Epilogue: Psalm of Salvation(s)

Psalm of Salvation(s)

But ye are come unto mount Sion, ... , To the general assembly [festal gathering] and church [assembly] of the firstborn[s] [Israel and Church], which are written [recorded] in heaven, ... , [for support of corrections see page 388]—Hebrews 12:22,23

FESTAL GATHERING

The revelation of God and his wondrous plan for his creation as set forth in the Psalms has inspired generation after generation of humankind. One such psalm, Psalms 50, makes evident not only the ultimate outcome of that divine purpose, but the two salvations that will effectuate it—the heavenly salvation for the Church and the earthly salvation for Israel and the world.

GOD GATHERS THE EARTHLY PRIESTHOOD (GOD'S WIFE)

Like much of the Bible the Psalms are full of figurative language. The Hebrew word rendered “earth” is better translated “land” and is used as a synonym for Israel. The phrases “rising of the sun” and “going down thereof” are biblical idiom for the cardinal directions east and west. The opening thought of Psalms 50, then, is of God’s call to an Israel in Diaspora, a call going out from east to west, from one end of planet Earth to the other.

ISAIAH 11:10 And in that day [Age-to-Come] there shall be a [the] root of Jesse, which shall stand for an ensign of the people; to it [the “ensign” -- The Hope] shall the Gentiles seek: and his rest [the Rest of God] shall be glorious.

11 And it shall come to pass in that day [Age-to-Come], that the Lord [not LORD, but Messiah doing his will] shall set his hand again the second time [Second Advent] to recover the remnant of his people [Israel], which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

PSALMS 50:1 The mighty God, even the LORD, hath spoken, and called the earth [land] Israel from the rising of the sun [from the east] unto the going down thereof [unto the west].

The Hebrew word rendered “earth” is better translated “land” and is used as a synonym for Israel. The phrases “rising of the sun” and “going down thereof” are biblical idiom for the cardinal directions east and west. The opening thought of Psalms 50, then, is of God’s call to an Israel in Diaspora, a call going out from east to west, from one end of planet Earth to the other.

ISAIAH 43:5 Fear not [in awe] of DEATH, but be in awe of me: for I am with thee [Israel]: I will bring thy seed from the east, and ... the west; ... the north, ... ; and ... the south, ... : I will bring my sons from far, and my daughters from the ends of the earth; Other prophets also spoke of this gathering from one end of the Earth to the other.

JEREMIAH 31:10 Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. ... 41 Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.

42 For thus saith the LORD: Like as I have brought all this great evil upon this people [Jacob's Trouble], so will I bring upon them all the good that I have promised them.
ZECHARIAH 8:
7 Thus saith the LORD of hosts; Behold, I will save my people [Israel] 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 they shall be my people, and I will be their God, in truth and in righteousness.

So, the psalmist began by speaking of a time when God calls for the gathering of his earthly chosen people—a people that had been scattered “from the rising of the sun unto the going down thereof” (the Diaspora).

GOD SHINES
“Zion” is God’s chosen “habitation” and from it he shines.

PSALMS 132:
13 For the LORD hath chosen Zion; he hath desired it for his habitation.

PSALMS 50:
2 Out of Zion, the perfection of beauty, God hath shined.

ISAIAH 2:
3 And many people [fallen humanity in Age-to-Come] shall go and say, Come ye, and let us go up to the mountain of the LORD [Mt. Zion], to the house of the God of Jacob; and he [Jacob] will teach us of his [God’s] ways, and we will walk in his paths: for out of Zion shall go forth the law [Torah] [Torah of The Adam], and the word of the LORD from Jerusalem.

The “mountain of the LORD,” God’s dwelling place, is Mount Zion and as proclaimed by the psalmist when God “shines” that “mountain” (kingdom) will be “the perfection of beauty.”

This proclamation contrasts greatly with the condition described during Israel’s lamentation, Jacob’s Trouble.

LAMENTATIONS 2:
15 All [people] that pass ... hiss and wag their head at the daughter of Jerusalem [Israel], saying, Is this the city that men call The perfection of beauty, The joy of the whole earth? The psalmist asserted that later, at the appointed time, there will be no longer be those who “hiss and wag their head.” Out of “the mountain of the Lord,” the “perfection of beauty,” the heavenly Father will have his creation taught of his ways—the ways of righteousness and of love, the way of his Rest. They come out of Babylon and enter Zion; and, when that time comes, it will be wonderfully evident that “God hath shined.” God is light, so where God is there is light, there is the shining of truth.

PSALMS 80:
3 Turn us [Israel (vs. 1)] again, O God, and cause thy face to shine; and we [Israel, God’s kingdom (mountain)] shall be saved.

That “God hath shined” defines the period addressed by the psalm. It is the time of God’s return to Israel—the return of his favor following a time of disfavor.

