



The Olive Tree

By

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A Messianic
Systematic Theology

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Chapter 01

Introduction to Messianic Systematic Theology

What is Messianic Theology. By Messianic Theology, I am referring to something greater than particular teaching on Jesus as the Messiah, though such teaching is central to it. This article seek to discuss Messianic Theology not as a set of particular doctrines but as a broad doctrinal framework through which the entirety of Scripture may be understood. This approach to theology is known as systematic theology.

What is Systemic Theology?

Systematic Theology is an attempt to integrate, weave together, or construct the various doctrines of the Bible into a logically and theologically coherent system. Systematic Theology uses the data that emerges from exegesis of the text and uses reason to make inferences concerning the big picture. Systematic Theology involves making inferences concerning which texts are more suitable for building a framework through which we can get a coherent picture. Systematic theology involves looking at the textual, linguistic and cultural context of passages; and comparing Scripture with Scripture to create a framework through which individual passages may be understood.

The benefits of systematic theology include gaining a world-view and meta-narrative perspective of the Bible that allows us to see a bigger picture – the bigger story. This allows us to be able to understand obscure and opaque passages by seeing them in light of the more clearly understood passages.

The potential downside to any systematic theology is that it can create blind spots for eisegesis – reading into the text things that are not there. If a systematic theology has flaws concerning the nature of the text or the proper hermeneutics or methods of interpretation, then it will fail to provide an accurate big picture meta narrative. One notable downside here is that scholars are significantly more likely than the average person to acquire cognitive biases related to errors in systematic theology.

Some Other Systematic Theologies

Before this book gets to its main point – exposing and promoting Messianic Theology, I want to engage in a brief analysis of other systematic theologies. This entails both a brief description of what they claim and downsides to these approaches to the Biblical text, downsides which include **historical break points**. **Historical break points** are events that cannot happen, given the truth of a given systematic theology. As such, pointing out these as events that have actually happened as valuable in falsifying a given theological system.

There are four classes of alternatives to Messianic Theology.

Postmodernism denies that there exists objective truth and valid meta narratives. Movements based on Postmodernism, such as Post-Structuralism and Critical Theory, approach the texts of Scripture and other texts by asserting that language is not an adequate tool to communicate truth, but are merely tools to navigate power relationships and shape reality to conform to those in power.

Postmodernism literally eats itself to oblivion. The denial that absolute truth exists or the affirmation that no statements can be true is self-refuting. If the statement "there are no absolutes is true," then that statement is itself an absolute. If the statement "no statements are true" is true, then it is false.

The **historical break point** for Postmodernism and her children occurred at the beginning of human civilization and the advent of writing. If Postmodernism is true, then human language would never have become well-developed enough to build the constructs Postmodernism, Post-Structuralism, and Critical Theory.

Historical/Critical Systematic Theologies begins with the idea that the Bible is a mere human document that is a product of cultural and evolutionary forces. There are differing variants of this that range from atheistic to those who hold weakened versions of inspiration. None of these systems are compatible with full verbal plenary inspiration which holds that

the original autographs or manuscripts were written to not only reflect the gist of God's message but that they were worded exactly as God wanted them to be in language form familiar to the human authors. It is beyond the scope of this article to give a robust defense of full verbal plenary inspiration, but there are three arguments to briefly bring up here. These arguments, taken cumulatively, provide a historical breakpoint.

One is that the Bible has unique answers that line up with philosophically necessary answers. one example is that the Bible presupposes divine Conceptualism as the answer to the problem of universals. The problem of universals is about the best way to account for the seeming common reality of similar particulars. What accounts for the reality common to all barns. Platonism asserts the perfect material universal form barn in which all particular barns partake. Nominalism denies any common reality. Conceptualism asserts that the common reality exists as concepts in the mind.

In my book *The Conceptual God* I argue that Conceptualism is the only coherent answer to the problem of universals and Divine Conceptualism is the only coherent form of Conceptualism. We see Conceptualism in Gen 1, John 1:1, Psalm 33, and other passages. Almost all other religions begins with material substance than conceptually defined properties and relations.

Secondly, Jesus and the apostles held to full plenary inspiration of Scripture, and staked who they were upon this fact. If Jesus was wrong, then he is not who he claims to be. The apostles would not be Faithful witnesses but would be either Fools or Frauds.

Thirdly, there is a clear historical fingerprint of God setting apart a people, acting in their midst, and using them to change the world in counter-cultural ways. While the Bible has a cultural context, it is not merely a product of culture. This historical fingerprint included provenance of the sacred texts of Scripture and gospel It was the existence of this historical fingerprint which Irenaeus used in his book *Against Heresies* to debunk Gnosticism. In book 3 he used the Gnostic method of argumentation to

show that the catholic (universal) church had God's fingerprint of the work He did through Jesus Christ, complete with provenance and custody of the sacred texts. The Gnostics lost because they could not produce such a historical fingerprint to support their claims. (See Appendix B for a more detailed explanation). This counter-cultural movement of God in the history of His people provides numerous **historical break points** to both secular and Pagan interpretations of historical-critical approaches to systematic theology

Neither Postmodernism nor Historical-Critical approaches to theology have any concept of the Kingdom of God. In these systems the presence of God serves only to provide personal existential meaning or group identity.

Ecclesiastical Systematic Theologies presuppose that the Church is the ultimate source of revelation, and that it is the place of the Church to resolve difficulties. These would be the approaches of the Roman Catholic and Eastern Orthodox Churches. While these may hold to full verbal plenary inspiration, their view of Scripture became weakened by undue exaltation of the Church. There are several weaknesses of this approach.

One weakness is that making the church the infallible arbiter would shift the focus from the Church discovering God's original intent to the Church deciding God's original intent. Once one shifts away from "thus saith the Lord..." then the door is open to unauthorized innovation and even apostasy.

Secondly, making the Church such an arbiter meant that innovations. Tradition was not limited to Irenaeus' conception of it as the provenance and custody of the sacred texts and understandings of the apostles message. Tradition would evolve to include all sorts of ideas that were completely foreign to the apostles as the Church added new doctrines by caprice. (See Appendix B for a more detailed explanation on why Irenaeus actually held to Sola Scriptura and how tradition was simply the chain of custody of the apostolic message.)

Thirdly, if the Church hierarchy or Magisterium is infallible, then correcting systemic errors becomes impossible. What happens if all of the popes and bishops succumb to error. This almost happened during the Arian controversy. Arianism almost won the day. At one point Athanasius was the only bishop who stood for the Trinity and briefly went into exile over this. He appealed to what we now call sola scriptura as his rock. Had he held to any of the Ecclesiastical Systematic Theologies of the Romans Catholic or Eastern Orthodox, then the Arians would have won the day. This event is a **historical break point** for Ecclesiastical Systematic Theologies.

Covenant Theology or Replacement Theology begins with the understanding that God relates to man in Covenants, and seeks to understand everything that happens Biblically within this framework. Covenant Theology regards the OT Covenants as historical to ancient Israel, but eternally existing allegorically in the Church. In particular, we are no longer bound to the Mosaic covenant because it is in place spiritually as an allegory rather than literally. Covenant Theology argues that the Church has replaced Israel and that all of the warnings and promises apply spiritually to the Church. In Classical Covenant Theology, historical Israel is no longer God's people.

The big flaw in Covenant Theology is that it must assume allegorical interpretation as the default for much of Scripture, especially on the topic of eschatology or Israel. If we are to access the meaning of the text, literal interpretation must be the presumption, with allegorical methods employed only where the text itself gives us clues that a given passage is to be interpreted as an allegory of other figure of speech. If allegory is the default, then the text ceases to have authority over the interpreter; in these cases the text can have what meaning the interpreter gives to the allegory.

In Classical Covenant Theology, this allegorical method was practiced openly. Recently, various forms of Progressive Covenantalism have emerged with more nuanced form of allegorization. They would argue that **theological covenants** eternally exist – such as the Covenants of works, grace, etc; and that the church has always existed as partakers of these

theological Covenants. In stead of replacing Israel at a point in history, the Church has always been Israel. Theological Covenants, however, are never literally affirmed by Scripture but require defaulting to allegorical methods of interpretation to affirm. This author denies the existence of allegorical Theological Covenants, and confines the treatment of covenants to the historical covenants affirmed through a grammatical–historical reading of Scripture.

The historical break point for Covenant Theology is the re-establishment of the modern state of Israel in the manner that literally fulfills Bible prophecies. The OT prophecies predicted that they would return despite their unbelief, followed by the Day of God's Wrath, and then would repent and be reconciled to God.

Both Ecclesiastical Systematic Theologies and Covenant Theology equate the Church with the Kingdom of God.

Dispensationalism focuses on the fact that there seem to be dispensations of time where God acts differently towards his people. In particular, it is an explanation on why we do not observe the law of Moses. Dispensationalism argues that the Church and Israel are wholly separate expressions of God's people who have parallel histories that never meet. While Dispensationalists interpret Scripture literally, they will often divide up the Scripture in ways that make the Church and Israel mutually exclusive. If a passage applies to Israel, then it cannot be about the Church and vice versa. The teaching of the pre-tribulational rapture of the Church, which is explicitly stated nowhere in Scripture – deductively follows from Dispensationalism.

The core claim of Classical Dispensationalism, the argument that the Church and Israel are wholly separate, is falsified by numerous Scriptures. Passages such as Eph 2:12–20, Romans 11, and Revelation 21:9–14 present the Church and Israel side by side – distinct yet intimately connected to each other. Classical Dispensationalism has two **historical break points**: The first is found in the Apostolic Age, where the Church

and Israel stood side by side. The Second one will be crossed when the Church faces the reign of terror of the Antichrist after the pre-trib rapture fails to happen.

One last note on Covenant Theology and Dispensationalism. The Classical formulations are easily shown to be false through their various historical breakpoints – so much so that progressive wings have formed in both systems to deal with the glaring problems. Progressive Covenantalism has room for a future national Israel, and Progressive Dispensationalism has softened its hard separation of the Church and Israel to allow both to part of one plan rather than positing two plans of God. While Messianic Christianity presented here fits neither of these, the progressive wings are closer theologically than the Classical Formulations. Lets us go to the framework of Messianic Christian Systematics.

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Chapter 02

The Framework of Messianic Systematic Theology

Messianic Theology has as its core principle the doctrine of the Messiah. The OT Saints looked forward to the Messiah. New Testament believers looked both forward and backward, looking backward to the Cross and forward to the Second Coming. The Messiah fulfills all of the Covenants and every dispensation.

All of God's covenants with man are fulfilled in the Messiah. The Messiah is the Seed of the Woman, The Ark of Baptism, The Son of Abraham, The Prophet Like Unto Moses, and the Son of David. The Messiah is the center of both the dispensations of law and grace, with the law looking prophetically forward to the Messiah and grace looking historically backward and prophetically forward to the Messiah.

Before we go into the nuts and bolts on how God has been working through each of the Covenants and Dispensations to establish the Messiah, we need to establish some foundational truths about Christianity as a **world-view**. We need to ask questions such as “Who is God?,” “What is the nature of God’s Word?,” “What is the nature of morality,” “What is Creation?,” “Who is man?,” “What is the nature of revelation?,” “Why is the Messiah so important?,” and “What is the meta-narrative of Scripture?”

