promise is not a nationalistic fantasy imagined by the prophets. The destiny they foretold is firmly founded on the covenants God made with Abraham and David many centuries earlier, covenants God swore oaths to keep.41

ENSURING A REMNANT OF FAITH
For Israel to survive the curses of its covenant it was necessary there be a Remnant of Faith.42 Isaiah made manifest should there no longer be faithful ones among the sons of Jacob they would cease to exist as a nation. Jews baptized into anointed Jesus, as Sons of God43 not Jacob, could not fulfill this need!

The First Advent ministry did involve preparing the “way” for a heavenly priesthood44; however, that development could only begin after Jesus’ death.45 Consequently, a major concern for him while on Earth was to strengthen the faith of Israel. A purpose that was not to convert, in the sense to become a “Christian,” nor was it to “save their souls”; rather, it was to ensure they as a nation maintained a proper relationship with their God. This Jesus did by exposing the people of Israel to their shortcomings with respect to their covenant and the sophistry of their leaders.

Just as it had been by John earlier, the message of Jesus for the Jews was an appeal for repentance, a cry of warning, because of the vital nature of the crisis.

LUKE 13:
6 He [Jesus] spake also this parable; A certain man [God] had a fig tree [Israel] planted in his vineyard [the Earth]; and he came and sought fruit [a righteous people] thereon, and found none.
7 Then said he unto the dresser of his vineyard [Jesus], Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?
8 And he [Jesus] answering said unto him [God], Lord, let it alone this year also, till I shall dig about it, and dung it:
9 And if it bear fruit [if Israel repents], well: and if not, then after that thou shalt cut it down [withdraw divine favor].

During his last journey to Jerusalem, Jesus used this vexing relationship of Israel with God to give a critical lesson for the Church concerning the need for constancy in prayer.

LUKE 18:
1 And he [Jesus] spake a parable unto them [his disciples] to this end, that men ought always to pray, and not to faint;
2 Saying, There was in a city a judge, which feared not God, neither regarded man:

41. Gen 22:16; Psa 89:3.
42. See ISAIAH’S PRECEPT . . . , page 193.
43. See SON(s) OF GOD/SON(s) OF ADAM, page 80.
44. Heb 10:20.
46. phobeo, #5399G.
Within this parable, Jesus set forth a graphic picture of Israel’s future if it remained unrepentant, a picture that demonstrated the urgency of his ministry. God’s favor would be removed, the nation would enter a condition of widowhood and experience great adversity (Jacob’s Trouble).49 Though it would continually seek for relief—even turning to the unjust, unbelieving, world—it would find little solace for a long time. As a consequence of the Zionist movement beginning in late 19th century C.E., the world grew weary of Israel’s cry and by an act of the United Nations in 1948 the nation was “avenged.” The Jews are now returning to their land! Even so, the question Jesus raised in his conclusion echoes down to this day. Shall there be faith in the land?

CURSING A FIG TREE

As foreseen by Ezekiel, at the First Advent the Shekinah had “gone up from the cherub … to the threshold of the house.”50 If Israel did not change its way, divine favor would soon depart. Its precarious state was dramatically illustrated when Jesus cursed a fig tree that had leaves but no fruit.

MATTHEW 21:
19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward forever51 unto the age. And presently the fig tree withered away [a representation of Israel in its Diaspora].

A GREAT TRIBULATION

Israel’s peril was echoed and re-echoed in Jesus’ entreating words as his earthly ministry came to its foreordained conclusion.

LATER IN THE TEMPLE

MATTHEW 23:
37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee [the “violent” take the Kingdom by force],52 how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!
38 Behold, your house is left unto you desolate.

With God’s favor and his overruling providence withdrawn, Israel was left to the dire consequences of the acts of its people. During his last week Jesus told his followers of a great tribulation that was to be Israel’s near future.
MATTHEW 24:
21 For then shall be great tribulation (fulfilled by the siege of the Roman army), such as was not (unlike any tribulation) since the beginning of the world (order) (God’s arrangement with Israel) to this time, no, nor ever shall be (another like it).
22 And except those days should be shortened, there should no flesh be saved: but for the elect (sake) (for the sake of the elect Jewish faithful) those days shall be shortened.

With these words Jesus applied Isaiah’s prophecies of Israel’s earlier desolation to its current peril.

ISAIAH 1:
7 Your country is desolate, your cities are burned with fire: your land, strangers (God’s “Great Army”) devour it in your presence, and it is desolate, as overthrown by strangers.
8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.
9 Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.

ISAIAH 28:
22 Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts a consumption, even determined upon the whole earth (land).

Even on the way to his crucifixion, Jesus did not mute his concern for God’s earthly chosen people.

LUKE 23:
27 And there followed him (Jesus) a great company of people, and of women, which also bewailed and lamented him.
28 But Jesus turning unto them (faithful Jews) said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.
29 For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.
30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.
31 For if they do these things in a green tree (Jesus), what shall be done in the dry (Israel)?

Failing national repentance the “fig tree” was sure to “wither away,” Israel’s house was sure to become “desolate.” Without God’s favor the nation would be as a destitute “widow.” As Hosea had forewarned:

Hosea 3:
4 … Israel shall abide many days without a king, and without a prince, and without a sacrifice … :

Beginning with the loss of its priesthood and Temple, Israel suffered centuries of persecution, culminating in the genocide of the Holocaust.

JOHN THE BAPTIST AND THE SHEPHERDS OF ISRAEL

At the First Advent Israel as a nation was at a critical juncture. If it continued in its “stiffnecked” ways the cursings of its covenant were sure to come. Malachi, speaking for God, foretold of this crisis centuries earlier.

Malachi 4:
4 Remember ye (Israel) the law (Torah) of Moses my servant, with which I (God) commanded unto him in Horeb for all Israel, with the statutes and judgments (the blessings and the cursings).
5 Behold, I (God) will send you (one like) Elijah the prophet (John the Baptist) before the coming of the great and dreadful day of the LORD (the curses of the Mosaic Covenant to come to an unrepentant Israel):
6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth (land) with a curse (Jacob’s Trouble). God, through the prophet, promised to send a Messenger to whom it was imperative Israel harken. He also promised the coming of another, one addressed as “Lord.”

53. kosmos, #2889G.
54. dia, #1223G (accusative). Some change the meaning of this text by rendering dia as “through.” Such rendering, however, though appropriate for the genitive, is not apt for the accusative.
56. See GOD’S “GREAT ARMY,” page 253.
57. ‘erets, #0776H.
58. See “STUMBLE” AND RESTORATION OF ISRAEL, page 191.
60. See MOSAIC COVENANT, page 215.
61. Torah, #8451/8452H.
63. In light of the recorded ascension of Elijah to heaven without mention of death (2 Kings 2:11), many Jews have anticipated his physical return as an aspect of the Messianic Age (John 1:19-28). Jesus identified John the Baptist as the fulfillment of Malachi’s prophecy because he came in the “spirit and power” of the prophet of old (Matt 11:14; 17:1-13; Mark 9:2-13; Luke 9:28-36).
64. See note 18, page 253.
The Hope—Gospel unto Abraham—Torah of The Adam—Light & Salvation—God's Rest

**MALACHI 3:**

1 Behold, I [God (2:17)] will send my messenger [John], and he shall prepare the way before me [God: and the Lord (Messiah (Jesus)), whom ye seek, shall suddenly come to his temple, even [God (2:17)] and the messenger of the covenant [John], whom [which] ye delight in: behold, he [God (Messiah)] shall come, saith the LORD of hosts.

God by John (messenger) and Jesus (Lord) “confirmed” the covenant that is Israel’s “delight,” fulfilling Daniel’s prophecy.67

**MESSANGER OF THE COVENANT**

Six months before the miraculous conception of Jesus, the angel Gabriel appeared to a Jewish priest named Zacharias. Though both the priest and his barren wife Elisabeth were “well stricken in years,” they were to have a child and were to name him John. Gabriel, in some detail, delineated the future work of that child and declared he would fulfill the prophecy of Malachi.68

**LUKE 1:**

17 And he [John] shall go before [in the presence of] him [God (vs. 16)] in the spirit and power of Elias [Elijah], to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just: to make ready a people prepared for the Lord.

So, John, as the Messenger of the Covenant,69 was well aware of the work for which he was anointed.70 He understood the national peril God’s chosen people faced and that his mission was to begin the fulfillment of God’s promise through Daniel to “confirm” Israel’s covenant, its blessings and its cursings.67

**MATTHEW 3:**

7 But when he [John] saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, whith whom hath ye warned to flee from the wrath [indignation] to come [Jacob’s Trouble]?72

8 Bring forth therefore fruits meet for repentance:

9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees:

Therefore every tree which bringeth forth not good fruit is hewn down, and cast into the fire [of purification (Jacob’s Trouble)].73

11 [John] indeed baptize you with water unto repentance: but [Jesus] that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with [in the] holy Ghost [spirit], and with fire [of purification]:

12 Whose fan [winnowing shovel] is in his hand, and he [Jesus] will throughly purge his [God’s] floor [Israel], and gather his wheat [faithful Jews] into the garner [barn]; but he will burn up the chaff [unfaithful Jews] with unquenchable fire [of purification (Diaspora)].73

John knew God’s anointed earthly priesthood was in crisis. False teachers sat in “Moses’ seat”76—not because God had so decreed, but because they had deceitfully taken it for themselves. As Jesus was later to affirm:

**LUKE 11:**

52 Woe unto you, lawyers! for ye [Israel’s evil shepherds] have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

As in the days of the prophets,77 evil shepherds were not caring for God’s earthly flock and, as recorded in the vivid metaphor of that earlier time, God was to respond forcefully.