DEUTERONOMY 30:
3 That then the LORD thy God will turn thy captivity [Israel’s captivity that began after the Roman conquest], and have compassion upon thee, and will [God] return and gather thee [Israel] from all the nations whither the LORD thy God hath scattered thee. God returns to Israel. Divine favor will shine on his chosen people as the Sun shines on the Earth. With that return he gathers his people from the east and from the west.

GOD’S FIRE
When he shines God will not be silent.

PSALMS 50:
3 Our [Israel’s] God shall come, and shall not keep silence: a fire of purification shall devour before him, and it shall be very tempestuous round about him.

Verse 3 anticipates verse 21 and alludes to God’s silence while wickedness has reigned in the Earth. The fallen creation has misread this silence. They do not understand God’s permission of evil; but, the day will come when he will no longer be silent.

PSALMS 37:
9 For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.

God, in the Age-to-Come, will no longer be silent. The permission of evil will come to an end. The psalmist forewarned there will be a fire when that silence ends, a fire of purification as dross is removed in a furnace. Ezekiel used just such a metaphor concerning this future purification of Israel.

EZEKIEL 22:
18 Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver.

Ezekiel 22: (con’t)
19 Therefore thus saith the Lord GOD; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem.
20 As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you.
21 ... 22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have poured out my fury upon you.

In the words made familiar by Handel:
Proverbs 17:
3 The fining-pot is for silver, and the furnace for gold: but the LORD trieth the hearts.

God’s fire will remove the dross, the sin, from the hearts (spirits) of his creation—the Jew first, then all of the human creation.

2 Peter 3:
7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

The psalmist forewarned of this fire in a day of judgment. God’s purifying work brings on a tempest. This tempest is the subject of a wide array of visions, figures, and prophecies in the Bible. It was described by Jesus as a time of “weeping and gnashing of teeth.”

Luke 13:
28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

The apostle John described it as “the battle of that great day of God Almighty.”

Revelation 16:
14 For they are the spirits of devils, working miracles, which go forth unto the king of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.
15 ... 21 And there fell upon men a great hail [God’s hard truths] out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

When the world’s belief systems are revealed to be the deceptions they are, it will not at first be readily accepted. Just as typical Jubilee was not relished by Israel as a whole, so God’s antitypical Jubilee will not be appreciated. It will be “very tempestuous”!

God Will Judge:
The psalmist declared God will “judge his people.”

Psalms 50:
4 He shall call to the heavens [heavenly priesthood] from above, and to the earth [earthly priesthood], that he may judge his people [the human creation].

Often the automatic reaction to the word “people” is to think of Israel or the Church, God’s chosen peoples. That, however, is not always appropriate. Here “people” is a separate entity from “heavens” and “earth.”

Psalms 96:
13 ... for he [God] cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth [the great hail].

So, “people” may refer to the whole of humanity. God will judge his fallen creation; and, when he judges, it will be with truth, “unyielding truth,” a “great hail.” Here again judgment must not be understood in the negative sense.

Isaiah 26:
9 ... when thy [God’s] judgments are in the land [Israel], the inhabitants of the world will learn righteousness.

Psalms 68:
20 ... our God is the God of salvation[s]; and unto GOD the Lord belong the issues [escapes] from [the] [Adamic] death.

As Isaiah and David explained, when God judges, there are “escapes from the death,” salvation from the mortality brought on humankind by father Adam’s failure to harken!

15. See Water ... , pg. 158; Day of Battle, pg. 171.
17. See The Signs of the Times, page 383.
19. ‘erets, #0776H.
20. In the Hebrew text the word is plural.
21. towtsa’ah, #8444H. See ASV, NASB.
22. The Hebrew text has the article.
In order to accomplish his judgment God calls to “heavens” and “earth.” The use of “earth” for God’s earthly chosen people in the beginning of the psalm suggests “heavens” is a figure for his heavenly people, the New Creation, the Church. God’s call is a summons to all of his elect, heavenly as well as earthly. It is a call to duty, a call to accomplish the work for which they were chosen. They are to serve God in his day of judgment. Thus, God calls his elect—the Church and Israel—that he may judge, that he may deliver, the remainder of his human creation.

**GOD GATHERS THE HEAVENLY PRIESTHOOD (SON’S BRIDE)**

After directing the gathering of his earthly chosen people (Mt. Sinai), God’s attention turned to the heavenly (First Advent).

**Psalms 50:**

5 Gather my saints [Church, Israel] together unto me [God (vss. 1,4)]; those that have made a covenant with me25 [my covenant] by sacrifice.

Unhappily, as has been shown,26 this verse is poorly translated. It has nothing to say about an individual entering a covenant relationship with God as implied by the common rendering. Instead, God calls for the gathering of those whose sacrifice ratified his New Covenant.27

**Psalms 50: Edited**

5 Gather my saints [Church, Israel] together unto me [God]; those that have made my [new] covenant by sacrifice.27

God gathers all his “saints,” alive28 and dead (resurrected)—heavenly priesthood, earthly priesthood, those who will minister to his fallen creation the blessings of the New Covenant.