This volume will not give exhaustive answers to these questions, but will be limited to giving an outline of these answers sufficient to establish a framework for a **Biblical worldview** from which we can build a systematic theology.

Who is God?

This is an important question because differing religions offer differing conceptions of deity. In many religions the nature of god evolves and suffers change. In some religions gods can die. In others the godhead is simply a divine cosmic principle that is instantiated in material things. In some religions god is non-personal, others impersonal, meaning that while he has the faculties of person-hood, he simply doesn't care about his creation.

The answer to the question “Who is God” determines the kind of world-view that is being affirmed. The Bible is not silent concerning who God is.

The Bible presents God in both testaments as self-existent. This simply means He needs no Creator or substrate to exist. The sacred name YHWH means the self-existent one.

Exo 3:14 And God said to Moses, "I AM WHO I AM." And He said, "Thus you shall say to the children of Israel, 'I AM has sent me to you.' "

In the New Testament, the book of John, this is laid out even more explicitly. The reference to “I AM” was no doubt a reference to Exodus 3:14. The intentional in-congruence of tense between the past existence of Abraham and the placement of the present tense of Jesus existence prior to Abraham signals that Jesus Christ has an eternally existent and unchanging Divine Nature.

John 8:58 Jesus said to them, "Most assuredly, I say to you, before Abraham was, I AM."

Hebrews puts this even more bluntly...

Heb 13:8 Jesus Christ is the same yesterday, today, and forever.

The self-existent nature of God is the foundation for all of the “omni” attributes of God. The self-existence of God means that He is not a being living in a larger reality, but that He is existence itself.

What is the nature of God's Word?

Very soon in the Biblical narrative we become aware that God speaks. He can think, speak, and write in language. God spoke the creation into existence

Gen 1:1–3 In the beginning God created the heavens and the earth. (2) The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters. (3) Then God said, "Let there be light"; and there was light.

John makes this clearer, showing that everything that was made, was made through God speaking it forth. This clearly sets forth God as omnipotent, or all powerful. God is all powerful because no power exists outside of God.

Joh 1:1–3 In the beginning was the Word, and the Word was with God, and the Word was God. (2) He was in the beginning with God. (3) All things were made through Him, and without Him nothing was made that was made.

Hebrews tells us that God upholds all things by that same word

Heb 1:1–3 God, who at various times and in various ways spoke in time past to the fathers by the prophets, (2) has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; (3) who being the brightness of His glory and the express image of His person, and **upholding all things by the word of His power**, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,

The foundational role of the word of God in creation not only has implications concerning God's power but also of His mind. If language is the substrate of reality, then reality is constrained by its parameters. Language implies the law of non-contradiction, as that is necessary for the ability to defined distinct meanings to words, sentences, etc. The ability to encode meaning into symbols that obey specified rules of grammar for interpretation is the substrate for specialized use of language in creating

systems of logic and mathematics. We get the English word “logic” from the Greek Logos, which is translated Word in John 1.

God is both infinite in knowledge and infallible as absolute truth. As God is the self-existent ground of all reality, He would not merely contain truth, but would be truth – and not a truth relative to some context but absolute truth capable for grounding all particular truths.

Joh 14:6 Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me.

Heb 6:17–18 Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed it by an oath, (18) that by two immutable things, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before us.

As absolute truth, God is the source of all knowledge that exists. He is all-knowing, as there is no knowledge in existence that God does not know.

Rom 11:33–36 Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out! (34) "FOR WHO HAS KNOWN THE MIND OF THE LORD? OR WHO HAS BECOME HIS COUNSELOR?" (35) "OR WHO HAS FIRST GIVEN TO HIM AND IT SHALL BE REPAID TO HIM?" (36) For of Him and through Him and to Him are all things, to whom be glory forever. Amen.

What is the Nature of Morality?

As absolute truth. God is the ground of morality or righteousness. God’s moral notions would be necessarily true. Scripture repeatedly present God

as holy – separate from sin. It is more accurate to say that God is righteousness than to say that he is righteousness.

To understand how God is righteousness, it will behoove us to understand what is meant by morality. When we think of moral laws, we understand law in this context differently than we would in science. The law against murder does not make murder impossible, but provides a basis to condemn murder when it happens. Morality tells us what we ought to do rather than what we are able to do. Morality is an “ought” category rather than an “is” category.

While we think of morals as ought framed in laws, our moral intuitions go deeper than simply anthropology. There are many things that are legal but roundly considered immoral. Morality is not reducible to law or anthropology but has a transcendent nature.

Two seemingly opposite things are at work that under gird morality. One is that it must be of a personal nature, as it requires a consciousness to frame its “ought-ness.” The other is that it requires an ontologically transcendent ground to provide objective force. Morality is not simply anthropology or politics or some arbitrary social construction in the same vein as the guy who believes his gender is a head of lettuce.

Integration of these seeming opposites is a challenge for many world-views. In the Greco-Roman world there were religions with both polytheistic and Pan-en-theistic world views. These world-views had the commonality of lacking an Infinite and Personal God who could provide both the Personal ground and ontological transcendence. The Divine nature was either wholly other and not involved in the world or it was finite agents living in the world and suffering the effects of time and evolution. It was against this background that Euthyphro posed a moral dilemma:

Is something pious because it is loved by the gods, or is it loved by the

gods because it is pious.

Euthyphro saw a tension that could not be resolved within the thought systems available to the Greeks. The Pantheon was composed of finite beings who were simply more powerful than ordinary men, analogous to fictional entities today such as the Justice league or the Avengers. Zeus, for example, had sexual needs that he could not only pursue with earthly women but could produce children by those unions. Zeus was no god in any sense recognizable in a Judeo-Christian framework. Gnostic and Hermetic frameworks posited a god in the world who was subject to the elements of the world and evolved to actualize personality through the actions of men who had the divine spark. None of these could grab the dilemma by both horns. In these systems the “God above All” is impersonal, which is why a god in the world had to emanate and evolve to actualize personality in the stead of the god above all.

What none of these could do, the Judeo-Christian God could – and did. As absolute truth, His moral notions are objective truth. As an Infinite-Personal God, he could have personal and abstract moral notions. His moral character is righteousness.

1Co 1:30 But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption—

The idea that God grabs both horns of Euthyphro’s dilemma is not merely philosophical speculation, but is supported by Scripture. Scripture both presents both the idea that Gods loves righteousness because it is righteous and righteousness being righteous because it is loved by God.

These Scriptures present God as loving righteousness because it is righteousness (Objective Ground). Righteousness is the foundation of his rule. God’s rule is based on his authority. His moral notions are objective

truth and foundational to all of His laws and judgments. Even when God acts in ways that seem to violate His own rules, it is rooted in the moral notions that underlie His rule.

Psalm 89:14 Righteousness and justice are the foundation of Your throne; Mercy and truth go before Your face.

Psalm 97:2 Clouds and darkness surround Him; Righteousness and justice are the foundation of His throne.

Psalm 119:142 Your righteousness is an everlasting righteousness, And Your law is truth.

As ruler of the universe, He will kill evil doers because He upholds the sanctity of human life. Even in situations where God seems to do morally problematic things such as command the death of “innocent” people, the endgame is upholding the sanctity of human life. We see this most clearly in the Crucifixion of Christ. Jesus Christ was murdered by the state, and this was done ultimately by the command of his Father, to which He submitted Himself by saying “Thy will, not mine, be done!!!” Christ’s death became the means through which the world was saved. An act which could be seen on the surface as contradictory to the sanctity of human life was actually the greatest defense of human life in the history of the world.

2 Cor 5:20–21 Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God. (21) For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.

The following Scriptures present righteousness as righteousness because god loves it. God’s moral notions are expressions of his Love, and are absolute truth because He is absolute truth

Psalm 45:7 You love righteousness and hate wickedness; Therefore

God, Your God, has anointed You With the oil of gladness more than Your companions.

Psalm 11:7 For the LORD is righteous, He loves righteousness; His countenance beholds the upright.

Psalm 119:142 Your righteousness is an everlasting righteousness, And Your law is truth.

What is Creation?

While we begin with a self-existent God, He chose to Create. He created all created things ex nihilo by speaking his word, and He did so in a rationally ordered way. John 1 simply presents the universe as existing because God has spoken it into existence.

John 1:1–3, 14–17 In the beginning was the Word, and the Word was with God, and the Word was God. (2) He was in the beginning with God. (3) All things were made through Him, and without Him nothing was made that was made... ..(14) And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. (15) John bore witness of Him and cried out, saying, "This was He of whom I said, 'He who comes after me is preferred before me, for He was before me.' " (16) And of His fullness we have all received, and grace for grace. (17) For the law was given through Moses, but grace and truth came through Jesus Christ.

In Proverbs wisdom is personified as a woman. Except for the gender, it is a perfect description of Christ as the Living Word of God. Like Christ, she creates in fashions that which is created.

Pro 8:12–30 "I, wisdom, dwell with prudence, And find out knowledge and discretion... ..(22) "The LORD possessed me at the beginning of His way, Before His works of old. (23) I have been established from

everlasting, From the beginning, before there was ever an earth. (24) When there were no depths I was brought forth, When there were no fountains abounding with water. (25) Before the mountains were settled, Before the hills, I was brought forth; (26) While as yet He had not made the earth or the fields, Or the primal dust of the world. (27) When He prepared the heavens, I was there, When He drew a circle on the face of the deep, (28) When He established the clouds above, When He strengthened the fountains of the deep, (29) When He assigned to the sea its limit, So that the waters would not transgress His command, When He marked out the foundations of the earth, (30) Then I was beside Him as a master craftsman; And I was daily His delight, Rejoicing always before Him,

When God spoke the universe into existence, He spoke *ex nihilo*. He used only His Words. The objects that He created were not made out of preexisting material. The Judeo-Christian worldview has one feature that exists in no other religion: Reality has conceptual foundations rather than material foundations. Plato's craftsmen, for example, fashioned the world out of preexisting material. The earliest Greek gods evolved out of a primordial substance whose external existence was presupposed. This substance is not eternal in the same sense as the Judeo-Christian God, but suffers from time and evolution. In my book *The Conceptual God* I give a detailed conceptualist account of Creation. Here I will quote from Hebrews 11 to show that the substrate of material reality is not its substance but proprieties and relations.

Heb 11:3 By faith we understand that the worlds were framed by the word of God, so that the things which are seen were **NOT** made of things which are visible.

The Greek word for visible, *Phainos*, literally means "to show." It carries the idea of something formerly being visible and then shining into visibility. This verse is in direct contrast to Platonism, which argued that the properties of particular things that universal Platonic forms that simply

show themselves when a particular thing is seen. This world is framed by the word of God which provides a conceptual description of material reality and is the substrate for that reality rather than hidden material forms. Material reality emerges from the properties, methods, and relations prescribed in God's Word rather than physical substance.