**JEREMIAH 12:**

1 Righteous art thou, O LORD, when I plead with thee: yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?

2 Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou art near in their mouth, and far from their reins [they speak of God, but do not heed his guidance].

3 But thou, O LORD, knowest me: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter.

4 How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end.

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65. Hebrew preposition פ.  
66. Hebrew prefix ו.  
68. Luke 1:13f; Mal 4:4-6 (page 257).  
69. Mal 3:1 (see above).

70. Luke 1:15. It is recorded John was “filled with the holy spirit” from the womb. This condition, as used to describe the experience of those gathered on Pentecost, seems to indicate it was an anointing by God, anointing not by oil but by the spirit.

71. hagion pneuma, #1722G.  
72. See note 18, page 253.  
73. See THE DIVINE FIRE, page 155.  
74. en, #1722G.  
75. hagion pneuma, #’s 0040G, 4151G. No article in the Greek.  
77. Ezk 34:2-10.
EZEKIEL 34: 4 The diseased have ye [Israel's shepherds (vs. 2)] not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.

5 ... 10 Thus saith the Lord GOD; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

The “shepherds” of which Jeremiah and Ezekiel spoke were removed. The nation, however, did not learn from the experience. At the First Advent evil shepherds again oppressed the people. As before, Israel was being led away from its covenant relationship with the heavenly Father. As Malachi forewarned, Israel needed to harken to the Messenger of the Covenant. 78

MALACHI 4: 6 ... 10 Thus saith the Lord GOD; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

The “shepherds” of which Jeremiah and Ezekiel spoke were removed. The nation, however, did not learn from the experience. At the First Advent evil shepherds again oppressed the people. As before, Israel was being led away from its covenant relationship with the heavenly Father. As Malachi forewarned, Israel needed to harken to the Messenger of the Covenant. 78

Matthew 17: 9 ... 10 And they kept that saying with themselves, questioning one another what the rising from the dead should mean. 11 And they asked him, saying, Why say the scribes that Elias [Elijah] must first come?

12 And he answered and told them, Elias [Elijah] verily [they say Elijah] cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought? 13 But I say unto you, That Elias [Elijah] is come already, and they have done unto him whatsoever they listed, as it is written of him.

As he often found it necessary to do, Jesus corrected the traditional teachings of the scribes. 85 Having just told his disciples it was necessary for the “Son of man” to die and be resurrected, he asked them, “How is it that scripture foretells the suffering and death of the Anointed (Messiah)? Why is such necessary if Elijah’s work puts everything right first?” He then stated clearly, one like unto Elijah had indeed come. He came not to “restore all things” as taught by the scribes, but as stated by the prophet to “turn the heart of the fathers to the children, and the heart of the children to their fathers.” John the Baptist fulfilled Malachi’s prophecy and Israel had not harkened to the message, hearts remained unchanged; consequently, the curse of Israel’s covenant was soon to come upon the land.

Jesus of Nazareth and the Shepherds of Israel

The sorrowful state of Israel was dramatically revealed as Jesus began his ministry to “gather his [God’s] wheat.” 86

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78. Mal 3:1 (page 258).
79. erets, #0776H.
80. See note 18, page 253.
82. In Greek the combination de (#1161G) … men (#3506G) signifies contrast, “on the one hand … on the other hand,” “to be sure … but.” As shown by Jesus’ following remark, he was not agreeing with the statement by the scribes, but rather, he agreed it was true that was what they were saying.
84. kai, #2532G.
86. Matt 3:12 (page 258).
LUKE 4:5 And the devil [Satan], 87 taking him [Jesus] up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.
6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

Satan asserted “the kingdoms of the world” were “delivered” unto him—a dominion that included Israel. Jesus did not challenge his claim. In fact, during his ministry he confirmed Satan’s power over Israel by his explicit characterization of its leaders, its evil shepherds.

JOHN 8:44 Ye [scribes, et al. (vs. 3)] are of your father the devil [Satan] 87 …

SITTING IN MOSES’ SEAT
The leaders of Israel sat in “Moses’ seat,” not because God had so decreed, but because they had taken it for themselves. As Jesus declared to the multitudes that came to him:

MATTHEW 11:12 And from the days of John the Baptist until now [the First Advent] the kingdom of heaven[s] 88 [Israel] suffereth violence, and the violent take it by force.

MATTHEW 23:13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven[s] 88 against men [the Jews male and female]: for ye neither go in yourselves, neither suffer ye them [Jews of faith who hear his message] that are entering to go in.
14 … 15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell 93 [Gehenna] than yourselves.

As he often did, Jesus used a parable to illustrate his indictment of Israel’s shepherds.

MATTHEW 21:28 But what think ye [chief priests and elders (vs. 23)]? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.
29 He answered and said, I will not: but afterward he repented, and went.
30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.
31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you [Israel’s shepherds].
32 For John came unto you [like Elijah had done before] in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him [and became part of the faithful]; and ye, when ye had seen it, repented not afterward, that ye might believe him.

At that time the Kingdom of God consisted only of Israel. The anointed seed of David, was present, albeit “without the camp” 89; yet, God’s Kingdom was in the hands of those who, like their predecessors, “with force and with cruelty” did rule.90 Unlike the “24 Elders” of Revelation,91 these leaders were not willing to take off their crowns. As Jesus declared of them:

MATTHEW 12:34 O generation of vipers [offspring of the Serpent (Satan)], 92 how can ye [scribes and Pharisees (vs. 38)], being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

MATTHEW 23:1 … 15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell [Gehenna] than yourselves.
heir in order to maintain their corrupt authority.94 The Kingdom, indeed, suffered “violence” and was in a state of crisis.

SHEPHERDS TO BE REMOVED

Just as evil shepherds of the earlier time were ultimately removed, Jesus indicated in due time those of his day would be cast off. They would no longer prosper from the sacrifices of the people.

Matthew 13:
24 Another parable put he [Jesus] forth unto them [his disciples [vs. 10]], saying, The kingdom of heaven is likened unto a man [God] which sowed good seed in his field [his chosen nation Israel]:
25 But while men slept, his enemy [Satan] came and sowed tares [unfaithful] among the wheat [faithful], and went his way.
26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.
27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?
28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?
29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat [faithful] with them.
30 Let both grow together until the harvest [First Advent “harvest” of faithful Jews to ensure Israel’s survival during its Diaspora]95; and in the time of harvest I [God] will say to the reapers, Gather ye together first the tares [unfaithful], and bind them in bundles [Scribes, Pharisees, Sadducees, Essenes, etc.] to burn them [in the fire of purification (the Diaspora)]: but gather the wheat [Remnant of Faith] into my barn.

Mark 12:
1 And he [Jesus] began to speak unto them [chief priests, scribes, and elders]96 by parables. A certain man [God] planted a vineyard [Israel], and set an hedge about it [Torah of Moses], and digged a place for the winefat, and built a tower, and let it out to husbandmen [leaders of Israel], and went into a far country.
2 And at the season he sent to the husbandmen a servant [a prophet], that he might receive from the husbandmen of the fruit of the vineyard [a faithful people].
3 And they [Israel’s unfaithful leaders] caught him, and beat him, and sent him away empty.
4 And again he [God] sent unto them another servant [another prophet]; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.
5 And again he [God] sent another [prophet]; and him they killed, and many others; beating some, and killing some.
6 Having yet therefore one son [Jesus], his wellbeloved, he sent him also last unto them [the unfaithful], saying, They will reverence my son.
7 But those husbandmen [Israel’s unfaithful leaders] said among themselves, This is the heir [the seed of David]; come, let us kill him, and the inheritance shall be ours.
8 And they took him [“without the camp”],37 and killed him [which was soon to happen to Jesus], and cast him out of the vineyard.
9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen [unfaithful leaders of Israel], and will give the vineyard unto others [Jews of faith].

A CRITICAL TIME FOR ISRAEL

The dire circumstances of God’s earthly flock and the need for divine correction was of great concern to Jesus. A concern affirmed by Peter in his Temple sermon shortly after Pentecost.

Acts 3:
26 Unto you [Jews] first [before the cursing] God, having raised up98 [at the river Jordan] his Son99 [servant] Jesus, sent him to bless you, in turning away every one of you from his iniquities.

During his 3½ year ministry (last half of Daniel’s 70th week),100 just as the prophets and John before him, Jesus attempted to bring Israel to repentance—not unlike the mission of Jonah to Nineveh. Such repentance was the only way to forestall the cursings of the Mosaic Covenant.101 Unlike Nineveh, Israel did not repent.

Luke 11:
29 And when the people were gathered thick together, he [Jesus] began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas [Jonah] the prophet.
30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

95. Isa 1:9.
96. Mark 11:27.
97. See note 89, page 260.
98. anistemi, #3816G.
99. patri, #3816G.
100. Dan 9:27. See the “Stumble,” page 192.
LUKE 11: (CON’T)
31 … 32 The men of Nineve shall rise up in the judgment\textsuperscript{102} [day of judgment] with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas\textsuperscript{is} here.

Steadfast Jews of faith were critical for Israel’s survival from the “indignation to come,”\textsuperscript{103} Its future was dependent on the existence of such a Remnant (Isaiah’s Precept)\textsuperscript{104}—not New Creatures, but Jews faithful to their covenant with God. Perpetuation of such a Remnant was a vital concern to both John and Jesus.

MAN IN LINEN WITH AN INKHORN

Ezekiel was given a vision that foretold of the effort to ensure a Jewish Remnant of Faith.