**John 14:**

3 And if I [Jesus] go and prepare a place for you [Jesus’ disciples], I will come again, and receive you unto myself; where I am, there ye may be also.

**Colossians 3:**

4 When Christ30 [the Anointed],31 who is our life, shall appear, then shall ye also appear with him in glory.

**1 Thessalonians 4: edited**

16 For the Lord [Jesus] himself shall descend from heaven … , and with the [Jubilee] trump of God: and the dead in Christ30 [anointing] [the Church] shall rise first:

17 Afterwards we [of the Church] which are alive and remain [into the Presence (vs. 15)] shall be caught up into the air33 [Satan’s domain] into a meeting of the Lord together with them [Jesus and the risen Church] in the clouds: and so shall we [all Body members, living and dead] ever be with the Lord.

First, the “dead in anointing,” their earthly walk completed, are gathered when Jesus returns. Subsequently, those who are alive are “changed” and “caught up” as they complete their walk. All will then be together with “the Lord in the air.”34

This gathering in the “air,” a gathering in the venue oppressed by Satan,33 was given a name by Paul in his letter to the Hebrews.

**Hebrews 12:**

22 But ye [followers of Jesus] are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the general assembly35 [festal gathering] and church36 [assembly] of the firstborns37 [Israel and Church], which are written [recorded] in heaven, and to God the Judge of all, and to the spirits of just38 men [ones] [humans] made perfect, With the mention of “mount Zion” and God’s title as “Judge of all” there is meaningful similarity in this text to Psalms 50.

The Greek word rendered “general assembly” has the meaning of “festal gathering.” Those who come to the “assembly of the firstborns” come to a Festal Gathering, a gathering prefigured in the events following the ratification of the Covenant of Moses.

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26. See page 229.
27. See Making a Covenant, page 227.
30. christos, #5547G.
31. Greek text has the article.
At first, after the arrival of the Israelites at Mount Sinai, Moses alone, as mediator of the covenant, was allowed to come near to God. This changed, however, following ratification of the covenant by the sprinkling of the blood, the blood of the covenant. On that day Aaron, two of his sons, and seventy elders (as representatives of the people) ascended the mountain along with Moses. The day before it would have been death for them to “break through to gaze.” But on that day “they saw God.” And such was their privilege due to the blood of the covenant, “they did eat and drink” in the divine presence.

**Exodus 24:**
8 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.
9 Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:
10 And they saw the God of Israel: ... .
11 And upon the nobles of the children of Israel he [God] laid not his hand: also they saw God, and did eat and drink.

That these nobles of Israel “saw” God is not to be taken literally. As God said to Moses:

**Exodus 33:**
20 And he [God] said, Thou [Moses] canst not see my face: for there shall no man see me, and live.

Also, as Jesus declared many centuries later:

**John 1:**
18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

These nobles intellectually apprehended God and his glory in the same sense Jesus used in his reply to Philip’s request to be shown the Father.

**John 14:**
8 Philip saith … , Lord, shew us the Father, and it sufficeth us.
9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

The nobles privileged to “eat and drink” in God’s presence recognized him as their Creator and acknowledged his love and grace. They “saw” God!

This gathering on the mount following the sprinkling of the blood of the covenant was, no doubt, in the mind of the apostle when he used the expression “festal gathering” in Hebrews. The followers of Jesus will be gathered with him “in the air;”

38 they will eat and drink at his table; 39 and, as he promised, they will drink of a new cup. 40

Mount Sinai dramatically prefigured a future Festal Gathering on Mount Zion, a gathering God purposes for all of his creation.

- Moses represented Jesus as Mediator of the New Covenant.
- Aaron represented Jesus as Melchizedek, High Priest of the New Covenant.
- Aaron’s sons represented God’s two priesthoods.
- Nadad, the elder, pictured Israel.
- Abihu, the younger, the Church.
- The 70 elders, standing in for Israel, represented the rest of human creation.

**Isaiah 4:**
2 In that day [of the Festal Gathering] shall the branch [Messiah] of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped [delivered] of Israel.

And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem:

4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning [purification by release from sin].

5 And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence.

6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

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REVELATION 21:
3 And I [John] heard [in a vision] a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he [God] will dwell with them [human creation], and they shall be his people, and God himself shall be with them, and be their God.

GOD’S PURPOSE
As the psalmist continued, he related the reason God gathers his saints to Mount Zion. They are to declare God’s righteousness to his creation and assist in its judgment.

PSALMS 50:
6 And the heavens [the heavenly priesthood (vs. 4)] shall declare his [God’s] righteousness to humankind: for God is judge himself. Selah.

PSALMS 97:
6 The heavens [heavenly priesthood] declare his [God’s] righteousness, and all the people [all of human creation, living and dead] see [perceive] his glory.