Hebrews 11:3 uses the word Aion for worlds rather than kosmos. Aion literally means age, with age referring holistically to both the specific period of time itself and the objects and events associated with that time. In the context of Hebrews 11, aion would be universal – as in all of space and time. Hebrews 11: refers to God framing a specific and well ordered space-time. Creation involves an eternal decree that sets up our history

Psalm 33 not only presents God as creating by speaking the world into existence, but through that word directing the history of the world. God did not create a static universe but a space-time in which historical events happen.

Psalm 33:9–11 For He spoke, and it was done; He commanded, and it stood fast. (10) The LORD brings the counsel of the nations to nothing; He makes the plans of the peoples of no effect. (11) The counsel of the LORD stands forever, The plans of His heart to all generations.

The New Testament gives extensive details concerning God's eternal decree in several places. Ephesians 1 declares that God has an eternal decree. The phrase "in Him" in verse 5 hints at foreknowledge of our choices being logically prior to our election.

Eph 1:4–12 just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, (5) having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will,... ..(10) that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth—in Him. (11) In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will, (12) that we who first trusted in Christ should be to the praise of His glory.

Verse 10 speaks of the “the dispensation of the fullness of the times He might gather together in one all things in Christ,” suggesting detailed timing of God’s decree. In verse 11, we are instructed that God “works all things according to the counsel of His will,” but what is that. It is a reference to divine foreknowledge. Romans 8 gives a detailed account of foreknowledge

Rom 8:26–30 Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. (27) Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God. (28) And we know that all things work together for good to those who love God, to those who are the called according to His purpose. (29) For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. (30) Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

Romans 8:28–29 Presents God’s foreknowledge as logically prior to His eternal decree of election. How could God foreknow us before the beginning Creation when Only He existed. What He was knowing here could only be His conception of possible worlds, as no actual world yet existed. What is

the scope of these possible worlds. As God is infinite, there is no limit, but would include every feasible world that could be conceived – including worlds where there existed creations with morally significant free will. His conception of possible worlds included not only the worlds, but every attribute and relation that existed in those worlds – including every feasible space–time history. When God gave His eternal decree, it instantiated one particular space–time to become actual. He created a space–time where there would be beings created in His image and bearing free–will – beings created with a very special purpose.

One implication of God’s infinity and human free will is that God has free will. God does not create of necessity but freely. He could have chosen NOT to create, and creation is conceptually represented in an asymmetric relationship where the creation depends on God but God does not depend on the creation. This is a feature of conceptualist accounts of creation that cannot exist in materialist accounts. In a materialist account of causality, the effect emerges from its cause bearing attribute and methods it acquired from its cause. These properties are physically embedded in the cause. Creation through physical causality means that the First Cause created of necessity because the will to create was embedded into the cause. God created conceptually rather than materially (See *The Conceptual God* for more information).

There is one final thought concerning God’s eternal decree in which we should return to Hebrews 11:3. Where it says “...the worlds were framed by the word of God,” the word translated “word” is “Rhema” rather than “Logos.” Whereas Logos refer to the whole counsel of god and is identified as God, Rhema would be a particular utterance and would be set apart from the Logos which birthed it. The Judeo–Christian conception of creation posits an ontologically distinct existence of the Creation (and hence contingent) rather than the Eastern concept of creation being merely a thought or dream in the mind of god. In quantum mechanical terms, one could think of it as God conducting a distinct classical measurement over the whole of the wave–function to distinguish the particular and actual space–time in which we now live.

The Genesis account show clearly that the universe was spoken into existence in an ontologically distinct way. In Genesis we see that particular words were directed to the universe as an ontologically distinct entity, resulting in objects coming into existence or those objects behaviors and properties being defined in some way. There are seven “and God said” events, and in each of them the universe obeys God without God becoming physically entangled in the world.

Gen 1:3 Then God said, "Let there be light"; and there was light.

Gen 1:6 Then God said, "Let there be a firmament..."

Gen 1:9 Then God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear"; and it was so.

Gen 1:11 Then God said, "Let the earth bring forth grass,...and it was so.

Gen 1:14 Then God said, "Let there be lights in the firmament of the heavens...;

Gen 1:20 Then God said, "Let the waters abound with an abundance of living creatures..."

Gen 1:24 Then God said, "Let the earth bring forth the living creature according to its kind...and it was so.

Who is man?

The origin story of humanity is introduced very early in Scripture. The Genesis account show clearly that the universe was spoken into existence in an ontologically distinct entity, resulting in objects coming into existence or those objects behaviors and properties being defined in some way. In each of these seven “and God said” events, the universe obeys God without God becoming physically entangled in the world.

In verse 26, we begin to see something different happen. For the first time

in this conceptual creation of the world, God becomes physically entangled in creation when He created humanity.

Gen 1:26–27 Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." (27) **So God created man in His own image;** In the image of God He created him; male and female He created them.

Verse 26 begins with God giving particular utterance. The Creation of Man is not the bringing forth of gods, but special creatures. Humanity would end up in the image, or similar to, God rather than possessing the same substance. We see here that God Himself is doing the work of creation rather than the creation obeying his command and bringing forth according to the Divine command. Genesis 2: 7 gives us additional information that shows that god became directly involved in the Creation of man on a physical level.

Gen 2:7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.

God entered directly into entanglement with the body of man to produce a living being. In quantum mechanical terms, the creation of man is a correct description of quantum entanglement. When two particles enter into quantum entanglement with each other, what happens with one is instantly manifested in the other, regardless of distance. Quantum entanglement results in perfect mirroring, as each particle has the opposite charge and has a perpendicular spin to the other. Humanity was created to be a creature that mirrors God.

This condition of humanity being a creature that mirrors God has multiple profound consequences. The condition of being such a mirror means we

have categories in our mind that mirror God's. This correspondence, coupled with the Biblical teaching that God created the universe in a rationally order way means we have just cause to believe we can investigate the external world in a scientific fashion and discover truth about the world. The correspondence of spiritual and ethical categories allows humanity to interact with God in ways that the rest of creation simply cannot.

The fact that humanity emerged as a result of God interacting with creation rather than creation obeying a divine creative command means that humanity is not totally defined by the creation. While we are constrained in the use of our bodies by the laws governing material creation, the spiritual part of man has its origins outside the creation. This is the foundation of free will and political liberty, as we are not deterministic beings. We have free will and as such, political system based on ordered liberty are the optimal polity for humanity.

The condition of humanity as a creature that mirrors God means that humanity can interact in any medium where content is encoded by one to be decoded by another. God can encode information within the wave- function that humanity can decide when people conduct a classical measurement on the wave function. This ability to interact robustly with quantum systems is how the universe can be defined in terms of information but yield the objects and behaviors of real physical experiences when we conduct a classical measurement by observing the universe.

What is the nature of revelation?

The ability of God to exchange information with man via quantum mechanics is awesome. God communicates information about the world, and we can decode it to yield our sensory experience. This same process enables the exchange of propositional communications. God can encode in any language that humanity can decode. The implication of this is that God is not communicating esoterically to humanity in ways that only an enlightened elite can understand, but in plain language that can be

interpreted using a grammatical–historical hermeneutic – and has done so by inspiring the production of the Bible.

Humanity can also encode information to be decoded by God. This is done when we praise Him and pray to Him. This allows for a complete communications loop and for communion between God and humanity. There were no errors within the original creation, as shown by multiple declarations that the creation was good (Gen 1:4,12, 18, 21, 25). God Himself is infallible, and as such incapable of sin, evil, or mistakes. This resulted in the creation of humanity as the crowning achievement of a creation that is described in Gen 1:31 as “very good.”

The creation of humanity turned a good creation into a very good creation. While the creation had harmony with God, only humanity had communion with God. The initial communion between God and man was an inerrant communion involving inerrant communication. It was this communion that gave Adam multiple insights in the garden that he could not have had through experience alone.

We read in Genesis 2 that Adam was able to name every animal, identify what is a woman, and discern the nature of marriage. Adam even knew that a man was supposed to leave his father and mother to cleave to his wife. How could Adam have even understood the concept of ‘father’ and ‘mother’ when he was the very first human. **It was through communion with God that Adam had inerrant knowledge of these things.**

Gen 2:19–24 Out of the ground the LORD God formed every beast of the field and every bird of the air, and brought them to Adam to see what he would call them. **And whatever Adam called each living creature, that was its name.** (20) So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him...

Gen 2:19–24 ...(21) And the LORD God caused a deep sleep to fall on

Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. (22) Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man. (23) And Adam said: "This is now bone of my bones And flesh of my flesh; She shall be called Woman, Because she was taken out of Man." (24) Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.

This communion, while inerrant, was not infallible. While God cannot fail, material reality can suffer corruption. Additionally God gave humanity free will that could be used to either commune with Him or separate from Him. As God has freewill, communion from genuine mirroring by a creature would require free will.

Humanity did not remain in this undefiled, inerrant communion. Adam and Eve both entered into rebellions against God, both defiling and attempting introduce error into the communion. Because God is infallible, He is incapable of error. Communion with God was broken, causing dysfunction in how humanity functioned as an image of God. The mirror was cracked.

The cracking of the human mirror has produced significant consequences. The mirror still has the categories that existed in God, but they do not function well. The cracks produce a divided and incoherent image. Humanity is prone to factual, logical, and moral error. The separation from God set up the subject-object problem which asks how can we know what is "out there?"

Genesis 3 tells the story of the fall of humanity. Satan, in the form of a serpent, came to the garden to the Tree of the Knowledge of Good and Evil. The Hebrew word for know, *yâda'*(יָדָע), can mean entanglement. This same word is used to refer to Adam having sexual intercourse with Eve in Genesis 4:1. Genesis 3:1 records Satan opening lines as he seduces Eve to sin.

Gen 3:1–8 Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden?'" (2) And the woman said to the serpent, "We may eat the fruit of the trees of the garden; (3) but of the fruit of the tree which is in the midst of the garden, God has said, 'You shall not eat it, nor shall you touch it, lest you die...' "

Satan is now promising entanglement with good and evil apart from God, promising them godhood. This amounts to not less than a rejection of God as the foundation and reference frame of righteousness. Entanglement with the fruit of this tree means disentanglement from God

Gen 3:1–8...(4) Then the serpent said to the woman, "You will not surely die. (5) For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil." (6) So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate. (7) Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings. (8) And they heard the sound of the LORD God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden.

When they ate, their perception was transformed. They realized they were naked. What happened here? The opening of their eyes transformed how they parse the wave-function. Before this they were still naked, but their communion with God covered their nakedness. The shekinah glory of God covered them so that the shame of their nakedness did not appear. Because they were now separated from God, that glory no longer covered them. Nothing was now covering them because their new entanglement could not do that. Earlier I had written about the inadequacy of moral Platonism or any

other theory of morality that posits its existence as a concrete object. Concrete moral objects are canceled out by the concrete existence of their violations. Direct entanglement with good and evil apart from God's mediation not only involved rejection of God as the author of morality but entanglement with some one else's morality. Humanity became entangled with Satan.

Disentanglement from God and entanglement with Satan produced profound consequences to creation, as it was defiled by sin. Death entered a creation.