EZEKIEL 9:
2 And, behold, six men [angels?] came from the way of the higher gate\textsuperscript{105} [heaven?], which lieth toward the north, and every man a slaughter weapon in his hand [God’s agents to bring covenant curses upon Israel]; and one man [an archangel] among them was clothed with linen [clothed as a High Priest on Day of Atonement],\textsuperscript{106} with a writer’s inkhorn by his side [Jesus at the First Advent]; and they went in, and stood beside the brazen altar.
3 And the glory of the God of Israel [Shekinah]\textsuperscript{107} was gone up from the cherub [Mercyseat], wherupon he [it] was, to the threshold of the house [God’s favor was set to depart Israel (First Advent)]. And he [God (vs. 4)] called to the man clothed with linen [Jesus], which had the writer’s inkhorn by his side;
4 And the LORD said unto him [Jesus], Go [First Advent] through the midst of the city, through the midst of Jerusalem [as the capital representing all Israel], and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof [“mark” a Remnant of Faith].
5 And to the others [those with “slaughter weapons”] he [God] said in mine [Ezekiel’s] hearing, Go ye after him [the man in linen (Jesus)] through the city [the nation], and smite: let not your eye spare, neither have ye pity [fulfilled with the use of the Roman army in 70 C.E.]:
6 Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary [the Temple with its priesthood of “evil shepherds”]. Then they began at the ancient men [elders] which were before the house.

The protection provided by the “marking” is reminiscent of that given Israel’s firstborn in Egypt. Paul noted the result of this marking by the man “clothed with linen.”

ROMANS 11:
2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias [Elijah]? how he maketh intercession to God against Israel, saying,
3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.
4 But what saith the answer of God unto him? I have reserved to myself seven thousand men [Jews (male and female) faithful to their covenant], who have not bowed the knee to the image of Baal.
5 Even so then at this present time [at the time of writing] also [as in the days of Elijah] there is a remnant [of faithful Jews] according to the election of grace [just as it has been since Mt. Sinai].

Because it sees only one “election of grace,” and that heavenly, Christendom asserts the “remnant” addressed here by Paul were those Jews “elected in Christ,”\textit{i.e.} a “Christian.”

Election is made in Christ. But no one is in Christ, except he is a believer. Therefore no one is elected in Christ, unless he is a believer. . . For the people, “which God foreknew” [Rom 11:2] . . . is the people, which believed, not that which followed after righteousness by the works of the law (Romans 9:31) [not the Jews]. This people God “hath not cast away.” For thus is to be understood the fifth verse [Rom 11:5], “there is a remnant according to the election of grace,” that is, they, only, are to be esteemed as the remnant of the people of God, who believe in Christ, as they alone are embraced in the election of grace, the children of the flesh, who followed after righteousness by the law, being excluded.—\textit{James Arminius (1602 C.E.)}\textsuperscript{108}

As Paul taught, however, “election in the Anointed” requires a

\textsuperscript{102} See \textit{Judgment . . . of Human Creation}, page 169.
\textsuperscript{103} Matt 3:7-12 (page 258).
\textsuperscript{104} See \textit{Isaiah’s Precept . . .}, page 193.
\textsuperscript{105} “higher gate”—governance of Heaven. In ancient communities “gate” was the venue for conducting civic affairs and resolving societal problems (Ruth 4:1-12; Dan 2:49; Amos 5:15).
\textsuperscript{106} Lev 16:4.
\textsuperscript{107} See \textit{Shekinah}, page 47.
\textsuperscript{108} *An Examination of a Treatise: Concerning the Order and Mode of Predestination, Part 2; The Works of James Arminius, Vol. 3, pages 439f.
baptism into death; thus, Jews so baptized die to the Torah of Moses. To God they are no longer Jews, but New Creatures. 109

**Galatians 3:**

28 There is neither Jew nor Greek ... : for ye are all one in Christ [anointed] Jesus.

Jews who are of the heavenly priesthood cannot be of a Jewish Remnant of Faith. Note the word “also” in verse 5 of Romans 11 (above). Just as the 7000 mentioned in verse 4 were faithful Jews, there being no baptism into death before Jesus, 111 the “remnant according to the election of grace” were also Jews, not New Creatures.

**Expulsion of Satan**

As part of his outreach to Israel as the Man in Linen, Jesus sent out seventy of his disciples, two by two 112 (the number seventy is closely associated with God’s earthly people). 113 The disciples returned rejoicing and gave a glowing report of their accomplishments. In response, Jesus asserted:

**Luke 10:**

18 I beheld Satan as lightning fall 114 from [Israel's] heaven.

The people’s ready acceptance of the message of the seventy revealed Satan’s dominion of Israel’s “heaven,” the second of three Heavens & Earth, 115 had been breached, his ecclesiastical control weakened. Daniel’s 70th week, the First Advent mission of John and Jesus, was being achieved. 116 A Remnant of Faith would ensure the continued existence of God’s earthly chosen people through its Diaspora, “the indignation to come.” 117

**The Glory of God (Shekinah)**

Removal of Israel’s favor was explicitly pictured in Ezekiel’s vision. Before the Man in Linen began his ministry, the Shekinah “glory” 118 left its resting place over the Mercyseat and went to the “threshold” (door) of the Temple in preparation to depart.

**Ezekiel 9:**

3 And the glory of the God of Israel [Shekinah] 118 was gone up from the cherub [Mercyseat], ... ;

3 And the glory of the Lord [Shekinah] went up from the midst of the city … .

Then men (angels?) with “slaughter weapons” began their work, the curses of the covenant 120 came upon the Israel of God.

As John before, Jesus understood the prophecies, and he did all he could during the last half of Daniel’s 70th week to return Jews to their covenant. National repentance not being achieved he “marked” faithful Jews (male and female), preparing them for the departure of divine favor (Shekinah) and “the indignation to come.” 111

**Ezekiel 11:**

23 And the glory of the Lord [Shekinah] went up from the midst of the city, and stood upon the mountain which is on the east side of the city.

23 And the glory of the Lord [Shekinah] went up from the midst of the city, and stood upon the mountain which is on the east side of the city.

**Ezekiel 43:**

2 And, behold, the glory of the God of Israel [Shekinah] came from the way of the east [from the mountain on the east (11:23)]; ... .

3 ... 4 And the glory of the Lord [Shekinah] came into the house by the way of the gate whose prospect is toward the east.

**Gate—Governance** 121

**East—Mountain—Kingdom** 122

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109. 2 Cor 5:17. See Paul’s Precept … ; page 76.
110. christos, #5547G.
111. Rom 6:3-5; 7:4.
113. Ex 1:5; 15:27; Num 11:16,24,25; 33:9; Deut 10:22; Ezek 8:11,12; Jer 25:11,12; Dan 9:2,24; Zech 1:12.
115. See 2nd Heavens and Earth … ; page 125.
118. See Shekinah, page 47.
120. See Cursing a Fig Tree, page 256.
121. See note 275, page 39.
122. See Mountain(s) / Hill(s), page 33.
“I WILL BE THEIR GOD”

The return of God’s glory (Shekinah) will bring about the fulfillment of God’s promise to Abraham.

**Genesis 17:**
8 And I [God] will give unto thee [Abraham], and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession [for an age] [Age-to-Come]; and I will be their [Abraham’s earthly seed, Israel] God.

**Leviticus 26:**
11 And [when Israel returns to its covenant relationship (vs. 3)] I [God] will set my tabernacle among you [Israel]: . . .
12 And I will walk among you, and will be your God, and ye shall be my people.

**Jeremiah 24:**
7 And [when divine favor returns (vs. 6)] I will give them [the Israelites] an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return . . .

**Jeremiah 32:**
12 And I will walk among you, and will be your God, and ye shall be my people.

**Ezekiel 11:**
19 And [in the Age-to-Come] I [God] will give them [Israelites (vs. 32)] out of all countries, whither I have driven them in mine anger [indignation], and in my fury [vexation], and in great wrath [displeasure]; and [in the Age-to-Come] I will bring them again unto this place, and I will cause them to dwell safely:

**Ezekiel 36:**
27 And I [God (vs. 23)] will put my spirit [of Rest] within you [Israel (vs. 22)], and cause you to walk in my statutes, and ye shall [freely] keep my judgments, and do them: and they shall be my people, and I will be your God.

**Ezekiel 37:**
23 Neither shall they [the people of Israel (vs. 21)] defile themselves any more with their idols [the creature created religious/political systems], nor with their detestable things, nor with any of their transgressions: but I [God (vs. 21)] will save them out of all their dwellingplaces [gather them from the “four winds”], wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

24 . . . 27 My tabernacle also shall be with them: yea, [in the Age-to-Come] I will be their God, and they shall be my people.

**Zechariah 8:**
7 Thus saith the LORD of hosts; Behold, I will save my people [Israel (vs. 3)] from the east country, and from the west country; 8 And I will bring them, and they shall dwell in the midst of Jerusalem: and [in the Age-to-Come] they shall be my people, and I will be their God, in truth and in righteousness.

**Zechariah 13:**
9 . . . they [the Jews (vs. 1)] shall call on my [God’s] name [in the Second Advent], and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.

**RebuKe of Satan**

Just as required in the development of the Church, the First Advent work to “mark” a Jewish Remnant of Faith—work to ensure the survival of God’s earthly chosen nation—involved direct intervention with Satan. An intervention that was foreseen by the prophet Zechariah in vision.

**Zechariah 3:**
1 And he [an angel] shewed me [Zechariah] Joshua the high priest standing before the [Angel of the LORD] [Michael (Jesus)], and Satan standing at his right hand to resist him.
2 And the LORD [as represented by Angel-of-the-LORD (vs. 1)] said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem [Israel] rebuke thee: is not this a brand plucked out of the fire?