The Church’s mission is to declare God’s righteousness, his true character, and to ensure all of his earthly peoples “see” his glory, just as the “nobles” of Israel were privileged to do so many centuries before.

At this point in the psalm a pause is indicated by the Hebrew word Selah. Following that pause, the psalmist recorded God’s fervent plea to his earthly creation.

A MESSAGE FOR UNFAITHFUL ISRAEL
God, through the psalmist, speaks to all his earthly creation to hear as he addresses his chosen and anointed earthly people to edify and encourage.

PSALMS 50:
7 Hear, O my people [humankind (vs. 4)], and I [God] will speak; O Israel, and I will testify against thee: I am God, even thy God.
8 I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me.
9 I will take no bullock out of thy house, nor he goats out of thy folds.
10 For every beast of the forest is mine, and the cattle upon a thousand hills.

Like their pagan neighbors the Israelites had come to believe their sacrifices were somehow providing sustenance to God, that there was merit in them. They had come to believe their offerings made God their debtor.

Divine instruction is clear. The creature cannot give the Creator anything material that is not already his. The creature has nothing to offer except thanksgiving—love and worship.

HOSEA 6:
6 For I [God] desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

The message to Israel ends with an admonition for the Jews to call on their God in the “day of trouble” (vs. 15). Though a number of meanings could be given to this “day,” context (vs. 4) and Peter’s Precept requires it be a day of judgment, “the battle of that great day of God Almighty.”

In that day Israel will be the first to be pounded by God’s “great hail.” The first to feel the heat of God’s purifying “fire.”

ISAIAH 1:
25 And I [God] will turn my hand upon thee [Israel], and purely purge away thy dross, and take away all thy tin [base metal, impurity]:

EZEKIEL 20:
37 And I [God (vs. 36)] will cause you [Israel] to pass under the rod, and I will bring you into the bond of the [New] covenant:
38 And I will purge out from among you the rebels, and them that transgress against me: …

In due time God will no longer be silent. He will no longer permit the wicked to prosper; and he “will render to every man according to his deeds” at that time, as they “shall be.”

50. See HEAVENS AND EARTH, FIGURATIVE, page 124.
53. See DIVINE JUDGMENT, page 167.
54. See DAY OF BATTLE … , page 171.
55. See WATER (RAIN / … ), page 158.
56. See THE DIVINE FIRE, page 155.
58. Rom 2:6; Rev 22:12 (see below).
Romans 2: edited
8 But unto them [fallen humans] that are contentious, and do not trust the truth [of God's Rest (restraint of self, liberty for others)], ... , 9 [there will be] Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

Revelation 22:
12 And, behold, I [God (vs. 13)] come quickly; and my reward is with me, to give every man according as his work shall be.

Jesus described the reaction of the rebels of Israel when God's permission of evil comes to an end.

Luke 13:
28 There shall be weeping and gnashing of teeth, when ye [unfaithful Jews] shall see [perceive] Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

There will, indeed, be a tempest! As the psalmist declared, however, God promised Israel deliverance after that “day of trouble.”

Isaiah 58:
11 And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.
12 ... 14 Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: ... .

God promised the Jews he will deliver them and they shall be as a “watered garden;”62 and, when that deliverance takes place, they will join the Festal Gathering on the spiritual “high places” and be fed with the “heritage of Jacob.”

Jeremiah also spoke of this deliverance.

Jeremiah 31:
9 They [the Jews] shall come with weeping, and with supplications will I [God] lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.
10 ... 12 Therefore they [the Jews] shall come and sing in the height of Zion [Armageddon],63 and shall flow together to the goodness of the LORD, for wheat [grain], and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.

Jeremiah emphasized the promise that Israel will be as a “watered garden.”62 In addition, he indicated God's earthly chosen people will come to understand the true meaning underlying the Torah of Moses and its offerings, and will join the Festal Gathering on spiritual Mount Zion with the new Torah, Torah of The Adam.

The list of grain, wine, oil, and young of flock and herd, is significant. Under the Torah these items made up the people's tithes.

Deuteronomy 14:
23 And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there [Mt. Zion],64 the tithe of thy corn [grain], of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear [be in awe of] the LORD thy God always [the awe that is the precursor for love].
24 ... 26 ... and thou shalt rejoice, thou, and thine household, the venue for God's communion with his people is Mount Zion, Armageddon, the “mountain of his troop gathering,” God's dwelling place.63

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upon God; rather, God was dependent upon them. The psalm’s admonition reminded Israel of the true purpose of their offerings. At the end of the message, God gave the reason for his deliverance. The divine purpose underlying the grace extended to Israel.

Psalms 50:
15 … I [God] will deliver thee [Israel], and [in the Age-to-Come] thou shalt glorify me [their works shall bring glory to God].

As the prophets foretold, Israel was to be a “watered garden.”

Ezekiel 36:
35 And they [the rest of fallen humanity] shall say, This land [Israel] that was desolate is become like the garden of Eden; ….