Gen 3:16–19 To the woman He said: "I will greatly multiply your sorrow and your conception; In pain you shall bring forth children; Your desire shall be for your husband, And he shall rule over you."

(17) Then to Adam He said, "Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, 'You shall not eat of it': "Cursed is the ground for your sake; In toil you shall eat of it All the days of your life. (18) Both thorns and thistles it shall bring forth for you, And you shall eat the herb of the field. (19) In the sweat of your face you shall eat bread Till you return to the ground, For out of it you were taken; For dust you are, And to dust you shall return."

God's answer is to send the Messiah to redeem humanity. Jesus Christ is the Messiah, who came as the Last Adam to bring humanity back into communion with God.

Col 1:19–22 For it pleased the Father that in Him all the fullness should dwell, (20) and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross. (21) And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled (22) in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight—

Why is the Messiah so important?

The Messiah is critically important because only He can restore inerrant communion with God. Jesus Christ is the Last Adam. As He was immaculately conceived through God's power rather than natural processes, he was not born of Adam's corrupted nature. His paternal DNA was created ex nihilo as God Himself became entangled with the maternal DNA in a miraculous event that bypassed the normal mode of sexual reproduction. Mary's DNA became transformed into a perfect mirror due to exposure to the Shekinah glory of God. The shining of this glory resulted in not only a particular word, but the full Logos of God instantiating paternal DNS ex nihilo. This resulted in Jesus Christ having inerrant communion with God from the moment of conception.

The state of Christ having inerrant communion with God is foundational to everything. Christ's inerrant communion with God is the very thing that allows us to be reconciled to God. Christ's inerrant communion with God is also the thing that allows for the restoration of knowledge.

Approaching God's Inerrant Word

Because Christ has inerrant communion with God, He speaks inerrantly. This was all made possible through the Lord shining his shekinah glory in the material world, which transforms the maternal DNA as long as it is in the presence of this glory, and created the paternal DNA that is permanently entangled in the shekinah glory of God.

This ability to transform the material world in general – and the physical senses in particular, allows for the circle of inerrancy to widen. This was why it was critical for New Testament apostles of Christ and Old Testament prophets to have vision where they receive the word of the Lord while having a vision of the shekinah glory of God (Numbers 12:6–8; Isaiah 6:1–13; Ez 1:1–2:10; Dan 10:1–21; Matthew 17:1–8; Acts 1:21–26; Acts 22:6–

11; 1 Cor 15:1–10; 2 Corinthians 3:1–18; Gal 1:11–24; 2 Peter 1:16–21; Rev 1:9–20).

Because of the transformative power of the shekinah glory of God, it is not required that the one approaching it be infallible, but simply that the path by which they approach it be effective at accessing it. There is much confusions here ranging from the Catholic doctrine of the immaculate conception to Gnostic conceptions of the anointing to incorrect approaches to inerrancy among modern Evangelicals.

The Catholic doctrine of the immaculate conception of Mary is rooted in the idea that she must be an infallible vessel in order to conceive and house Christ while He was in utero. If this is true, then Mary's mother would have to have had her own immaculate conception in order for Mary to be such a vessel. Mary's mother's mother would need to be immaculately conceived, etc, all the way to Eve. This would require Eve to be sinless, in contradiction to the Scripture that clearly induct her of sin. None of this was necessary, but only the shekinah glory of God. Catholic theologians have made analogies to the Old Testament Temple, but the Temple was not properly fit until the shekinah glory entered therein to set it apart as holy.

The apostles certainly did not infallibly approach Christ. The Twelve was a very dysfunctional group that involved Peter denying Him three times and Thomas saying he would only believe if he saw the scars. The most jacked-up approach of any apostle to the Lord would be Paul, who met Jesus on the way to murdering his followers. Once they saw the Lord in His shekinah glory, none of that mattered. It didn't matter how wise, righteous, or anointed they were or not – it only mattered that they approached the place of glory. God did the rest.

As the apostles approached the inerrant Christ in His shekinah glory, they too became inerrant as long as they were exposed to the shekinah glory. They were not inerrant generally, but became so when under the glory cloud in an apostolic vision. It was this that allowed for inerrant Scriptures to be

produced. The Apostles wrote the New Testament and bore infallible witness to the Old Testament.

2Pe 1:16–21 For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. (17) For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: "This is My beloved Son, in whom I am well pleased." (18) And we heard this voice which came from heaven when we were with Him on the holy mountain. (19) And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts; (20) knowing this first, that no prophecy of Scripture is of any private interpretation, (21) for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.

2Ti 3:16–17 All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, (17) that the man of God may be complete, thoroughly equipped for every good work.

For the rest of us who may not have seen the shekinah glory of God, the Holy Spirit leads us to the inerrant Christ by leading us to His inerrant Word. Those who were converted by the apostles approached Christ through the message He gave them. This message has been recorded in the Bible. Today we find the infallible words of Christ in the Bible.

When we come to the inerrant Christ through the Bible, we come the same way that the apostles come to Christ. As they could not infallibly approach Christ but only come to Him and trust Him to communicate inerrantly, we do the same. As we wrestle with the text, concerning both its authenticity and right interpretation, we do not seek to infallibly prove either inerrancy or

interpretation, but to reliably point to Christ. If we reliably point to Christ, He will speak inerrantly and guide us to truth and away from error. Many Evangelical feel that they must prove inerrancy of Scripture, when in fact we only need to prove that the Bible reliably points to Christ. It is Christ that certifies and guarantees that the Bible is inerrant, and on His authority that we proclaim Biblical inerrancy.

Biblical inerrancy is not the end of restoring inerrant communion with God. The Holy Spirit seek to lead us into all truth (John 16:13). We have been given precious promises in Scripture that allow us to fully participate in communion with God.

2Pe 1:2–4 Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord, (3) as His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue, (4) by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust.

What is the meta-narrative of Scripture?

The meta-narrative of Scripture begins with God. First that He is an Infinite-Personal God who is absolute truth and the source/creator of everything else. The next chapter in this great story is that He created the universe through his Word and entangled Himself in creation to create humanity as creatures who would be a mirror image of Himself for the purpose of these creatures having communion with God.

Once human broke off that communion with God, the rest of the story would involve God acting in space-time history to restore that communion. The historical processes of restoring this communion would involve both restoring the individual and restoring human communities. It would involve both spiritual restoration and physical restoration. In this process two entities would emerge that would be called the people of God: Israel and the

Church.

What is the relationship between Israel and the Church. Are they separate things (Classical Dispensationalism)? Was Israel temporarily the people of God until the Church came about (Historic Classical Covenantalism)? Is Israel an alias for the Church (Modern Classical Covenantalism)? Are Israel and the Church complimentary facets of the same people of God? It is the latter that is the view of this author and the focus of the remainder of this volume.

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Chapter 03

The Seed of the Woman

The Messiah is the Seed of the Woman. This was the provision in the Adamic Covenant. While the Adamic Covenant is not stated explicitly, it has features of a Suzerainty Covenant. A Suzerainty Covenant is an agreement between a sovereign and those he rules stating terms and conditions that both grant rights to the ruled and penalties for violating the terms of the Covenant. When Adam and Eve sinned, one such provision was triggered that would lead to our redemption. In Genesis 3:15 we see the very first Messianic prophecy in Scripture.

Gen 3:14–15 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: (15) And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Jesus Christ is the Seed of the Woman. This is a rather strange construction, as seed is normally constructed as the fruit of the Father. This construction is rooted in the ancient analogy of sex with agriculture. In this analogy, the man plants the seed into the "earth" of the woman, resulting in a crop of babies. Eve is the only woman in the Bible explicitly and singularly identified as having seed. This construction looks forward to the Virgin birth. Mary did not conceive Jesus through sexual activity in which the seed of a man was planted into her earth through sexual intercourse. The Holy Spirit created seed ex nihilo – out of nothing – and planted it into her womb and fertilized her egg. This seed had the divine nature within it, and when it fertilized her egg, the resulting baby was the God–Man in Hypostatic Union.

The prophecy concerning the crushing of the Serpent's head and bruising of

the heel presents a picture of the Messiah stomping the Serpent's head, with the act of crushing the serpent's head bruising the heel that did the crushing. This was fulfilled at the Cross, where Satan's power was permanently crushed at the cost of Jesus' life, which was restored to Him at the Resurrection.

The language used to refer to human reproduction in Scripture is often analogical. The typical analogy is comparing human reproduction to a farmer sowing seed. The farmer sowing seed is analogous to the male planting his seed when he ejaculates during sexual intercourse. The woman's body is analogous to the earth. Just as the earth receives seed and incubates that seed until it germinates and grows out of the ground, so a woman's vagina receives the seed of the man and her womb incubates it until a child is born.

The phrase "her seed," then, is a highly unusual phraseology. It immediately rules out sexual reproduction, as this promised child is not produced by the seed of a man entering this woman's vagina.

How can any woman produce seed in a manner consistent with this analogy. Women have eggs that go down a Fallopian tube to her womb or uterus. If the egg is fertilized, then it will attach itself to the uterine wall. If not, then it is expelled from her body in the next menstrual discharge. In normal sexual reproduction (and even artificial insemination) the sperm race toward the egg, and the first one in deposits his payload of paternal DNA into the egg. The egg immediately closes off access after the first sperm penetrates the cell wall.

The conception of Jesus bears very little similarity to this. The only commonality is that paternal DNA united with maternal DNA from Mary. The vector of transmission was very different. Mary was still a virgin when Christ was born, so there was no ejaculation into Mary's vagina shooting sperm through her cervix. It would be almost two thousand years before the technology of artificial insemination would be feasible. How did Mary get pregnant?

The gospel account record it as a supernatural encounter with God that bypassed sexual reproduction. It would also bypass the need for sperm to race towards the egg, which is why sperm is typically called seed.

Mat 1:18–25 Now the birth of Jesus Christ was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit. (19) Then Joseph her husband, being a just man, and not wanting to make her a public example, was minded to put her away secretly...

...(20) But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit. (21) And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins..."

...(22) So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: (23) "BEHOLD, THE VIRGIN SHALL BE WITH CHILD, AND BEAR A SON, AND THEY SHALL CALL HIS NAME IMMANUEL," which is translated, "God with us." (24) Then Joseph, being aroused from sleep, did as the angel of the Lord commanded him and took to him his wife, (25) and did not know her till she had brought forth her firstborn Son. And he called His name JESUS.

The Holy Spirit is the source of the man-child here, so there was no need of seed from a man. While the account in Matthew credits the source of Christ's conception to God, it tells us nothing about the mechanics of Christ's conception beyond ruling out sex and male sperm. Luke's account gives us additional information which does give us the mechanics of Jesus' conception.

Luke's account from 1:26-33 begins the same way as Matthew.

Luke 1:26-33 Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth, (27) to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin's name was Mary. (28) And having come in, the angel said to her,

"Rejoice, highly favored one, the Lord is with you; blessed are you among women!" (29) But when she saw him, she was troubled at his saying, and considered what manner of greeting this was. (30) Then the angel said to her, "Do not be afraid, Mary, for you have found favor with God. (31) And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS. (32) He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. (33) And He will reign over the house of Jacob forever, and of His kingdom there will be no end."