Jude cited this prophetic vision and provided needed insight.

**Jude 1:**
9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses [Body of Moses—Israel], durst not bring against him a railing accusation, but said, The Lord rebuke thee.

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123. ˚o'adam, #5769H.
124. ˚aph, #0637/0638/0639H.
125. chemah, #2534H.
126. qetseph, #7110H.
127. Hebrew prefix waw.
128. Many Hebrew manuscripts and the LXX have “them.” See NASB, RSV, NIV.
130. See Angel-of-the-LORD, page 83.
131. Biblical writers often used Jerusalem to mean the nation like today’s news media use Washington, London, Paris, Moscow, Beijing, etc.
Jude identified Angel-of-the-LORD as Michael, the archangel. Both names, or titles, belong to Jesus. Also, he coupled “Joshua the High Priest” with the “Body of Moses”—a metaphor for Israel. Just as the Church by baptism into the Anointed, 132 became the “Body” of Jesus anointed; 133 so Israel, when baptized into Moses at the Red Sea, 134 became the “Body” of Moses anointed.

In accord with prophecy and vision Jesus during his First Advent could only “rebuke” Satan. Just as David was restrained in his interaction with Saul, God’s anointed, 135 Jesus who had entered God’s Rest (Restrainment of Self, Liberty for Others), could do little more than call for a divine rebuke because Lucifer (Satan) was anointed by God as the “Cherub that covereth,” “the god of this world.” 136 As the Man in Linen Jesus “contended” with Satan over God’s chosen earthly priesthood and by completing the work of John, the Messenger of the Covenant, he ensured there were Jews (male and female) faithful to their covenant. 137 Israel (Jerusalem) was a “brand plucked out of the fire.” 138

A “WAR IN HEAVEN”

John the apostle was also given a vision of this confrontation between Jesus and Satan. He likened it to a “war in heaven.” 139

REVELATION 12:
1 And there appeared a great wonder in heaven: and There was a woman dressed in purple and scarlet, and decked with gold and precious stones and pearls, holding a sun in her hand, and the moon under her foot; and on her head was a crown of twelve stars.

The woman pictured the Kingdom of God, which at the First Advent was embodied in Israel, the “wife” of God. 140 When Jesus went to be baptized, the “woman” was “in expectation”—she was expecting the coming of the Anointed.

LUKE 3: 15 And as the people [of Israel] were in expectation, and all men mused in their hearts of John the Baptist, whether he were the Christ (Anointed), or not; Micah had foretold of the aftermath to this “expectation.”

9 Now why dost thou [Israel (vs. 8)] cry out aloud? Is there no king in thee? Is thy counsellor perished? for [birth] pangs have taken thee as a woman in travail.

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now after giving birth to the Anointed, 141 thou shalt go forth out of the city [under the curses of the Mosaic Covenant], and thou shalt dwell in the field [having been scattered to the four winds], 142 and thou shalt go even to Babylon 143 [the Harlot]; there [while in the “field”] shalt thou be delivered [Second Advent]; 144 there [in that deliverance] the LORD shall redeem thee from the hand of thine enemies [the SIN and the DEATH]. 145

As John’s vision continued he saw an exceptional confrontation involving “a great red dragon” and “STARS of the heaven”:

REVELATION 12: 3 And there appeared another wonder in heaven: and behold a great red dragon [Satan (vs. 9)] … . 4 And his tail drew the third part of the stars [faithful shepherds] of heaven, and did cast them to the earth: … .

The “dragon” is identified (vs. 9) as “that old serpent, called the Devil, and Satan.” The “STARS” represented the shepherds of Israel, particularly those in control of Israel’s heaven, the religious (spiritual) activities of the nation, 146 the 2nd Heavens & Earth of Peter’s insightful prophecy. 147

By the First Advent Satan had corrupted a significant portion of that leadership. They were a “generation of vipers” 148 having been fathered by that “old serpent.” 149 As a result, the “STARS” who remained faithful to God were given little voice in the spiritual affairs of the nation. They were cast out of its heaven.

JOHN 12: 42 Nevertheless among the chief rulers also many believed on him [Jesus]; but because of the Pharisees they did not confess him; lest they should be put out of the synagogue:

43 For they loved the praise of men more than the praise of God.
The “stars” not cast “to the earth,” Israel’s remaining hierarchy, were the wicked husbandman, the evil shepherds, those who had taken the kingdom by force.152 Jude, in describing some false teachers at work against the Church, called them “wandering stars” (Churchs). Such were the “stars” left in Israel’s heaven.

**Jude 1:**
13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever 153 [an age].

As John’s vision continued, he saw . . . :

**Revelation 12:**
4 . . . and the dragon stood before the woman [Israel (God’s Wife)] 154 which was ready to be delivered, for to devour her child [Jesus, who was to be The Anointed] as soon as it was born.

5 And she brought forth a man child [Jesus], who was to rule all nations [in the Age-to-Come with a rod of iron] 155 [shepherd’s staff]; and her child was caught up unto God [at the Jordan], 156 and to his throne [after Calvary].

6 And the woman [Israel] fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand and two hundred and threescore days [1260 years].

In addition to the wilderness temptations, 159 Satan’s efforts to “devour” the man-child included Herod’s command to slay all babes two years old and under. 160

As foretold by Isaiah the birth of the “man-child,” unlike the natural birth process, was to precede the “travail.”

**Isaiah 66:**
7 Before she [Jerusalem (vs. 10,20)—Israel] travailed [Diaspora (70 C.E.)], she brought forth [Messiah (30 C.E.)]; before her pain [Jacob’s Trouble] came, she was delivered of a man child [Anointed].

Israel’s “travail” followed Jesus’ ministry and the “marking” of the faithful; thus, birth came first, followed by the “marking,” then afterwards the “travail” by those with “slaughter weapons”—the birth of the “man-child” preceded Jacob’s Trouble. 161

At Jordan, with his baptism, 162 Jesus was “caught up unto God” 163 and as the seed of David he was anointed as antitypical Melchizedek, king and priest. 164 The confrontation was then immediately initiated with Satan’s wilderness temptations. 165 Subsequently with his earthly ministry, Jesus and his angels (the disciples, the seventy) warred against Satan and his angels (the corrupted leaders of Israel), the remaining two parts of the “stars”). 166

**Revelation 12:**
7 And there was war in heaven: Michael 167 [Jesus] and his angels [disciples] fought against the dragon; and the dragon [Satan (vs. 9)] fought and his angels [Israel’s corrupt leaders], 8 And [Satan] 168 prevailed not; neither was their place found any more in heaven [Israel’s religious order].

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him [Levitical Order, 2nd Heavens & Earth, removed in 70 C.E.]. 169

This, then, was the import of Jesus’ words recorded by Luke:

**Luke 10:**
18 I beheld Satan as lightning fall from [Israel’s] heaven.

By the ministry of John, Jesus, and their disciples, by the truth they spoke, Satan’s ecclesiastical control was broken and he was cast out of Israel’s heaven.

**John 12:**
31 Now [First Advent] is the judgment of this world 170 [order] [Israel’s hierarchical order]: now shall the prince of this world 170 [order] [Satan] be cast out [from Israel’s heaven].

A short time following the decisive ministry of the seventy, Jesus was challenged concerning his casting out of demons. His response explained the fall of Satan from Israel’s heaven.

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153. aion, #0165G.
154. Isa 54:4-7; Ezk 16:8-14.
155. 2 Sam 7:14 FF; Rev 19:15.
163. 2 Cor 12:2,4.
164. See note 91, page 26; and, JESUS, THE SEED . . ., page 96.
168. The Greek verb rendered “prevailed” is singular while the pronoun rendered “their” is plural.
169. See 2ND HEAVENS AND EARTH . . ., page 125.
170. kosmos, #2889G.
LECHEK 11:
20 But if I with the finger of God cast out devils [demons] [fallen angels], no doubt the kingdom of God is come upon you. 21 When a strong man [Satan] armed keepeth his palace, his goods [his influence in Israel] are in peace: 22 But when [First Advent] a stronger than he shall come upon him, and overcome him, he [the stronger (Jesus)] taketh from him [the “strong man” (Satan)] all his armour wherein he trusted [his great deceptions], 172 and divideth his spoils [“marks” a Remnant of Faith].

Thus, as foretold, the ministry of Daniel’s 70th week overcame Satan’s prior work in Israel and ensured national survival.

MATTHEW 3:
12 Whose [God’s (vs. 9)] fan [winnowing shovel] is in his hand [hand of one mightier than John (vs. 11)], and he [Jesus] will thoroughly [thoroughly] purge his [God’s (vs. 9)] floor [Israel], and gather his [God’s] wheat [faithful Jews] into the garner [divine grace]; but he will burn up the chaff [the unfaithful] with unquenchable fire [of purification (Diaspora)].

Teachings that were as no man had ever taught173 “divideth his [Satan’s] spoils” by exposing the deceptions and false teachings.

MATTHEW 7:
28 … the people [the Jews] were astonished at his doctrine: 29 For he [Jesus] taught them as one having authority, and not as the scribes.

John, the Messenger of the Covenant, and Jesus, the Man in Linen, returned Jews who had lost their way to their covenant relationship with God.174 Though they opened up the divine purpose as set forth in God’s Word, the “wandering stars” did not harden. Jesus foretold the consequence of that failure.

MATTHEW 21:
43 Therefore say I [Jesus] unto you [chief priests and elders (vs. 23, 45)], The kingdom of God [the earthly Kingdom] shall be taken from you [fulfilled 70 c.e.], and given [at the Second Advent] to a nation [people] [the Jews of faith]176 bringing forth the fruits thereof [the fruits of righteousness].