The reason Israel is to be a “watered garden,” an “Eden,” is to bring glory to the heavenly Father.

Isaiah 43:
10 Ye [people of Israel] are my witnesses, saith the LORD, and [as a nation] my servant whom I have chosen: that ye may know and believe me, and understand that I am he: ….

11 … 21 This people [of Israel] have I formed for myself; they shall shew forth my praise.

Israel will be God’s servant, as a people they will be his witnesses to the rest of human creation. As God’s earthly priesthood, they will show forth God’s praise and teach fallen humanity of God’s glory.

Psalms 96:
3 Declare his [God’s] glory among the heathen [the nations], his wonders among all people.

GOD GATHERS THE HUMAN CREATION

Following the divine message for Israel (vss. 7-15) the psalmist set forth God’s good news for the rest of humankind. It, too, is a message of edification and encouragement.

A MESSAGE FOR THE “WICKED”

Psalms 50:
16 But unto the wicked [fallen humanity] God saith, …?

After the gathering of Israel and the Church the remainder of creation is addressed as “the wicked,” accentuating the principle that none are righteous.

Psalms 14:
2 The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.
3 They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.

As John declared, “the whole world lieth in wickedness.”

Following this emphasis on the fallen condition of the human creation, God set forth a challenge by a question.

Psalms 50:
16 … What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?

It’s not clear which covenant God had in mind – Abrahamic, New, or Mosaic – since all three have been taken “in the mouth.” All have been arrogantly claimed by various groups as belonging to them. It is possible all are implied.

Adherents of Islam take the Abrahamic Covenant “in their mouth” and claim they are the true heirs; advocates in Christendom take the New Covenant “in their mouth” and claim its promises are for them. Surprisingly, some in Christendom even take the Mosaic Covenant “in their mouth”; and notably, the unfaithful of Israel have taken the Torah “in their mouth” by the “tradition of men.”

Mark 7:
6 He [Jesus] answered and said unto them [Pharisees and scribes], Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching for doctrines the commandments [instruction, guidance] of God, ye hold the tradition of men, ….

Whichever covenant the “wicked” take “in their mouth,” they counter the will of God.
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Psalm of Salvation(s)


To claim God’s covenants is to attempt to disenfranchise his chosen people, to oppose his will for them.

Psalm 14:
4 Have all the workers of iniquity no knowledge? who eat up my people [Israel] as they eat bread, and call not upon the LORD.

Context requires “my people” in this verse be understood to mean God’s earthly chosen people. All who take God’s covenants “in their mouths” claim to be God’s people in place of Israel. They “eat up” the Jews.

Though God rebukes the “wicked” in this last part of the psalm and enumerates a number of their failings, he still holds out a hope for them, The Hope!

The Salvation of the “Wicked”

The psalm ends on that note of hope. To those that “ordereth” their way God will show his salvation.

Ezekiel 18:
22 All his transgressions that he [the repentant wicked] hath committed, they shall not be mentioned unto him: … .

Paul cited this divine grace in his second epistle to the Corinthians.

2 Corinthians 5:
19 To wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; … .

No doubt, Paul was recalling the awestruck words of Micah.

Micah 7:
18 Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.

These words stand in direct contradiction to the future retribution taught by Christendom, an aberration its writings often reflect.

Isaiah 13:
9 Behold, the [day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land [Israel(Kingdom)] desolate [humankind will violently react and be reluctant to give up its ways]: and he [God] shall destroy the sinners [by changing their hearts] thereof out of it [as a consequence of edification humankind will sin no more].

10 … 11 And I [God] will visit [punish] the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

When God “judges” his people, he will deliver them from their bondage to SIN and DEATH.

Isaiah 26:
9 … when thy [God’s] judgments are in the earth [land] [Israel], the inhabitants of the world [human creation] will learn righteousness [through edification unrighteousness will be put aside].

This is the purpose of God’s two priesthoods—the purification of hearts. This is why Israel is a chosen nation and the Church is “baptized for the dead”;77 so, “all the people” may learn righteousness. The purpose of judging the world is not to insure every evil act receives just recompense. The Bible makes clear the purpose of God’s judgment is to save, not punish.

Ezekiel 18:
22 All his transgressions that he [the repentant wicked] hath committed, they shall not be mentioned unto him: … .

Paul cited this divine grace in his second epistle to the Corinthians.

2 Corinthians 5:
19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; … .

No doubt, Paul was recalling the awestruck words of Micah.

Micah 7:
18 Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.

74. No article in Hebrew text.
75. paqad, #6485H (making a visitation to produce change). Use of “punish” reflects Christendom’s belief in a god of wrath.
76. erets, #0776H.
77. 1 Cor 15:29.
78. christos, #5547G.
Though specifically addressed to Israel, the principle applies to all of God’s creation.

What a thought! The heavenly Father “pardoneth iniquity,” he “passeth by the transgression.”