Mary was confused because she could not understand the mechanics of what was about to happen. She knew something very different was about to happen, because she did not presume that this would be fulfilled upon her upcoming marriage to Joseph. She asked

Luke 1:34 Then Mary said to the angel, "How can this be, since I do not know a man?"

The angel would give her an answer that not only explain the mechanics of how she would conceive the Messiah, but this explanation would show how Christ is indeed the Seed of the Woman.

Luke 1:35 And the angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God.

The text states that the power of the Highest will overshadow Mary. The Greek word here is ἐπισκιάζω (episkiazō). This word means to cast a shadow or envelop in a haze of brilliance. This same word is used in the Septuagint (LXX) translation of Exodus 40:35 in reference to the shekinah glory cloud resting upon the Tent of Meeting.

Exo 40:35 And Moses was not able to enter the tabernacle of meeting, because the cloud rested above it, and the glory of the LORD filled the tabernacle.

Mary had an encounter with the shekinah glory of God. Specifically, her body – and even more specifically her egg had an encounter with the shekinah glory of God. What happens when a human egg has such an encounter. Based on the consequences for Adam, Eve, and the Old Testament Prophets and Apostles of Christ. Experiencing the shekinah glory of God transforms material reality. As Adam was created a creature who inerrantly mirrors the Creator and as the apostles were temporarily an inerrant mirror, so Mary's was also transformed temporarily into an inerrant mirror when exposed to the shekinah glory of God. This was not the "Angel of the Lord, " but Gabriel. While Gabriel is a created being, he was permitted to be a conduit to transmit the shekinah glory of God. Gabriel explains this ability to Zechariah when the latter responded with unbelief, saying "I am Gabriel, who stands in the presence of God, and was sent to speak to you and bring you these glad tidings. But behold, you will be mute and not able to speak until the day these things take place, because you did not believe my words which will be fulfilled in their own time. (Luke 1:19–20)."

During this encounter the Gabriel communicated to Mary the inerrant word of God while being a channel for the shekinah glory of God. Unlike Zechariah, her priestly cousin, she responded in faith, saying...

Luke 1:38 Then Mary said, "Behold the maidservant of the Lord! Let it be to me according to your word." And the angel departed from her.

Mary responded to the word of God with faith. Through faith she perfectly mirrored the shekinah glory of God while she was currently exposed to that shekinah glory. While a woman's egg cannot physically function as a seed, faith surely can. Christ Jesus Himself makes an analogy between faith and seed (Matthew 17:20; Luke 17:6). When Mary's Egg becomes entangled in the shekinah glory of God, she mirrors back as the maternal DNA. Entanglement between Mary and The Lord results in an inerrant communion. God's word speaks paternal DNA into existence that perfectly complements the maternal DNA.

The Virgin Birth and the Hypostatic Union.

The First Adam did not respond to the shekinah glorify in faith at his creation. God simply spoke an ontologically distinct word that fashioned Adam as He became entangled with mud. This mud could not exercise any faith the believe or conduct any measurement of the shekinah glory. God unilaterally created as there was nothing for God to respond to in this

process. This act of creation was an ontologically distinct and particular word and not the full Logos of God. The First Adam was created in the image, but not essence, of God.

Mary's situation was different from First Adam. When Mary came into entanglement with the shekinah glory of God, she did not do so as mere mud but as a human woman capable of responding with faith. She mirrored back faith toward the shekinah glory. Through her faith, she had conducted a measurement on the shekinah glory of God. This measurement elicited a divine response. God Himself responded, and not merely a puff of the breath of life or a particular ontologically distinct word. The Full Logos of God responded and spoke the paternal DNA into existence ex nihilo and became entangled in that DNA. It was the DNA of God fashioned into a human form that could fertilize Mary's DNA. A God-Man was conceived.

When Christ was conceived, his DNA is an intersection of his maternal DNA that was in entanglement with the shekinah glory of God at the moment it was fertilized with the paternal DNA which is created ex nihilo in entanglement with the full Logos. This resulted in a unique human. Jesus' paternal DNA was permanently entangled with deity, while the maternal DNA – being from the First Adam – would only be entangled as long as it was in the presence of the shekinah glory of God.

The DNA of Christ is indeed a unique union. As in all genetic unions, it is united and not separate. Because it is entangled, it is not a mongrel or hybrid made up of parts, but each part is 100% of the whole. Because of the differences in the types of entanglement between the paternal and maternal DNA, they have differing natures. The maternal DNA is fully human, while the paternal DNA is fully divine. These are integrated into one person who is 100% God, 100% man – two complete natures that are neither co-mingled nor separated. This is what the Church Fathers called the Hypostatic Union.

There are several Scriptures that support the Hypostatic Union. These all posit the existence of a God-Man. Psalm 45 is a Psalm of blessing for victory in war to the King – the Messiah. In verse 7 we seen some very distinct language. The King is addressed as God and the proclamation is (1) that His God will anoint him with more joy than His fellows.

Psalm 45:1-7 To the Chief Musician. Set to "The Lilies." A Contemplation of the Sons of Korah. A Song of Love. My heart is overflowing with a good theme; I recite my composition concerning the King; My tongue is the pen of a ready writer. (2) You are fairer than the sons of men; Grace is poured upon Your lips; Therefore God has blessed You forever. (3) Gird Your sword upon Your thigh, O Mighty One, With Your glory and Your majesty. (4) And in Your majesty ride prosperously because of truth, humility, and righteousness; And Your right hand shall teach You awesome things. (5) Your arrows are sharp in the heart of the King's enemies; The peoples fall under You. (6) Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your kingdom. (7) You love righteousness and hate wickedness; Therefore God, Your God, has anointed You With the oil of gladness more than Your companions.

This would immediately imply that there is a diversity of personality in the godhead, but how can God be anointed with more joy than His fellows when there is one God. He can if he is also man where the human nature is on hypostatic union with the divine nature. While He cannot have more joy than other persons in the godhead, he certainly can have more joy than fellow

humans. In Isaiah we have a more explicit prophecy of a God–Man who was to be born as a significant Child:

Isa 9:6–7 For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.

(7) Of the increase of His government and peace There will be no end, Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, even forever. The zeal of the Lord of hosts will perform this.

The description of this Child was that He was to be King – and descendant of King David who would rule on his throne. This positively identifies Him as a Son of David – a human.

There are, however, several descriptors that could not apply to any mere mortal. He is called “Mighty God” and “Everlasting Father, ” titles that can only apply to God.

Only a God–Man can fulfill all of these descriptors. In Matthew see encounter a story where Jesus poses a dilemma about the identity of Christ. Jesus asks the religious leaders about Christ’s pedigree. They would give the answer that was obvious to every first century Judean – the Son of David. Then it was “Gotcha” time

Mat 22:41–46 While the Pharisees were gathered together, Jesus asked them, (42) saying, "What do you think about the Christ? Whose Son is He?" They said to Him, "The Son of David." (43) He said to them, "How then does David in the Spirit call Him 'LORD,' saying: (44) 'THE LORD SAID TO MY LORD, "SIT AT MY RIGHT HAND, TILL I MAKE YOUR ENEMIES YOUR FOOTSTOOL" ' ? (45) If David then calls Him 'LORD,' how is He his Son?" (46) And no one was able to answer Him a word, nor from that day on did anyone dare question Him anymore.

Christ posed the dilemma of how can the Messiah be David's son and his Lord. Jesus quotes Psalm 110, which is the Messianic Psalm that sets up this dilemma. How is this possible, as sons are not typically lord over their fathers. The only answer to this lies in the hypostatic union. Jesus Christ is indeed the Son of David according to the flesh in His human nature. As the Son of God, however, He is David's Lord for the same reason God is David's Lord.

The Virgin Birth and the Trinity.

The Virgin birth of a God–Man requires a non–unitarian theology of God. If there is a God–Man on earth within the confines of a physical body, who is God in Heaven? If God in Heaven is the same essence as God on earth while having the diverse energies with one existing within time and space while the other is omnipresent, how are they related?

None of this is possible within a unitarian concept of God. There are multiple problems with unitarianism. One is that a unitarian god would mean narcissism is the ultimate reality as such a god would be both

narcissist and embed narcissism as the ultimate reality. Another – and even deeper problem – is that a unitarian conception of god provides no ground for diversity in creation as a Trinitarian concept of God does.

The Trinity answers all of these. In order to have God on earth in a man who calls God “My Father” and God in Heaven, it is necessary to have a diversity of persons who share the same essence fully with each other. One person has the perspective of God in heaven who is over all of reality, transcending it (God the Father). Another person has the perspective of God on earth, who sees through the perspective of a man who lives within space–time history (God the Son). There is a third person who has the self–awareness of the oneness of God (God the Holy Spirit).

Another way to think about the Trinity is to understand that self–awareness of an Infinite–Personal God logically implies three persons in one essence. An Infinite–Personal God would have a distinct awareness of His existence (God the Father). As a personal God He would have a distinct self–awareness of His Mind, regarding it as “My Mind. (God the Son)” As a personal God He would have a distinct self–awareness of His consciousness, reasoning it as “my consciousness. (God the Holy Spirit)”

What does Scripture say of these things. The Biblical case for the Trinity Involves establishing multiple threads, including showing the essential unity of the godhead, showing that the Father as God, showing that the Son as God, showing that the Holy Spirit as God, and showing the distinctions among the divine persons.

There are many passages that establish the Trinity. The most complete proof that supports all of these threads can be found in 1 John 5:5–12

1 Jn 5:5–12 Who is he who overcomes the world, but he who believes that Jesus is the Son of God? (6) This is He who came by water and blood—Jesus Christ; not only by water, but by water and blood. And it is the Spirit who bears witness, because the Spirit is truth. ..

1 Jn 5:5–12 ...(7) For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one. (8) And there are three that bear witness on earth: the Spirit, the water, and the blood; and these three agree as one...

1 Jn 5:5–12 ...(9) If we receive the witness of men, the witness of God is greater; for this is the witness of God which He has testified of His Son. (10) He who believes in the Son of God has the witness in himself; he who does not believe God has made Him a liar, because he has not believed the testimony that God has given of His Son. (11) And this is the testimony: that God has given us eternal life, and this life is in His Son. (12) He who has the Son has life; he who does not have the Son of God does not have life.

Right out of the gate Jesus Christ divinity is proclaimed as The Son of God In verses 5,10,11, and 12. This term is used in various ways in the Old Testament, ranging from divine sonship to kings to angels to nations. In the New Testament it is used as an ontological designation of deity. We see an example of this in John 10:24–36. We not only see Jesus presented as God

in John 10 but also both one in essence with the Father and distinguished personally “The Father sent...”