Following destruction of the Temple, the Sanhedrin was abolished, the priesthood with its scribes ceased to exist, the Sadducean party disappeared. The corrupt leaders, the evil shepherds, the angels of Satan, were “cast out” of Israel’s ecclesiastical hierarchy, no longer able to mislead God’s people.

The ones to whom God will give his earthly Kingdom are those of the “good ground,” the penitent publicans and harlots—the Lazarus class.178

As foretold, however, because of national unfaithfulness God’s earthly chosen people, faithful with the unfaithful, were to know the national loss of favor for a time, times, and half a time.179

REVELATION 12:
13 And when the dragon [Satan] saw that he was cast unto the earth, he persecuted the woman [Israel, God’s wife]180 which brought forth the man child [Messiah].
14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where [the Diaspora] she is nourished for a time, and times, and half a time [1+2+½=3½ times (1260 years)], 179 from the face of the serpent. 15 … 17 And the dragon [Satan (vs. 9)] was wroth with the woman [Israel], and went to make war with the remnant of her seed [Jews of faith], which keep the commandments [precepts] of God [the Torah of Moses], and have the testimony182 [witness] of Jesus [Joshua] Christ.184

The phrase “witness of Joshua” alludes to the stone witness set up by Joshua as a testimony that the people of Israel had pledged to serve God and not the gods of Egypt or of the Amorites.
**The Hope—Gospel unto Abraham—Torah of The Adam—Light & Salvation—God’s Rest**

**John** recorded a direct statement that those sealed were of the “children of Israel” (vs. 4). Though some attempt to apply this to the Church, the sealing of the New Creation (Head and Body) being of God, not angels, precludes such an interpretation.¹⁹¹

**Joshua 24:**

22 And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, We are witnesses.

23 ... 27 ... this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.¹⁸⁵

**TWO SEALINGS AND A MULTITUDE GREAT**

A sequence of visions given the apostle John give additional insight into the prophetic visions of a *Messenger of the Covenant* and a *Man in Linen with an Inkbhorn*,¹⁸⁶ and the parables *Wheat and Chaff* and *Wheat and Tares*.¹⁸⁷

**THE SEALINGS**

After hearing messages for seven churches and “in the spirit” seeing a heavenly throne and the opening of a book sealed with seven seals, John saw four angels—whether in a continuum or at a discrete time is not evident.

**Revelation 7:**

1 And after these things [previous visions] I [John] saw four angels standing on the four corners of the earth¹⁸⁸ [land], holding the four winds of the earth¹⁸⁸ [land], that the wind should not blow on the earth¹⁸⁸ [land], nor on the sea, nor on any tree. 2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth¹⁸⁸ [land] [Israel] and the sea [fallen humanity], 3 Saying, Hurt not the earth¹⁸⁸ [land], neither the sea, nor the trees [trees for spiritual food, healing],¹⁸⁹ till we [angels] have sealed¹⁹⁰ the servants of our God [faithful of Israel (vs. 4)] in their foreheads. 4 And I heard the number of them which were sealed¹⁹⁰ [before the “hurt” (Diaspora)]: and there were sealed¹⁹⁰ an hundred and forty and four thousand of all the tribes of the children of Israel.¹⁹¹

185. See page 252.
186. Ezek 9:2 (page 262); Mal 3:1 (page 258).
188. Ge #1093G.
189. Gen 5:2; Ezek 47:12; see TREES, page 138.
190. sphragizo, #4972G.
191. See note 25, page 5.
192. aionios, #0166G.
193. christos, #5547G.
194. Capitalization not inspired.
196. “Multitude Great” follows Greek order and used to contrast with an unfortunate common construct.
197. The word “man” was supplied.
198. An act of a free-will cannot be foreknown even by God. See GOD AND THE FUTURE, page 181.
199. ek, #1537G.

The Church’s sealing is singular and coincides with anointing—a personal process started at Pentecost and continues to this day. The sealing of the “144,000,” on the other hand, was not by God, but his angels (messengers).¹⁹⁵ It was communal and preceded the land’s “hurt.”¹⁹¹ It involved a *Remnant of Faith* to ensure national survival during the Diaspora (Jacob’s Trouble).

144,000 sealed before Diaspora—children of Israel

A MULTITUDE GREAT¹⁹⁶

The vision that followed the sealing of the “144,000” declared there was a *multitude great* serving “before the throne.”

**Revelation 7:**

9 After this [vision] I [John] beheld [another], and lo, a great multitude [multitude great]¹⁹⁶ [great in character, not number], which no man¹⁹⁷ [none] [including God] could number,¹⁹⁸ [out of] 199 all nations, … [Israel gathered from Diaspora,]¹⁹⁰ stood before the throne [of judgment],¹⁹¹ and before the Lamb [the Anointed],¹⁹² clothed with white robes [spirits made perfect],¹⁹³ and palms in their hands [freely serving God as his earthly priesthood & antitypical Levites];
MULTITUDE GREAT BEFORE THE THRONE

GOD’S EARTHLY PRIESTHOOD

These [the faithful and repentant unfailing of Israel] are they which came out of [the] great tribulation 204 [cursings of Israel’s covenant (Jacob’s Trouble, Diaspora), and have washed their robes, 205 and made them white in the blood 206 of the Lamb [and who sing not only the Song of Moses, but the Song of the Lamb].

15 Therefore are they before the throne of God [as God’s earthly chosen people], and serve 208 him day and night in his temple [as earthly priests and Levites] 209; and he [God] that sitteth on the throne shall dwell among them [as promised] 210.

16 [As prophesied] 211 They shall hunger no more, neither thirst any more [for the truth of God]; neither shall the sun light on them, nor any heat [no more “drought” (water—truth)], 212.

17 For the Lamb which is in the midst of the throne shall [with truth] feed them [Jews first, then all humankind], 213 and shall lead them unto living fountains of waters 214 [truth]: and God shall wipe away all tears from their eyes.

MULTITUDE GREAT—ISRAEL IN THE AGE-TO-COME

Again, the New Creation is here precluded since they are to sit upon thrones, not stand before them. 215 The vision characterized the time foretold by the prophets, the Age-to-Come, when this Multitude Great (great in character) 205 of earthly chosen people is to serve God and his creation in his future Kingdom.

EARTHY PRIESTS AND LEVITES

As Isaiah prophesied, this Multitude Great is to be God’s earthly servants, his antitypical Priests and Levites.

204. The Greek is emphatic with two definite articles, “the tribulation the great.” A number of “great tribulations” are cited in the Bible—Neh 9:37; Matt 24:21; Acts 7:11; Rev 2:22. Also Jer 30:5-7; Dan 12:1; Luke 21:23; (1 Maccabees 9:27).

205. Metaphor for perfecting of character. 1 John 4:17,18 (“love made perfect”).

206. The “blood of the Lamb” prepared a High Priest that could release God’s creation from its bondage to SIN (Heb 4:14-16). See BLOOD, page 207.

207. See AN EARTHLY PEOPLE, TWO SONGS, page 200.

208. latreuo, #3006G. God’s earthly anointed people will serve him and his creation in love as pictured in the Parable of Sheep and Goats (Matt 25:31-46).

209. Isa 66:21 (this page).

210. Festal gathering at Mt. Zion: Ex 29:45-46; Ezek 43:7; Zech 2:10; 2 Cor 12:2-4; Rev 14:1; Heb 12:22-24 (“general assembly” = “festal gathering”).

211. Isa 49:10 (this page).

212. Water—Truth. See WATER (RAIN …), page 158.
“four winds” of John’s vision corresponded to the “four winds” Ezekiel foresaw in a valley filled with dry bones. The regeneration of those bones depicts Israel’s resurrection as a nation following its national death under its covenant curses. A recovery fulfilled in the Second Advent when the “wind” is told to blow.

**Ezekiel 37:**

4 Again he [God] said unto me [Ezekiel], ... O ye dry bones [Israel in Diaspora, having little of God’s truth (water)], hear the word of the LORD.  
5 Thus saith the Lord GOD unto these bones; Behold, I will cause breath221 [spirit] to enter into you, and ye shall live:  
6 ... 7 So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone [Israel’s national revival].  
8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath221 in them.  
9 Then said he unto me, Prophesy unto the wind,221 prophesy, son of man, and say to the wind,221 Thus saith the Lord GOD; Come from the four winds221 [the four winds of John’s vision],222 O breath,221 and breathe upon these slain, that they may live.  
10 So I [Ezekiel] prophesied as he [God] commanded me, and the breath221 [spirit] came into them, and they lived, and stood up upon their feet, an exceeding great army223 [an army exceeding great in character].

11 Then he said unto me, Son of man, these bones are the whole house of Israel [faithful and unfaithful, all twelve tribes]. ... This “exceeding great army”223 is God’s antitypical earthy priests (faithful Jews) and Levites (repentant unfaithful Jews) and is not to be confused with God’s “great army” foretold by Joel.224

“Great Army” — Gentile Nations in Present-Evil-Age  
“Exceeding Great Army” — Israel in the Age-to-Come

**GATHERING THE ELECT FROM THE FOUR WINDS**

Before the “breath” is to be “breathed” upon the “bones” of the earthly elect people there must first be a regathering. Early in the relationship God, through Jacob, spoke of this need.

**Genesis 49:**

10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come225 [he come to whom it belongs]; and unto him [Judah’s seed in the Age-to-Come] shall the gathering of the people be [“gathering” of Israel first, then all humankind to the “narrow way” unto life].227

**The Scattering**

That God promised a gathering indicated there first had to be a scattering. Prophets warned of this time and again.