**Psalms 118:1**

O give thanks unto the LORD; for he is good: because his mercy endureth for ever.

Though God will never violate free-will, he will provide in his kingdom all the help that is needful for any of the “wicked” to change, to “order” their way.79

**Isaiah 25:**

6 And in this mountain80 [God’s future kingdom] shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, …

7 And he [God] will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.

8 He will swallow up [Adamic] death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.

In the kingdom of the Age-to-Come the “covering” over human creation, Satan’s great deceptions that have “veiled” all, will be removed. God’s “overflowing rain” and “great hail” will expose all the lies humankind has come to believe.81

**Zephaniah 3:**

9 For then will I [God] turn to the people a pure language [the truth of God and his purpose], that they may all call upon the name of the LORD to serve him with one consent.

When Satan’s vast deceptions are revealed for what they are, when the truth of God and his purpose become evident, the “wicked” will at first resist and create a tempest. They, too, must experience God’s fire of purification.

**Psalms 97:**

1 The LORD reigneth; let the earth rejoice; …

2 … righteousness and judgment are the habitation of his throne.

3 A fire goeth before him [the fire of purification],82 and burneth up his enemies round about.

4 His lightnings enlightened the world [the light of God’s Truth]: the earth saw, and trembled.

5 The hills80 [false religions] melted like wax at the presence of the LORD, at the presence of the Lord of the whole earth.83

There will be recalcitrance. In his wisdom and patience God has promised that every individual will have as much as a hundred years to come to the realization that God’s way is the only way for free creatures to coexist.84

**Isaiah 65:20**

No more will you find there a baby living only a few days or an old man who doesn’t live all his days, for anyone dying at a hundred years old will still be a young man. If a man is cursed as a sinner he may live to be only a hundred.

When God “judges” his fallen creation his “lightnings,” “hail,” “fire,” will ultimately turn many from their ways. The annals of human failure should convince all but the most iniquitous.

**Zechariah 14:**

12 And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their [ways of the flesh] shall consume away while they stand upon their feet, and their [fleshly] eyes shall consume away in their holes, and their [fleshly] tongue shall consume away in their mouth.

Humankind will freely enter a new way, the way of the spirit, “the way of holiness,”85 and they will “learn righteousness.”86

**Isaiah 35:**

10 And the ransomed of the LORD [the human creation] shall return, and come to Zion [Festal Gathering (Armageddon)] with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

**Isaiah 19:**

23 In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians [there will be peaceful interaction between peoples].

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80. See Mountain(s)/Hill(s), page 33.
81. See Day of Battle . . . , page 171; Water (Rain/ . . . ), page 158.
82. See The Divine Fire, page 155.
83. See note 261, page 38.
84. See Earthly (Physical) Resurrection, page 301.
85. Isa 35:8.
86. Isa 66:2.
ISAIAH 19: (CON’T)
24 In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land:
25 Whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

These “ransomed of the Lord,” first the Jews, then all of human-kind, shall join the Festal Gathering on spiritual Mount Zion (Armageddon) for the feast of “fat things full of marrow.” They “shall obtain joy and gladness.” They shall “see” God’s glory!

EPHESIANS 1:
10 That in the dispensation of the fulness of times he [God (vs. 3)] might gather together in one all things in Christ [the anointing], both which are in heaven, and which are on earth; even in him:

REVELATION 7:
15 Therefore are they [the Jewish “multitude great” (vs. 9)] before the throne of God, and serve him day and night in his temple: and he [God] that sitteth on the throne shall dwell among them.
16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.
17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

REVELATION 21:
3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men [humanity], and he [God] will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.
4 And God shall wipe away all tears from their eyes; and there shall be no more [Adamic] death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

When God judges his creation there will be a tempest, but there will also be deliverance—the salvation of God. That for which the Church has prayed for two millennia will be fulfilled. God’s kingdom will come! God’s will shall be done in earth; and, as Paul declared, God shall be “all-in-all.” It will indeed be a Festal Gathering! This is the Torah of The Adam!

ARMAGEDDON: FESTAL GATHERING VENUE

Another name for Mount Zion, the Festal Gathering venue, is a word greatly used and abused by Christendom, as well as the world. A word used only once in the Bible—“Armageddon.” In spite of its popular use, no one knows for certain what the word means. Many suppose it alludes to the plain of Megiddo which was a site of some minor battles in the history of Israel. The admissibility of such an association, however, is questionable.

As set forth in the Precis below (page 396) one suggestion that deserves serious consideration is based on the Hebrew verb gadad (#1413H). With appropriate prefix and suffix, this verb becomes harmagedo (armagedo) with the meaning “mountain (city) of his troop gathering”—a meaning that accords well with the context.

When this definition the use of “Armageddon” in John’s vision may be understood as follows:

REVELATION 16:
12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east [the Anointed (the Head with his resurrected Body members)] might be prepared.
13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.
14 For they are the spirits of devils [demons] [fallen angels], working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them unto the battle of that great day of God Almighty [to oppose God’s purification work of the 7th millennial day].