John 10:24–36 Then the Jews surrounded Him and said to Him, "How long do You keep us in doubt? If You are the Christ, tell us plainly."
(25) Jesus answered them, "I told you, and you do not believe. The works that I do in My Father's name, they bear witness of Me. (26) But you do not believe, because you are not of My sheep, as I said to you. (27) My sheep hear My voice, and I know them, and they follow Me. (28) And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. (29) My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father's hand. (30) I and My Father are one." (31) Then the Jews took up stones again to stone Him. (32) Jesus answered them, "Many good works I have shown you from My Father. For which of those works do you stone Me?" (33) The Jews answered Him, saying, "For a good work we do not stone You, but for blasphemy, and because You, being a Man, make Yourself God." (34) Jesus answered them, "Is it not written in your law, 'I SAID, "YOU ARE GODS" '? (35) If He called them gods, to whom the word of God came (and the Scripture cannot be broken), (36) do you say of Him whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?"

The same verses that show Christ to be God by being the son of God also show the Father as God and distinct personally from the Son. Now to the Holy Spirit.

In 1 John 5:6 we see the holy spirit presented as God via the proclamation that He is absolute truth. The unity of the holy Spirit in the godhead is confirmed in verse 10 where it is written "He who believes in the Son of God has the witness in himself;" The internal possession of this witness would be referring to the work of the Holy Spirit. In John 16 Jesus instructs us concerning the work of the Holy Spirit. He would take the things of Christ and make them known to us (also 1 Cor 2:6–16)

John 16:4–15 But these things I have told you, that when the time comes, you may remember that I told you of them. "And these things I did not say to you at the beginning, because I was with you. (5) "But now I go away to Him who sent Me, and none of you asks Me, 'Where are You going?' (6) But because I have said these things to you, sorrow has filled your heart. (7) Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. (8) And when He has come, He will convict the world of sin, and of righteousness, and of judgment: (9) of sin, because they do not believe in Me; (10) of righteousness, because I go to My Father and you see Me no more; (11) of judgment, because the ruler of this world is judged. (12) "I still have many things to say to you, but you cannot bear them now. (13) However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. (14) He will glorify Me, for He will take of what is Mine and declare it to you. (15) All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you.

John 16:4–15 also clearly show both the unity of essence and distinguishes each person of the godhead. The Holy Spirit is presented as proceeding

from both the Father and the Son.

In 1 John 5 we see all three Persons of the Trinity presented distinctly as divine, yet God is presented in this passage as one God. There are other texts in which all three persons of the Trinity are explicitly presented.

Mat 3:13–17 Then Jesus came from Galilee to John at the Jordan to be baptized by him. (14) And John tried to prevent Him, saying, "I need to be baptized by You, and are You coming to me?" (15) But Jesus answered and said to him, "Permit it to be so now, for thus it is fitting for us to fulfill all righteousness." Then he allowed Him. (16) When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. (17) And suddenly a voice came from heaven, saying, "This is My beloved Son, in whom I am well pleased."

Mat 28:18–20 And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. (19) Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, (20) teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen.

First John 5:5–12 presents support for all five threads of argument in

support of the Trinity. What should our understanding of 1 John 5:7 be? This verse, also known as the Comma Johanneum, is textually a very controversial passage. The majority of textual scholars do not believe that it was in the original. It is missing from the vast majority of Greek, Syriac, and Aramaic manuscripts. We see the Comma Johanneum only in Latin manuscripts. Tertullian and Cyprian quoted from the comma, and Jerome thought heretics were trying to redact the Comma from the originals. Jerome's conviction of the authenticity of the Comma led to its inclusion in the Vulgate.

The words of the Comma "1 Jn 5:7 For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit," not only provide a perfect formulation of the Trinity but the perfect topic sentence that ties the paragraph together. While this author is open to the authenticity of the Comma, my proof of the Trinity does not require the Comma to be authentic. There are two possible scenarios that account for the Comma. Both of these support the Trinity.

The First – and obvious – scenario is that the Comma is indeed the original text. If so, this would be a smoking gun for the Trinity. The second scenario is that the comma began as a perfectly written note that was obviously intended to be a conceptual summary of the paragraph. It was such a precise and perfect summation that later scribes thought it was part of the paragraph because it made a conceptually perfect topic sentence. As such the Comma supports the Trinity even if it is a later interpolation because it is a witness to the strength of the argument for the Trinity made by the surrounding text.

There are dozens of Scriptures that support at least one line of argument in

favor of the Trinity. I have classified and sorted a few of them. Many of them support multiple lines of argument, and 1 John 5:5–12, Matthew 28:19–20, and John 14:16–28 supporting all five lines of argument

The essential unity of the godhead

1 John 5:5–12, Gen 1:26–27, Deut 6:4 [Heb (אֱחָד 'echâd ekh-awd' compare to Gen 2:24 one flesh), Mat_28:19–20, Joh 10:24–36, John 14:16–28, Col 1:15–19,

The Father as God

1 John 5:5–12, Mat 3:13–17, Mat 28:19–20, John 8:54–59, Joh 10:24–36, John 14:16–28, John 16:4–15, John 20:21–22, Act_2:32–38, Romans 1:1–6, 2 Co 1:18–22, Gal 4:4–7, Eph 3:14–16, Eph 4:4–6, Col 1:15–19,

The Son as God

1 John 5:5–12, Mat 3:13–17, Mat 28:19–20, Luke 1:35, John 1:33–34, John 8:54–59, Joh 10:24–36, Mat 28:18–20, John 14:16–28, John 16:4–15, Act_2:32–38, Romans 1:1–6, 2 Co 1:18–22, Gal 4:4–7, Eph 3:14–16, Eph 4:4–6, Col 1:15–19,

The Holy Spirit as God

1 John 5:5–12, Mat 3:13–17, Mat 28:19–20, Luke 1:35, John 1:33–34, John 14:16–28, John 16:4–15, Act_2:32–38, Romans 1:1–6, 2 Co 1:18–22, Gal 4:4–7, Eph 3:14–16, Eph 4:4–6,

The distinctions among the divine persons

1 John 5:5–12, Gen 1:26–27, Deut 6:4 [Heb (אֱחָדִים 'echâd ekh-awd' compare to Gen 2:24 one flesh], Psalm 45:3–7, Mat 3:13–17, Mat 28:19–20, John 1:33–34, John 8:54–59, John 14:16–28, John 16:4–15, Act_2:32–38, Romans 1:1–6,

The Virgin Birth and the synergy between faith and the Word of God on earth.

In the Virgin Birth we see synergy between God's word and human faith interacting on earth. While these works are monergistic (God alone) from the perspective of the Lord's Throne, on earth it involves a synergy between the work of God on earth and human interaction with God. This is because God has embedded such things as responsibility and free will – even Libertarian free will – in space-time generally and within free will agents particularly as means through which He works His Will.

We see a complementarity between God's initiative and human response throughout Scripture. God initiates, man responds, and God responds to the response to produce the final work in a manner not unlike a security handshake in networking communications. In this interplay, the human response will often predict success or failure. Mary was highly successful, as

she believed. Zachariah had the setback of not being able to speak until gives his son John the Baptist his name. An entire generation of Israelites was permanently denied entrance into the Promised Land, while Joshua and Caleb were granted access due to their faith.

God operates in terms of this complimentarity because it is the fundamental nature of the physical universe. We see this everywhere in nature ranging from binary gender as the paradigm to electromagnetism to quantum chromodynamics/particle physics. A spiritual paradigm based on complimentarity fits well into a physical universe constructed thusly.

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Chapter 04

The Ark of Baptism

The Messiah is the Ark of Baptism. This was a fulfillment in the Noahic Covenant. Peter, in his first epistle, instructs us that Noah's Ark has an allegorical anti-type in Christ. Just as eight people entered into the Ark and was saved from God's wrath that destroyed everything outside the Ark, so Baptism places us into Christ and protect us from God's wrath – with Baptism here representing the response of our hearts towards God rather than any external activity aimed towards washing dirt from the body.

1 Pe 3:18–22 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: (19) By which also he went and preached unto the spirits in prison; (20) Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. (21) The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: (22) Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

There are three features in this Covenantal fulfillment. The first is that we have a New Testament witness that the apostles viewed Genesis as literal history. The Second is that Baptism destroys sin like the Flood destroyed sinners/ The last is that believers are protected by identification with Christ through faith in the same way that entering the ark saved those who survived.

The first is that we have extensive New Testament witness that the apostles viewed Genesis as literal history.

Genesis as History

- ★ Luke 3:23–38 assumes Genesis literal history
- ★ Jude 1:14 And Enoch also, the seventh from Adam, prophesied of these,

saying, Behold, the Lord cometh with ten thousands of his saints,

- ★ 1 Peter 3:20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

Genesis Flood as History

- ★ Mat 24:38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,
- ★ Luk 17:26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.
- ★ Luk 17:27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.
- ★ Heb 11:7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

Genesis Adam regarded as History

- ★ Mat 24:38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,
- ★ Luk 17:26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.
- ★ Luk 17:27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.
- ★ Heb 11:7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

James regarded Genesis as History

James 2:21–23 Was not Abraham our father justified by works when he offered Isaac his son on the altar? (22) Do you see that faith was working together with his works, and by works faith was made perfect? (23) And the Scripture was fulfilled which says, "ABRAHAM BELIEVED GOD, AND IT WAS ACCOUNTED TO HIM FOR RIGHTEOUSNESS." And he was called the friend of God.

Jas 3:8–9 But no man can tame the tongue. It is an unruly evil, full of deadly poison. (9) With it we bless our God and Father, and with it we curse men, who have been made in the similitude of God.

Jesus regarded Genesis as History

★ Matthew 19:4–6 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, (5) And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? (6) Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. Adam was not deceived, but the woman being deceived was in the transgression. (Also Mark 10:5–9)

The Apostolic Church Regarded Genesis as History

- ★ Jesus Christ
- ★ Peter
- ★ Paul
- ★ Jude
- ★ Matthew
- ★ Mark
- ★ Luke
- ★ John
- ★ Author of Hebrews

Both Christ and every apostolic witness who contributed to the compilation of the New Testament affirms Genesis as history. To deny

that Genesis is history is to say that Jesus and the Apostles of Christ are in error

The Second is that Baptism destroys sin like the Flood destroyed sinners.

We see a distinct parallel between the Noahic Flood and Baptism into Christ. In the Noahic Flood. Sinners were destroyed by submersion into the medium of wrath. Christ's body was that medium of wrath. Sin was baptized into Christ for the purpose of destroying it.

Gen 7:11–24 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, on that day all the fountains of the great deep were broken up, and the windows of heaven were opened. (12) And the rain was on the earth forty days and forty nights. (13) On the very same day Noah and Noah's sons, Shem, Ham, and Japheth, and Noah's wife and the three wives of his sons with them, entered the ark— (14) they and every beast after its kind, all cattle after their kind, every creeping thing that creeps on the earth after its kind, and every bird after its kind, every bird of every sort. (15) And they went into the ark to Noah, two by two, of all flesh in which is the breath of life. (16) So those that entered, male and female of all flesh, went in as God had commanded him; and the LORD shut him in...