**Deuteronomy 30:**

1 And it shall come to pass, when all these things are come upon thee [Israel], the blessing [of Sinai] and the curse [of the covenant], which I have set before thee, and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee [the Diaspora],  
2 And [thou] Israel shalt return unto the LORD thy God, and shalt obey226 [harken to] his voice ... ;  
3 That then the LORD thy God will ... gather thee [Israel] from all the nations, whither the LORD thy God hath scattered thee.  
4 If any of thine be driven out unto the outmost parts of heaven [involved in spurious spiritual teachings], from thence will the LORD thy God gather thee, and from thence will he fetch thee:  
5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

**Isaiah 43:**

1 ... , O Israel, Fear226 [Be] not [in awe] [of your circumstance]; for I [the LORD] have redeemed thee, ... ; thou art mine.  
2 ... 5 Fear226 [Be] not [in awe]; for I am with thee; I will bring thy seed from the east, and gather thee from the west;  
6 I [the LORD] will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

**Ezekiel 5:**

12 A third part of thee [Israel] shall die with the pestilence, and with famine [of God’s truth] shall they be consumed in the midst of thee: and a third part shall fall by the sword [“tradition of men”]229 round about thee; and I will scatter a third part [faithful with unfaithful] into all the winds [the four winds] ...
6 And then [after the Diaspora] shall appear the sign of the Son of man in heaven [Israel taking possession of the land (Shiloh comes)]231; and then shall all the tribes of the earth [all Israel] mourn [because of the regathering and “cleansing”231], and they shall see the Son of man [not physically, but perceive spiritually, as a divine being] coming in the clouds of heaven with power and great glory [Second Advent].253

31 And he shall send his [God’s]234 angels [messengers] with a great sound of a [Jubilee] trumpet,235 and they shall gather together his [God’s earthly] elect [Israel] from the four winds, from one end of [ecclesiastical] heaven[s]236 to the other [from the Diaspora].

32 Now learn a parable of the fig tree [a figure for Israel].237 When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

“COME OUT OF HER MY PEOPLE”

Several prophets, when speaking of the regathering of God’s earthly elect, gave name to the venue of their Diaspora.

ISAIAH 48:
20 Go ye [God’s earthly chosen people (vs. 12)] forth of Babylon [the Great (the world’s political/religious systems of dominion)]238 and flee ye from the Chaldeans [Greek advocates of worldly philosophies], with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The LORD hath redeemed his servant Jacob [Israel].

JEREMIAH 51:
5 For Israel hath not been forsaken, nor Judah of his God, of the LORD of hosts; though their land was filled with sin against the Holy One of Israel.

6 Flee out of the midst of Babylon [the Great (the world’s political/religious systems of dominion)]238 and deliver every man his soul: be not cut off in her [Babylon’s] iniquity; for this is the time of the LORD’S vengeance; he will render unto her a recompence.

7 … 45 My people [Israel], go ye out of the midst of her [Babylon the Great], and deliver ye every man his soul from the fierce anger239 [indignation] of the LORD.

MICAH 4:
10 … for now shalt thou [daughter of Zion] go forth out of the city [Jerusalem—Israel], and thou shalt dwell in the field [Diaspora], and thou shalt go even to Babylon [the Great (70 C.E.)]; there [in the “field” shall thou be delivered to the “land”]; there [in the “land”] the LORD shall redeem thee from the hand of thine enemies [SIN and DEATH].

ZECARIAH 2:
6 Ho, ho, come forth, and flee from the land of the north [Babylon the Great],230 saith the LORD: for I have spread you [the people of Israel] abroad as the four winds of the heaven, saith the LORD.

Jesus, knowing these prophecies of God’s marvelous promise to Israel, also spoke of the regathering.

MATTHEW 24:
30 And then shall appear the sign of the Son of man in heaven [Israel taking possession of the land (Shiloh comes)]231; and then shall all the tribes of the earth [all Israel] mourn [because of the regathering and “cleansing”231], and they shall see the Son of man [not physically, but perceive spiritually, as a divine being] coming in the clouds of heaven with power and great glory [Second Advent].253

31 And he shall send his [God’s]234 angels [messengers] with a great sound of a [Jubilee] trumpet,235 and they shall gather together his [God’s earthly] elect [Israel] from the four winds, from one end of [ecclesiastical] heaven[s]236 to the other [from the Diaspora].

32 Now learn a parable of the fig tree [a figure for Israel].237 When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

Revelation 18:
2 And he [an angel from heaven (vs. 1)] cried mightily with a strong voice, saying, Babylon the great [the world’s political/religious systems] is fallen, is fallen240 [domination exercised in the world is corrupt, like a “fallen woman”], and is become the habitation of devils241 [demons], fallen angels, and the hold242 [guardian] of every foul spirit, and a cage242 [guardian] of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice from heaven, saying, Come out of her [Babylon the Great (vs. 2)], my people [Israel], that ye be not partakers of her sins, and that ye receive not of her plagues [when God goes forth].244
This call for the people of Israel to come out of their comfortable environs in the corrupt, egocentric, world and return to their homeland no doubt had the beginnings of fulfillment with the Zionist movement of the late 1800's. A divine call that resulted in the reestablishment of the nation in 1948!

**Zechariah's "Day of the Lord"**

Another vision given the prophet Zechariah provided a vivid overview of the sifting of an unrepentant Israel; however, as in many such visions, it concluded with a glorious picture of a coming Day of the LORD, God's future earthly kingdom.

**Zechariah 9:**

16 And the LORD their God shall save them [Judah and Ephraim (vs. 13)] in that day as the flock of his people [all twelve tribes]: for ["in that day" (Age-to-Come)] they shall be as the [precious] stones of a crown, lifted up as an ensign upon his land.

Ezekiel also used this metaphor and identified the shepherd.

**Ezekiel 34:**

23 And I [God] will set up one shepherd over them [flock of Israel], and he shall feed them, even my servant David [seed of David (Jesus)];[246] he shall feed them, and he shall be their shepherd.

This flock is misidentified when the words Jesus spoke the night before his crucifixion are not "rightly divided" and Peter's Precept not followed.

**Matthew 26:**

31 Then saith Jesus unto them [his apostles (vs. 20)], All ye [disciples] shall be offended because of me this night: for it is written, I [God] will smite the shepherd [Jesus crucified], and the sheep [the Jews] shall be scattered abroad.

Jesus' followers were to be "offended," while the sheep were to be "scattered"; thus, disciples and sheep are separate entities with different destinies.

At that time the disciples were expecting a reestablishment of the power and glory of Israel as an earthly kingdom[248] with Jesus as king; however, the vision given Zechariah gave a different scenario, one not appreciated by the disciples. Their reaction to subsequent events is shown by the response of the two who encountered the resurrected Jesus as they walked to the village of Emmaus.

**Luke 24:**

19 And he [the resurrected Jesus] said unto them [two disciples], What things? And [not recognizing him] they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel: ….

Jesus' followers were "offended" because the need for the smiting of the shepherd and the resultant scattering of the "sheep" of Israel was not something they understood. Only later did that understanding come.

The scattered "sheep" cannot be the Church because Jesus, as its shepherd,[249] promised he would always be with them.

**Matthew 28:**

20 … lo, I [Jesus] am with you [his disciples] alway, even unto the end of the world[250] [age]. ….

In his use of the metaphor Ezekiel not only identified the shepherd, but foretold of the future recovery of the scattered flock.

**Ezekiel 34:**

11 For thus saith the Lord GOD; Behold, I, even I, will both search my sheep [the Jews], and seek them out.

12 As a shepherd seeketh out his flock [Israel] in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day [of the Diaspora].

245. See note 260, page 168.

246. See Davidic Covenant, page 224.

247. Hebrew prefix waw.


250. aion, #0165G.
As Zechariah cited, however, national correction was to precede recovery.

**ZECHARIAH 13:**

7 … I [God] will turn mine hand upon [the little ones] the faithful (vs. 9).

The expression “turn my hand” was used by Isaiah to depict the purging (correction) to be experienced by the nation subsequent to the smiting of the Shepherd.

**ISAIAH 1:**

24 … I [God] will cease me of mine adversaries, and avenge me of mine enemies [God will sift Israel’s corrupt leaders (vs. 23)]:

25 And I [God] will turn my hand upon thee [the nation], and surely purge away thy dross, and take away all thy tin;

The “little ones” to be purged Zechariah described as “poor of the flock,” the faithful who do not sit on “Moses’ seat.”

**ZECHARIAH 11:**

7 And I [God] will feed the flock of slaughter [whole nation, faithful with unfaithful], even you, O poor of the flock [the faithful]. … .

8 … the poor [faithful] of the flock that waited upon me knew that it was the word of the LORD.

The “purging” of the nation involved a cutting off, a sifting.

**ZECHARIAH 13:**

8 And it shall come to pass [after smiting of the shepherd], that in all the land, saith the LORD, two parts therein [of the unfaithful nation] shall be cut off [from divine favor] and die [one part to pestilence (famine—lack of truth), one to sword (“tradition of men”)];

but the third [unfaithful, with faithful “little ones”] shall be left therein [in favor].

Though physically scattered with the unfaithful, the faithful continue to live in accord with their covenant. They suffer with the nation, but are not removed from God’s favor (grace).

As seen earlier, Ezekiel also spoke of the scattering of a third part, a part that included the faithful.

**EZEKIEL 5:**

12 … and I [God (vs. 11)] will scatter a third part [that includes the faithful] into all the winds [the four winds] … .

Cutting off two parts of Israel was to entail destruction of the “city.”