The phrase “kings of the east” alludes to the corporate Anointed, the Head and those Body members that have been raised.
PREFIS ON THE WORD “ARMAGEDDON”

The word “Armageddon” is a transliteration of a Greek word formed from Hebrew and is used as a place name.

**REVELATION 16:**
16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

**IMPORT OF “ARMAGEDDON”**

The word “Armageddon” is uncertain. There is even doubt in spelling. Some manuscripts transliterate as Ar-magedon, others Har-magedon. Some have one g (γ), two d’s (Δ); others have two g’s, one d; and still others have two g’s, two d’s.

The probable word is derived from the Hebrew verb gadad, #1413H, a which has a secondary sense “to gather the troops.”

**MICAH 5:**
1 Now gather thyself in troops [gadad], … [4:14 in Hebrew text].

In Hebrew a way to make a noun using a verb is to add a prefix, in English/Greek transliteration: ma/ma. Adding ma to gadad, along with the suffix o (ο) (meaning “his”), yields magedo—a noun meaning “his place of gathering troops.”

Taking bar- as “mountain” (#2022H), then bar-magedo would mean “mountain of his troop gathering,” a name that accords well with the Revelation text. If ar-magedo is the word that would give “city of his troop gathering,” a result that is also possible, though less consonant.

Difficulty is compounded in a number of English versions where the clause “And he gathered them” (KJV) is changed to “And they gathered them” (ASV, RSV, et al.). The Greek verb rendered “gathered” is singular and should have a singular subject. It seems the KJV gives the proper thought.

Also, in some versions parenthesis is inappropriately added in verse 15. The pronoun “they” refers to the same group as “them” in verse 16, so verse 15 is not parenthetical. Who sees the “shame” of those who are not watching? Not the “kings of the earth” as suggested by the parenthesis. Being unaware of the Church, it is not possible kings notice anything associated with it. The antecedent of “them” must be “kings of the east” (verse 12)—those of the heavenly resurrection who are with Jesus at his return. They are the ones that see the “shame” of the “lukewarm” in the Laodicean Church (the called of the Church still on Earth at the time of the Second Advent). Thus, the text should properly be understood as follows:

**REVELATION 16:**
15 Behold, I [God (vss. 7,14)] come as a thief. Blessed is he [the last members of the Church on Earth (Laodiceans)] that watcheth, and keepeth his garments, lest he walk naked, and they [“kings of the east” (vs. 12), resurrected Church] see his shame [his “nakedness”].

16 And he [God] gathered them [all the Church] together into a place called in the Hebrew tongue Armageddon [mountain (city?) of his troop gathering, God’s kingdom in the Age-to-Come].

This gathering to Armageddon is the gathering “into the air,” Satan’s domain, cited by Paul; the gathering commanded by God through the psalmist:

**1 THESSALONIANS 4:** (KJV Edited)
17 Afterwards we [of the Church] which are alive and remain [into the Presence (vs. 15)] shall be caught up into the air into a meeting of the Lord together with them [Jesus and the previously risen Church] in the clouds: and so shall we [all Body members, Church complete] ever be with the Lord.

**PSALMS 50:** (KJV Edited)
5 Gather my saints [Church, Israel]; those that have made my [New] covenant by sacrifice.

In an earlier vision John saw the completed gathering and identified the venue as Mt. Zion.

**REVELATION 14:**
1 And I [John] looked, and, lo, a Lamb [Jesus] stood on the mount Sion [Armageddon], ….

Thus, Armageddon, the mountain (city) where God gathers his “troops,” is Mt. Zion!

Other meanings suggested by various scholars for Armageddon ("his fruitful mountain," "rendezvous," and "mount of assembly") support this interpretation. In any case, the word is surely figurative and symbolic, and does not refer to a particular geographical location.

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a. See Strong’s Exhaustive … Dictionaries ….
b. 1 John 3:1; 1 Cor 2:8,14.
c. See Jesus’ Return and the First …, page 378.
e. Eph 2:2.
f. See God Gathers His Heavenly …, page 388.
“Battle of Armageddon” is not found. Gathering of the world’s peoples for “the battle of that great day of God Almighty” is not associated with the Armageddon gathering, but follows; and, is the battle against DEATH and SIN—the work of purification on Earth, a work that delivers human creation from its bondage. Mount Zion, Armageddon, is not to be understood literally. It is a spiritual venue, the dwelling place of God.

Psalms 2:
6 Yet have I [God] set my king [Messiah] upon my holy hill of Zion.

Zechariah 8:
3 Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain [kingdom].

Revelation 14:
6 And he [God] gathered them [the Anointed, Head and Body] together into a place called in the Hebrew tongue Armageddon [mountain (city) of his troop gathering (Mt. Zion)].