...(17) Now the flood was on the earth forty days. The waters increased and lifted up the ark, and it rose high above the earth. (18) The waters prevailed and greatly increased on the earth, and the ark moved about on the surface of the waters. (19) And the waters prevailed exceedingly on the earth, and all the high hills under the whole heaven were covered. (20) The waters prevailed fifteen cubits upward, and the mountains were covered. (21) And all flesh died that moved on the earth: birds and cattle and beasts and every creeping thing that creeps on the earth, and every man. (22) All in whose nostrils was the breath of the spirit of life, all that was on the dry land, died. (23) So He destroyed all living things which were on the face of the ground: both man and cattle, creeping thing and bird of the air.

They were destroyed from the earth. Only Noah and those who were with him in the ark remained alive. (24) And the waters prevailed on the earth one hundred and fifty days.

While the waters of the Great Flood are a type of Christ's body where sin was destroyed by Baptism, the ark was also a type of Christ's body. The Ark was, however, a shelter to protect those baptized therein from destruction. While the sinful nature, and its sins were baptized into Christ so that they might die, believers identify with Christ in baptism are not destroyed. When a believers undergo baptism, they find that the body of Christ is an ark – a shelter from God's wrath.

Rom 6:1–10 What shall we say then? Shall we continue in sin that grace may abound? (2) Certainly not! How shall we who died to sin live any longer in it? (3) Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? (4) Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life...

...(5) For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, (6) knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. (7) For he who has died has been freed from sin. (8) Now if we died with Christ, we believe that we shall also live with Him, (9) knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. (10) For the death that He died, He died to sin once for all; but the life that He lives, He lives to God.

Believers are protected by entering into Christ in the same way that entering the ark saved those who survived.

If we are entangled with Christ as our Ark, then His resurrection implies OUR resurrection – resurrection of a human nature freed from sin. The inner spirit man becomes instantly free from sin. The outer layers of soul and flesh as these become increasingly entangled with Christ via progressive sanctification as we live the Christian life in this mortal body. When the general resurrection of saints happens (1 Cor 15), the whole man becomes permanently free from sin as sin has no place in our incorruptible immortal bodies.

Rom 8:18–23 For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. (19) For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. (20) For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; (21) because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. (22) For we know that the whole creation groans and labors with birth pangs together until now. (23) Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.

1Co 15:35–44 But someone will say, "How are the dead raised up? And with what body do they come?" (36) Foolish one, what you sow is not made alive unless it dies. (37) And what you sow, you do not sow that body that shall be, but mere grain—perhaps wheat or some other grain. (38) But God gives it a body as He pleases, and to each seed its own body. (39) All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of animals, another of fish, and another of birds. (40) There are also celestial bodies and terrestrial bodies; but the glory of the celestial is one, and the glory of the terrestrial is another. (41) There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory. (42) So also is the resurrection of the dead. The body is sown in corruption, it is raised in incorruption. (43) It is sown in

dishonor, it is raised in glory. It is sown in weakness, it is raised in power. (44) It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

Baptism places us into the Covenant Community BY FAITH

Baptism is not merely individualistic, but places us into a Covenant community. We are instructed that the Israelites of old were baptized into Moses. They passed through the sea under the cloud in the same process that destroyed the Egyptian army – showing the same pattern seen with Noah's Ark.

1Co 10:1–12 Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, (2) ALL WERE BAPTIZED INTO MOSES IN THE CLOUD AND IN THE SEA, (3) all ate the same spiritual food, (4) and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ. (5) But with most of them God was not well pleased, for their bodies were scattered in the wilderness. (6) Now these things became our examples, to the intent that we should not lust after evil things as they also lusted. (7) And do not become idolaters as were some of them. As it is written, "THE PEOPLE SAT DOWN TO EAT AND DRINK, AND ROSE UP TO PLAY." (8) Nor let us commit sexual immorality, as some of them did, and in one day twenty-three thousand fell; (9) nor let us tempt Christ, as some of them also tempted, and were destroyed by serpents; (10) nor complain, as some of them also complained, and were destroyed by the destroyer. (11) Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come. (12) Therefore let him who thinks he stands take heed lest he fall.

Paul begins this chapter by pointing out that there was a Baptism of Moses

that separates them from Egypt and brings them to the place of Covenant. They became entangled in Moses and recipients of the Covenant. Most of the chapter, however, points out the failure of Israel. Israel failed to keep that Covenant and fell into idolatry

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Chapter 05

The Son of Abraham

The Messiah is the Son of Abraham. This was the provision in the Abrahamic Covenant. The Abrahamic Covenant is actually a set of three covenants, as the Covenant with Abraham was confirmed with Isaac and then Jacob. This trinity of covenants established the national identity of Israel. Through the Abrahamic Covenant God set apart a people out of all nations on the earth. The Abrahamic Covenant did three things: **First**, it created a nation of his biological descendants who have a specific national inheritance in the Levant, this nation was **Israel**. **Secondly**, it introduced an eternal priesthood who administered the blessings of Abraham. This was fulfilled in the **Church**. **Third**, it introduced Faith as a means to enter this Covenant, opening the door for the Gentiles to become adopted children of Abraham and heirs to this covenant.

Ethnic descendants of Abraham as National Israel

First, it created a nation of his descendant who have a specific national inheritance in the Levant, this nations was Israel. The story of Abraham opens up with this promise being given to Abraham as God calls him out of Ur of the Chaldees.

Gen 12:1–7 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: (2) And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: (3) And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. (4) So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran...

Gen 12:1–7 ...(5) And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. (6) And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. (7) And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

The Abrahamic Covenant Confirmed in Isaac and Jacob, establishing the National Identity of Israel

God confirmed the Abrahamic Covenant with Isaac and Jacob, and in doing so defined the national identity of Israel. Let us first consider Isaac. The first time the Abrahamic Covenant was confirmed to be limited to Isaac was when Sarah and Hagar were in conflict concerning their respective sons. Sarah demanded Abraham evict Hagar and Ishmael, so that Isaac would be the sole heir to all that belongs to Abraham. This would, of course, include the Covenant promises.

Gen 21:8–13 So the child grew and was weaned. And Abraham made a great feast on the same day that Isaac was weaned. (9) And Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, scoffing. (10) Therefore she said to Abraham, "Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, namely with Isaac." (11) And the matter was very displeasing in Abraham's sight because of his son. (12) But God said to Abraham, "Do not let it be displeasing in your sight because of the lad or because of your bondwoman. **Whatever Sarah has said to you, listen to her voice; for in Isaac your seed shall be called.** (13) Yet I will also make a nation of the son of the bondwoman, because he is your seed."

God told Abraham to listen to Sarah, saying **“for in Isaac your seed shall be called.”** In saying this He limited the Abrahamic Covenant to Isaac and his descendants, excluding Ishmael and the other biological children Abraham would later father through Keturah.

Another confirmation of the Abrahamic Covenant with Isaac would occur when Isaac was an adult after the death of Abraham. There was a famine in the land, and Isaac was considering doing what his father Abraham had done: Go to Egypt. God appeared to him to warn him against this, and then proceeded to confirm the Abrahamic Covenant

Gen 26:1–5 There was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went to Abimelech king of the Philistines, in Gerar. (2) Then the LORD appeared to him and said: "Do not go down to Egypt; live in the land of which I shall tell you. (3) Dwell in this land, and I will be with you and bless you; for to you and your descendants I give all these lands, and I will perform the oath which I swore to Abraham your father. (4) And I will make your descendants multiply as the stars of heaven; I will give to your descendants all these lands; and in your seed all the nations of the earth shall be blessed; (5) because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws."

Abraham protected the exclusivity of Isaac as heir to the promises by giving any gifts he wanted his other children to have as sending away presents and then sending them eastward – away from Isaac and the Promised Land.

Gen 25:5–6 And Abraham gave all that he had to Isaac. (6) But Abraham gave gifts to the sons of the concubines which Abraham had; and while he was still living he sent them eastward, away from Isaac his son, to the country of the east.

God proceeded to confirm the Covenant with Jacob. The first confirmation was in Rebekah's womb. Jacob and his twin brother Esau were wrestling in her womb. She inquired of the Lord why this was happening. He revealed that Jacob was the heir to Isaac's Covenant Promises he inherited from his father Abraham

Gen 25:21–26 Now Isaac pleaded with the LORD for his wife, because she was barren; and the LORD granted his plea, and Rebekah his wife conceived. (22) But the children struggled together within her; and she said, "If all is well, why am I like this?" So she went to inquire of the LORD. (23) And the LORD said to her: "Two nations are in your womb, Two peoples shall be separated from your body; One people shall be stronger than the other, And the older shall serve the younger." (24) So when her days were fulfilled for her to give birth, indeed there were twins in her womb. (25) And the first came out red. He was like a hairy garment all over; so they called his name Esau. (26) Afterward his brother came out, and his hand took hold of Esau's heel; so his name was called Jacob. Isaac was sixty years old when she bore them.

Genesis 27 presents to us the story of how Jacob used deception to acquire the blessing he was ordained to have.

Gen 27:27–30 And he came near and kissed him; and he smelled the smell of his clothing, and blessed him and said: "Surely, the smell of my son is like the smell of a field which the LORD has blessed. (28) Therefore may God give you Of the dew of heaven, Of the fatness of the earth, And plenty of grain and wine. (29) Let peoples serve you, And nations bow down to you. Be master over your brethren, And let your mother's sons bow down to you. CURSED BE EVERYONE WHO CURSES YOU, AND BLESSED BE THOSE WHO BLESS YOU!" (30) Now it happened, as soon as Isaac had finished blessing Jacob, and Jacob had scarcely gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

An Eternal Priesthood

Secondly, it introduced an eternal priesthood who administered the blessings of Abraham. This was fulfilled in the Church. We see this in the wake of the account of Abraham sending in armed men to liberate Lot and the citizens of Sodom. Melchizedek is presented in the text as King of Salem (Jerusalem) and priest of God. Melchizedek presents the first communion and administers blessing from God to Abraham.

Gen 14:14–20 And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. (15) And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. (16) And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people. (17) And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale. (18) And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. (19) And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: (20) And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

This priest administered to Abraham the anointing that executed the blessing previously declared. Who is Melchizedek. This would be a...

Christophany – an Old Testament appearance of Jesus Christ the Messiah. This appearance administered the blessing that supported the Abrahamic Covenant. Melchizedek appears twice again in Scripture. In Psalms 110 we see a Messianic Psalm later used by Jesus to prove His deity. Christ, in Matthew 22:42–46, ask How can the Messiah be David's Son if he is his Lord. The only answer is if Jesus Christ is the God–Man. While he is David's

Son According to the flesh, it is apparent that this Messiah is not a mere human. This Messiah would be a priesthood eternally after the order of Melchizedek. This Messiah is the God-Man. As God-Man He would indeed be David's Lord by means of the authority inherent in His divine nature.

Psa 110:1-7 A Psalm of David. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. (2) The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. (3) Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. (4) The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. (5) The Lord at thy right hand shall strike through kings in the day of his wrath. (6) He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. (7) He shall drink of the brook in the way: therefore shall he lift up the head.

The Covenant of Faith

Third, it introduced Faith as a means to enter this Covenant, opening the door for the Gentiles to become adopted children of Abraham and heirs to this covenant. We see faith introduced in such a way in Genesis 15, which begins with the promise and declaration that Abraham is justified by faith.