**EZEKIEL 7:**

15 The sword is without, and the pestilence and the famine within: he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him.

**DANIEL 9:**

26 And after threescore and two weeks shall Messiah be cut off [“midst” of 70th week (Jordan)], … : and the people of the prince [Titus] that shall come [following 70th week (70 C.E.)] shall destroy the city [Jerusalem (political hierarchy)] and the sanctuary [Temple (religious hierarchy)]; and the end thereof shall be with a flood [Roman army came as a flood over the land] … .

Because of the Temple, Jerusalem was not only Israel’s civil center, but also its religious, or spiritual, center. The work of those with “slaughter weapons” began there with God’s “sanctuary.”

Understanding these prophecies, Jesus forewarned his followers of what was ahead and gave much needed instruction.

**LUKE 21:**

20 And when ye [Jesus’ disciples] shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judaea flee to the mountains, and let them which are in the countries enter thereinto.

22 For these be the days of vengeance [curses of Mosaic Covenant], that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress & wrath—great tribulation upon this people [God’s earthly chosen people]… .

24 And they [the Jews] shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled [“trodden down” is finite (seven times), not eternal].

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251. The phrase “turn mine hand” is idiom (see Isa 1:25).
255. Ezek 5:12 (page 270).
256. Feminine “therein” anticipates the antecedent “city” in Zech 14:2. Jerusalem was often used as a pseudonym for the earthly Kingdom (e.g., Zech 1:16; 3:2; 8:3,22, 14:12).
257. See Gospel of the Anointed, page 131.
259. mashiyach, #4899H (singular).
260. No doubt, under the influence of Satan, the “prince of this world” (John 14:30).
261. Rev 12:15,16.
262. See Man in Linen with an Inkhorn, page 262.
263. See note 305, page 41.
264. See Diaspora/Jacob’s Trouble, page 253.
265. Deut 4:30; Matt 24:21; Rev 7:14.
Not only were the Jews to lose capital, Temple, and land—as a nation they were to be “trodden down” until “times of the Gentiles be fulfilled.” When those “times” are fulfilled it is the time for Israel’s deliverance, the time when Michael shall stand up. Just as the prophets before him, Jesus knew the “days of vengeance” were not everlasting. There would be deliverance.

Matthew 24:
29 Immediately after the tribulation of those days [destruction of Jerusalem and Temple] shall the sun [Gospel unto Abraham] be darkened, and the moon [Torah of Moses] shall not give her light, and the stars [Jewish religious hierarchy] shall fall from heaven, and the powers of the heavens [sun, moon, stars] shall be shaken [fulfilled in the Diaspora following the great distress and wrath of 70 C.E.].
30 And then [following the Diaspora] shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth [land] [twelve tribes of Israel] mourn [in their reluctance to be regathered], and they shall see [perceive] the Son of man [as a divine being] coming in the clouds of heaven with power and great glory.
31 And he shall send his [God’s] angels [messengers] with a great sound of a [Jubilee] trumpet, and they shall gather together his [God’s] elect [earthly chosen people] from the four winds [as foretold], from one end of heaven [s] to the other [from enslavement of secular (earthly, physical) and religious (heavenly, spiritual) activities engaging them for centuries].
32 Now learn a parable of the fig tree [a figure for Israel]: When his branch is yet tender, and putteth forth leaves, ye know that summer [the Kingdom] is nigh:

During Diaspora Israel’s “powers of the heavens” were shaken. The unfaithful received no “light” from the Gospel unto Abraham (Sun), nor from the Torah of Moses (Moon). Its emasculated priesthood (wandering stars), giving ear to the influence of Satan, provided little spiritual guidance. There was a famine of the Word, a thirst for God’s blessing.

Isaiah 5:
13 Therefore my [God’s] people [Israel] are gone into captivity, because they have no knowledge: and their honourable men are famished, and their multitude dried up with thirst.

Micah 3:
6 Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.
7 Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God.

The correction of the “little ones” includes refining by fire.

Zechariah 13:
9 And I [God] will bring the third part [that includes Israel’s “little ones” (vs. 7)] through the fire [curses of the Mosaic Covenant (Jacob’s Trouble)], and will refine them as silver is refined, and will try them as gold is tried: they [the refined faithful] shall call on my name [in the Second Advent], and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.

At the inception of Israel’s relationship with God, Moses made a great effort to ensure the people fully appreciated the import of their covenant. The blessings and cursings thereof were communicated to all with emphasis on the consequence of not hearkening to divine counsel.

Deuteronomy 28:
15 But it shall come to pass, if thou [Israel] wilt not hearken unto the voice of the LORD thy God … that all these curses [consequences of not following divine counsel] shall come upon thee [collectively, faithful and unfaithful], …:

After successfully bringing Israel into the land, Joshua reiterated that consequence.

Joshua 24:
20 If ye [Israel, as a nation] forsake the LORD, and serve strange gods, then he will turn and [collectively] do you [faithful and unfaithful] hurt, and consume you, after that he hath done you good.

266. Dan 7:13,14 (page 90); Matt 25:31,32 (page 91)
267. See STARS, SUN/MOON, page 144, 145.
269. ge. #1093G.
270. ἀπαντομαί, #3700G. As a divine being Jesus will not be “seen” visually (Ex 33:20; John 14:19).
271. See note 447, page 52.
275. Greek word is plural.
277. See EXPULSION OF SATAN, page 263.
279. See “I WILL BE THEIR GOD,” page 264.
Israel’s unfaithfulness did “provoke” God to “walk contrary,” still he vowed he would not forget his covenant with the “fathers.”

**Leviticus 26:**
41 And that [God] also have walked contrary unto them [Jews], and have brought them into the land of their enemies [Diaspora]; if then their uncircumcised hearts be humbled, and they then accept of the punishment [consequence] of their iniquity: 42 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land [God’s dwelling place].

43 ... 44 And yet for all that [Israel’s siniquity (vs. 43)], when they [the Jews] be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them [God ensures Israel will always have a Remnant of Faith]: for I am the LORD their God.

45 But I will for their sakes remember the [Mosaic] covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen [nations], that I might be their God: I am the LORD.

Ezekiel spoke of this outcome for Israel and indicated there would be a new arrangement, a new order.

**Ezekiel 37:**
26 ... I [God] will [after Israel’s revival (vss. 21-25)] make a covenant of peace with them [Israel’s people (vs. 21)]; it shall be an everlasting covenant of age with them: and I will place them, and multiply [so they become an “exceeding great army” (vs. 10)] ...

27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

This is the mystery of which the apostle Paul wrote.

**Romans 11:**
25 ... I would not ... ye should be ignorant of this mystery ... 26 And so all Israel [both faithful (priests) and repentant unfaithful (Levites)] shall be saved: as it is written, There shall come out of Sion [God’s dwelling place] the Deliverer [the Anointed], and shall turn away ungodliness from Jacob [Israel]: 27 For this is my [new] covenant unto them [the Jews], when I shall take away their sins.

28 As concerning the [heavenly] gospel, they are enemies for your [the Church’s] sakes: but as touching the election [as God’s earthly chosen people], they are loved for the fathers’ sakes.

The correction, the sifting, the refining, necessitated a spoiling of the nation.

**Zechariah 14:**
1 Behold, the day of the LORD cometh [day of the Mosaic Covenant curses], and thy spoil [Israel’s substance] shall be divided in the midst of thee [by a corrupt world].

2 For I will gather all nations [as embodied in Babylon the Great] against Jerusalem [Israel] to battle; and the city [nation] shall be taken, and the houses rifled, and the women ravished [Babylon claimed the promises of God for itself]; and half of the city [half of remaining third part (13:8,9)] shall go forth into captivity [sucumb to false teachings], and but [but] the residue of the people [faithful Jews] shall not be cut off from the city [of promise].

Here “city” is used with a twofold meaning. First, as a figure for the whole of the nation; second, as the city of promise, the “new Jerusalem,” God’s future Kingdom.

**Isaiah 1:**
25 And I [God] will turn my hand upon thee [Jerusalem (vs. 21)], and purely purge away thy dross, and take away all thy tin: 26 And I will restore thy judges [God ensures Israel will always have a Remnant of Faith], and shall turn away ungodliness from Jacob [Israel’s substance]; but as touching the election [as God’s earthly chosen people], they are beloved for the fathers’ sakes.

However, it may also indicate division into two unequal parts, as in the “half” tribe of Manasseh (Num 32:33).

**Isaiah 26:**
1 In that day [Second Advent] shall this song be sung in the land of Judah [in Zion]: We have a strong city; salvation of human-kind, Abrahamic promise will God appoint for walls and bulwarks.
Zechariah 8:
3 Thus saith the LORD: I am returned unto Zion [God’s dwelling place], and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain [Kingdom] of the LORD of hosts the holy mountain.

4 ... 22 Yea, many people and strong nations [all of fallen humankind] shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

Hebrews 11:
10 For he [Abraham (vs. 8)] looked for a city which hath foundations, whose builder and maker is God.
11 ... 16 But now they [the faithful of old] desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

Revelation 21:
2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God [Holy—Israel, Most Holy—Church] is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

Before the promised advent of the glorious “city,” the nation must experience a refining fire. As used by Zechariah, Day of the LORD is the day of that experience. It is a day that had its beginning with the Babylonian exile, but only came to its fullness with the destruction of the national polity by the Roman army. It is a day in which there quickly arose a great religious system, the “mystery of iniquity,”297 that deceived many. A system that tormented and scattered God’s earthly chosen people, as well as persecuted the Church.298 It “spoiled” Israel by claiming all the divine promises for itself; yet, it declared the cursings remained with Israel.299

Joel and Malachi also wrote of such a day—Day of the LORD.