The Anointing—Gospel of the Anointed—Jubilee—Festal Gathering

Isaiah 41:
2 Who [God] raised up the righteous man [Anointed] from the east, called him to his foot, gave the nations before him, and made him rule over kings [of the earth]? he [God] gave them [kings and nations (fallen humanity)] as the dust to his [Anointed’s] sword, and as driven stubble to his bow [instrumentalities for work of the Kingdom].

Ezekiel 43:
2 And, behold, the glory of the God of Israel [the Anointed] came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory. 3 ... 4 And the glory of the LORD [the Anointed] came into the house by the way of the gate whose prospect is toward the east.

The gathering of the world’s peoples by “three unclean spirits” is for the purpose of opposing the work of the Kingdom—the work of those gathered to Armageddon.

Revelation 16:
15 Behold, I [God Almighty (vss. 7, 14)] come as a thief. Blessed is he [last Body members on Earth (Laodiceans)] that watcheth, and keepeth his garments, lest he walk naked, and they [Jesus and resurrected members of his Body] see his shame.

The venue for the “troop” gathering, Armageddon, is Mount Zion, mountain (city) of divine grace and deliverance. It is to be noted that there is no mention of a battle in this call to gather. Though often used in Christendom, in the Bible the phrase “gave glory to him; for the hour of his judgment is come: and worship him that made heaven and earth [earthly priesthood (Israel)], and the sea [human creation], and the fountains of waters [Word of God (Truth)]. It will indeed be a Festal Gathering!

Psalms 53:
6 Oh that the salvation of Israel were come out of Zion [deliverance to be effected by God’s dual priesthood]! When God bringeth back the captivity of his people [release of humankind from DEATH and SIN, Jacob (physical Israel)] shall rejoice, and Israel [spiritual (Church)] shall be glad.

98. In the Bible sword and bow & arrows are used metaphorically as instrumentalities to change the condition of the heart, the spirit.
100. See Day of Battle . . . , page 171.
102. A number of modern translations use “they” in this text. There is no support in the Greek manuscripts for such a change.
103. See Jesus’ Return and the First . . . , page 378.
104. Joel 2:32.
105. See Day of Battle/Great Day of God Almighty, page 171.
106. phobeo, #5399G.
108. See Heavens and Earth, Figurative, page 124.
110. See Water (Rain/ . . . ), page 158.
Psalms 147:

1 Praise ye the LORD:
   for it is good to sing praises unto our God;
   for it is pleasant; and praise is comely.
2 The LORD [in the Age-to-Come] doth build up Jerusalem:
   he gathereth together [in restoration]
   the outcasts [the fallen wicked (vs. 6)] of Israel.
3 He healeth the broken in heart [first Israel, then humankind],
   and bindeth up their wounds
   [great advances in mental health and medical science].
4 He telleth the number of the stars;
   he calleth them all by their names
   [great advances in physical science].
5 Great is our Lord [our Creator], and of great power:
   his understanding is infinite.
6 The LORD lifteth up the meek:
   he casteth the wicked [ones misusing power] down to the ground
   [great advances in social science and governance].
7 Sing unto the LORD with thanksgiving;
   sing praise upon the harp unto our God:
8 Who covereth the heaven with clouds,
   who prepareth rain for the earth,
   who maketh grass to grow upon the mountains.
9 He giveth to the beast his food,
   and to the young ravens which cry.
10 He delighteth not in the strength of the horse:
   he taketh not pleasure in the legs [strong muscle] of a man.
   [it is not the physical powerful that are God's delight]
11 The LORD taketh pleasure in them
   that fear [are in awe of] him,
   in those that hope in his mercy.
12 Praise the LORD, O Jerusalem;
   praise thy God, O Zion.
13 For he hath strengthened
   the bars of thy gates [venues of governance];
   he hath blessed thy children [the meek (vs. 6)] within thee.
14 He maketh peace in thy borders,
   and filleth thee with the finest of the wheat
   [great advances in agriculture].
15 He sendeth forth his commandment* [speech] upon earth:
   his word runneth very swiftly.
16 He giveth snow [frozen water] like wool:
   he scattereth the hoarfrost [frozen water] like ashes.
17 He casteth forth his ice [frozen water] like morsels:
   who can stand before his cold
   [water==divine "word"; frozen water==hard truth]?
18 He sendeth out his word [of love],
   and melteth them [the hard truths]:
   he causeth his wind to blow,
   and the [unfrozen] waters [of divine truth (love)] flow.
19 He sheweth his word unto Jacob,
   his statutes and his judgments unto Israel
   [in preparation for the great work of humankind's restoration].
20 He [God (vs. 12)] hath not dealt so with any nation [of Gentiles]:
   and as for his judgments, they [Gentiles] have not known them.
   Praise ye the LORD
   [praise God for the great advances humankind has made and is making
   in the knowledge and the capabilities needful for God's incoming kingdom].

* 'imrah/embrah, #0565H.