Joel 1:
6 For a nation [the four Gentile nations (locusts) used by God as a single entity to accomplish Israel’s correction] is come up upon my [God’s] land, strong, and without number ... 
7 He [the nation] hath laid mine vine waste, and barked my fig tree:

He hath made it [the fig tree (Israel)] clean bare, and cast it away; ... 
8 ... 15 Alas for the day! for the [a] day of the LORD is at hand, and as a destruction [purification of the unpure] from the Almighty shall it [that day] come.

Malachi 3:
2 But who may abide the day of his coming? and who shall stand when he appeareth? for he [“messenger of the covenant” (vs. 1)] is like a refiner’s fire, and like fullers’ soap [to purify and cleanse]:

Both prophets described this Day of the LORD, the day of the curses of the Mosaic Covenant, in vivid metaphor. It was to be a day in which Israel was to be ravaged as if overrun by locust, a day of purification and cleansing by fire and soap, a day in which the curses of Mosaic Covenant would come upon the nation. Jeremiah declared this “day great” to be the time of “Jacob’s Trouble”—a day, however, out of which Jacob will be saved.

Jeremiah 30:
7 Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble; but he shall be saved out of it.

Amos also spoke of this time of divine disfavor; however, instead of a figurative “day great,” he used the plural “days,” a “day great” many “days” long.

Amos 8:
10 And I [God] will turn your feasts into mourning, and all your songs into lamentation; ... 
11 Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:

By not sending any more prophets, God brought upon the people of Israel as a whole a spiritual famine, a spiritual thirst, resulting in an impoverished understanding of the divine purpose and God’s marvelous promises. Though the scattered people were to experience the curses of their covenant, as Paul made manifest, by God’s grace there would continue to be faithful Jews. A small band of faithful that continue in the covenant relationship with God—Isaiah’s Precept.

Romans 11:
1 ... Hath God cast away his people [the Jews]? God forbid. ... 
2 God hath not cast away his people which he foreknew. ...
Hebrews 11:
9 By faith he [Abraham (vs. 8)] sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:
10 For he looked for a city which hath foundations, whose builder and maker is God.

Zechariah 8:
3 Thus saith the LORD; I am returned unto Zion [God's dwelling place] and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain [kingdom] of the LORD of hosts the holy mountain.
4 And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.

The correction, siftin, refining, and spoiling, is to come to an end.

Zechariah 14:
3 Then [following the Diaspora (vss. 1,2)] shall the LORD go forth [the Second Advent], and fight against those nations [that divided Israel's “spoil” (vss. 1,2)], as when he fought in the 315 day of battle.
4 And his [God’s] feet [his twofold priesthood] shall stand in that day [Second Advent] upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley [valley of decision]; and half and half of the mountain shall remove toward the north [heavenly Kingdom (the Church, a heavenly priesthood)], and half of it toward the south [earthly Kingdom (Israel, an earthly priesthood)].

The day of “Jacob’s Trouble,” lasts for parts of three 1000 year days—parts of three millennia.

Hosea 6:
2 After two days will he [God (vs. 1)] revive us [Ephraim (northern kingdom) and Judah (southern kingdom) (vs. 4)]: in the third day he will raise us up, and we shall live in his sight.
After those days divine favor returns. Jacob is “saved” out of his trouble. Through the ratified New Covenant God’s earthly chosen nation will receive a “new heart,” a “new spirit.”

27 And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else: and my people shall never be ashamed.

Thus, God vowed to Moses and prophets, when his earthly anointed people “walk in my judgments, and observe my statutes, and do them” they will be a blessed nation of priests and Levites.

EXODUS 19:
5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: ... 
6 And ye Las Priests and Levites shall be unto me a kingdom of priests, and an holy nation. ... 

ISAIAH 66:
21 And I will also take of them [children of Israel (vs. 20)] for [earthly] priests [faithful] and for Levites [repentant unfaithful], saith the LORD.

As the world becomes aware of God’s work in Israel the first reaction of many will be negative.

PSALMS 2:
1 Why do the heathen [nations] rage, and the people[s] imagine a vain thing?
2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed [people]...

REVELATION 11:
17 ... We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.
18 And the nations [nations] were angry, and thy wrath [indignation] is come, and the time of the dead [dead and dying human creation], that they should be judged, and satisfy.

In due time God’s anointed High Priest with his twofold priesthood, heavenly and earthly, will be the divine agent for unveiling his marvellous truths.

321. See NEW COVENANT, page 226.
322. The words “heart” and “spirit” are singular, while “you” is plural. It is the national heart and spirit that is to be changed.
323. Hebrew prefix הָשָׁאָר. 
324. The world’s deceptive political/religious systems.
325. See HISTORIC SEDUCTIONS, page 55.
326. #1484G, plural.
327. #3709G.
328. See TWO ANOINTED PEOPLES: PREDESTINED, page 113.
329. #0518H, meaning temporal, “when” better.
330. shamma’, #8085H.
331. See DAY OF BATTLE/GREAT DAY OF GOD ALMIGHTY, page 117.
332. #3816H, plural.
333. #4899H (singular).
334. ethnos, #1484G, plural.
335. orge, #3709G.
Zechariah 14:
5 … the LORD my God shall come [Second Advent], and all the saints [Israel and Church]336 with these337 [him].
6 And it shall come to pass in that day, that the light shall not be clear, nor dark:
7 But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light.
8 And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former [eastern] sea [fallen masses of the east], and half of them toward the hinder [western] sea [fallen masses of the west]: in summer and in winter shall it be [God’s truth to flow from Israel to the world in an extended, unabated, process].
9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one [not three].

Isaiah 58:
10 And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday:

Thus, the revealing of the divine purpose will be like an “overflowing rain” accompanied with “great hailstones” and “fire and brimstone” that will be resisted. Though it will cause much vexation, over time it will carry away the great deceptions which have blinded humankind for so long.

Ezekiel 38:
22 And I [God (vs. 18)] will plead against him [Gog (vs. 18), one opposing the incoming Kingdom] with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain [truth], and great hailstones [hard truth to dismantle great deceptions], fire, and brimstone [of purification].338

23 Thus will I [God] magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the LORD.

An understanding of God’s true character and his gracious and loving purpose will ultimately quicken a desire in fallen humankind to freely share in the blessings being poured forth.

Zechariah 8:
23 Thus saith the LORD of hosts; in those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold [of the hem]339 of the skirt of him that is a man340 [a human], a Jew,341 saying, We will go with you: for we have heard that God is with you.

Other prophets also spoke of the day of this positive reaction of fallen humankind and its consequence.

Ezekiel 36:
33 Thus saith the Lord GOD: In the day that I shall have cleansed you [Israel (vs. 32)] from all your iniquities [by the fire of purification]342 I will also cause you to dwell in the cities, and the wastes shall be builded.

34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.
35 And they [fallen humanity] shall say, This land [Israel] that was desolate is become like the garden of Eden [a “watered garden”];343 and the waste and desolate and ruined cities are become fenced, and are inhabited.

36 Then the heathen344 [nations] [fallen humanity that are left round about you shall know that I the LORD build the ruined places, and plant that that was desolate: I the LORD have spoken it, and I will do it.

37 Thus saith the Lord GOD: I will yet for this be enquired of by the house of Israel [all twelve tribes],345 to do it for them; I will increase them with men [all of fallen humankind who seek for God and his salvation] like a flock.

38 As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they [the human creation] shall know that I am the LORD.

Daniel 2:
44 And in the days of these kings shall the God of heaven set up a kingdom [a kingdom of divine invention], which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms [the egocentric kingdoms of creature invention], and it shall stand for ever346 [the age].

336. See note 284, page 40.
337. See NJB, RSV, NASB, NIV, NET, ESV, et al.
339. kaph, #3671H. Consider the physical position necessary to hold to the hem of a skirt (Isa 60:14).
340. yash, #0376H (Man—Jew). Rom 2:1,3; 7:1; 9:20; 1Cor 10:28; 2Cor 12:2; Gal 6:1; (Est 2:5).
343. Isa 58:11 (page 279).
344. goary, #1471H, plural.
345. 2Sam 7:10; Jer 23:7,8; 31:31; Ezek 37:11,21; Zech 8:13; 9:16; Matt 24:30.
346. ’alam, #5957H, with article.
Micah 4:
1 But in the last days [of Present-Evil-Age] it shall come to pass, that the mountain [Kingdom] of the house of the LORD shall be established in the top of the mountains [have dominion over all nations], and it shall be exalted above the hills [venues for religious services]; and people [fallen humanity] shall flow unto it. 2 And many nations [large and small (mountains, hills)] shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he [Jacob (Israel)] [as Priests and Levites] will teach us of his [the LORD’S] ways, and we will walk in his [God’s] paths: for the law [Torah] [Torah of the Adam] shall go forth of Zion [God’s dwelling place], and the word of the LORD from Jerusalem.

Psalms 114:
1 When Israel went out of Egypt, the house of Jacob from a people of strange language [a language not knowing of God]; 2 Judah was his [God’s] sanctuary, and Israel his dominion. 3 The sea [fallen humanity] saw it, and fled: Jordan was driven back [the flow of water (truth) was greatly resisted]. 4 The mountains [large nations] skipped like rams, and the little hills [small nations] like lambs. 5 What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back? 6 Ye mountains, that ye skipped [away] like rams; and ye little hills, like lambs? 7 Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob; 8 Which turned the rock [the anointing of Israel] into a standing [pool of] water[s] [the Truth], the flint into a fountain of waters.