Gen 15:3-6 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. (4) And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. (5) And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto

him, So shall thy seed be. (6) And he believed in the LORD; and he counted it to him for righteousness.

Immediately after Abraham is declared righteous, God calls him to cut covenant. Ancient covenants were cut by cutting up animals and arranging them where two paths divide the carcasses. During this ritual both parties would cross these pathways. The cutting of the animals represents the fate that would befall upon the covenant breaker. We see Abraham arranging these animals thus in Gen 15:7–11

Gen 15:7–11 And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. (8) And he said, Lord GOD, whereby shall I know that I shall inherit it? (9) And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. (10) And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. (11) And when the fowls came down upon the carcasses, Abram drove them away.

Typically both parties would pass through to confirm the covenant and put it into legal force. We see something different in this Abrahamic Covenant. When it is time for both to pass through the midst, God passes through the midst twice in two differing manifestations.

Gen 15:12–18 And when the sun was going down, a deep sleep fell upon Abram... ...(17) And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces...

Gen 15:12–18 ...(18) In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

God fulfilled both parties obligations. He accepted Abraham's faith as the good deposit and performed Abraham's work in confirming the covenant.

The burning lamp represented the light of God, and the furnace represented Abraham as a vessel in which God's glory could shine. God confirmed His promise, and Abraham's faith was the sole entry point for Abraham into this covenant. This "Covenant of the Pieces" provided an entry point for someone to become a child of Abraham by faith, as it is faith that brings one into the covenant rather than any human work, whether it be obedience to the law or begetting children.

Paul explains this in Romans 4, arguing that faith, and not works, puts us into the Covenant. The Covenant of the Pieces makes provision for non-biological heirs to become heirs through faith, making the family of Abraham a mixed family of biological and non-biological heirs.

Rom 4:3–24 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. (4) Now to him that worketh is the reward not reckoned of grace, but of debt. (5) But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. ...

Gen 15:12–18 ...(9) Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. (10) How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. (11) And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:..

Gen 15:12–18 ...(12) And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. (13) For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith...

Gen 15:12–18 ... (14) For if they which are of the law be heirs, faith is made void, and the promise made of none effect: (15) Because the law worketh wrath: for where no law is, there is no transgression. (16) Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (17) (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. (18) Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. (19) And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb: (20) He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; (21) And being fully persuaded that, what he had promised, he was able also to perform. (22) And therefore it was imputed to him for righteousness. (23) Now it was not written for his sake alone, that it was imputed to him; (24) But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

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Chapter 06

The Son of David

The Messiah is the Son of David. This was the provision in the Davidic Covenant. God entered into a covenant with David to guarantee that his royal dynasty as King of Israel would be an everlasting dynasty. Like the Abrahamic Covenant, David's sole contribution was his faith and trust in God.

A Man After God's Own Heart.

David was declared a man after God's own heart according to Scripture:

1Sa 13:8–14 And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him. (9) And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering. (10) And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him. (11) And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash; (12) Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced myself therefore, and offered a burnt offering. (13) And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever. (14) But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee.

The "man after God's own Heart" would be a reference to David. David wrote at length about trusting God, and practiced this in his own life. There are many examples but here is one example on how David trusted and sought after God in response to finding out his family was kidnapped by the

Amalekites at Ziklag. David's mourning was after godly sorrow which drew him closer to God, trusting Him to provide the answer.

1Sa 30:3–8 So David and his men came to the city, and, behold, it was burned with fire; and their wives, and their sons, and their daughters, were taken captives. (4) Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep. (5) And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite. (6) And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: **but David encouraged himself in the LORD his God.** (7) And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David. (8) And David enquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake them, and without fail recover all.

An Eternal Dynasty

David's zeal for God manifested itself throughout his life. On one occasion he became zealous to build a House for the Lord, reasoning that God should be dwelling in a tent while he had a palace of cedar. It is here that God enters into a covenant with David to give him an everlasting dynasty.

2 Sa 7:1–17 And it came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies; (2) That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains. (3) And Nathan said to the king, Go, do all that is in thine heart; for the LORD is with thee. (4) And it came to pass that night, that the word of the LORD came unto Nathan, saying, (5) Go and tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in?...

2 Sa 7:1–17...(6) Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. (7) In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar? (8) Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel: (9) And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. (10) Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime, (11) And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house...

2 Sa 7:1–17 (12) And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. (13) He shall build an house for my name, and I will stablish the throne of his kingdom for ever. (14) I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: (15) But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. (16) And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever. (17) According to all these words, and according to all this vision, so did Nathan speak unto David.

God promised David that his dynasty would never end. If his descendants disobeyed God, He would discipline them as sons using people as the administrators, but God's love would never be taken away. While David's

dynasty would suffer at the hands of foreign kings as punishment for disobedience to God, the dynasty would never permanently cease, and it would ultimately rule over the land of Israel forever.

Davidic Worship

The Role of Davidic worship in the Davidic Covenant: God also promised David in this covenant that his posterity would build the temple. David was prohibited from erecting the physical house. By making the promise that David's posterity would build this house part of the covenant, God placed the House of worship as part of the Davidic Covenant. Doing this David authority to do all sorts of other things that are part of a House of Worship. He made provisions for his son Solomon to use to erect the building, as well as giving him the charge to build the Temple (1 Chronicles 22). The remainder of 1 Chronicles documents David organizing the worship regime in which 24/7 worship would occur inside the Temple. It would be this Davidic worship that would be seen in Rev 4–5 with the 24/7 worship.

Key to Davidic worship is the idea that worship brings us into the manifestation of the Presence and glory of God. This is why it is written in Psalm 22:3 that God " *inhabitest the praises of Israel.*" fostering this connection with God was why David continuous organized worship in the Temple. 1 Chronicles 25 begins with "*Moreover David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps...*" David organized a worship team of 288 musicians into 24 groups of 12 to foster the gift of prophecy, using language we see again in Rev 4–5 with the 24 elders and four beasts.

The Messiah completely fulfills Davidic dynasty in what will become a global kingdom. Relevant Scriptures can be found in Psalms 110, Isaiah 9:6–7, and Psalm 2. These are early precursors to the teaching of the Hypostatic Union.

Divine Sonship

Isaiah 9:6–7 is a prophecy of the Messiah as the Son of David. This prophecy instructs us that there is coming a particular descendant of David will live eternally and that He possess the Divine nature.

Isa 9:6–7 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. (7) Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

This Messiah is God, being identified as The Mighty God and the Everlasting Father. He is also identified as the Son of David, as He is seated upon the Throne of David. He is the Son of David, but greater than David. We see this tension between the son-ship of the Messiah as son of David and His Lordship as David's Lord. This tension may not seem much to modern ears, but the ancient world almost unanimously viewed sons as subordinate to the fathers. It would be an awkward moment for a father to call a son or other male descendant lord, yet David does precisely this in Psalm 110. Jesus Christ, the Messiah, exposes this tension in questioning the Pharisees.

Mat 22:41–46 While the Pharisees were gathered together, Jesus asked them, (42) Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David. (43) He saith unto them, How then doth David in spirit call him Lord, saying, (44) The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? (45) If David then call him Lord, how is he his son? (46) And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

There is an answer here that resolves this tension without demolishing ancient norms concerning the supremacy of the father: The Hypostatic Union. If the Messiah is the God–Man in Hypostatic Union, then He would be David's son according to the human nature, but as God He would be David's Lord. The Pharisees could not answer because they were unwilling to accept the implications. They would have to concede Jesus' claims and follow Him.

Psalm 110:1–7 A Psalm of David. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. (2) The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. (3) Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. (4) The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. (5) The Lord at thy right hand shall strike through kings in the day of his wrath. (6) He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. (7) He shall drink of the brook in the way: therefore shall he lift up the head.

The God–Man who is the Messiah will attain the global government. We see this in Psalm 2, which prefigures a one world government acquired not through human machination but through the power of the Messiah.

Psalm 2:1–12 Why do the heathen rage, and the people 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, saying, (3) Let us break their bands asunder, and cast away their cords from us. (4) He that sitteth in the heavens shall laugh: the Lord shall have them in derision. (5) Then shall he speak unto them in his wrath, and vex them in his sore displeasure. (6) Yet have I set my king upon my holy hill of Zion. (7) I will declare the decree: the LORD hath said unto

me, Thou art my Son; this day have I begotten thee...

Psalm 2:1–12...(8) Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. (9) Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. (10) Be wise now therefore, O ye kings: be instructed, ye judges of the earth. (11) Serve the LORD with fear, and rejoice with trembling. (12) Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

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Chapter 07

The Prophet Like Unto Moses

The Messiah is the Prophet Like Unto Moses, who came to fulfill and replace the Mosaic Covenant. To understand how this works, it is necessary to understand its relation to Israel. The Mosaic Covenant did not create nation of Israel. Israel came into existence the moment God renamed Jacob Israel. Israel was already a nation when they came down into Egypt, and actually outnumbered Egyptians when God called Moses to liberate them. The Mosaic Covenant was meant to function like a constitution providing for specific forms of government for a nation that already existed. There is a crude analog here with the United States Constitution. The United States came into existence on July 4, 1776 when the Continental Congress signed the Declaration of Independence. From March 1, 1781–March 4, 1789, the Articles of Confederation served as our first constitution. In 1787 the current United States Constitution was ratified by Constitutional Convention, to come into legal force in 1789.

The Adamic, Noahic, Abrahamic, and Davidic Covenants are all eternal, and in all of these man's part is completely fulfilled. As such they can never be abrogated. The Mosaic Covenant, however, bears resemblance to Articles of Confederation and the United States Constitution. Both the Articles of Confederation and the United States Constitution has provisions for their replacement. In the case of the abolition of the Articles of Confederation, the Founding Father appealed to the Declaration of Independence, which stated that "whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. " In the case of United States Constitution, provisions for amendment or abolition were explicitly written (Article V).

The Mosaic Covenant provides for its own abolition in a way similar to the way that the Articles of confederation and the United States Constitution provide for their own abolition in several ways.

1. The New Testament appeals to the Abrahamic Covenant to justify the New Covenant on several occasions in the same way the Founding Fathers appealed to the Declaration of Independence to justify the constitutional convention that created the current United States Constitution.
2. The Mosaic Covenant, like the United States Constitution, explicitly provides for its own obsolescence.

Appealing to the Abrahamic Covenant.

Paul appeals to the Abrahamic Covenant to justify Justification by Faith. In Romans 4 he appeals to Gen 15 to prove that Abraham was the Father of Faith and that we can become children of Abraham through faith. The Covenant of the Pieces provided for non-biological descendants to be grafted into the family of Abraham. Romans 11 addresses this grafting in of Gentiles into Israel.

Rom 11:13–17 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: (14) If by any means I may provoke to emulation them which are my flesh, and might save some of them. (15) For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? (16) For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. (17) And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

Another appeal to the Abrahamic Covenant is found in appeal to the priesthood of Melchizedek. The fact that this priesthood both predates the Levitical Priesthood and is foundational to it provides for the possibility that God's People can enter a Covenant with Him that bypasses the Levitical Priesthood and its regulatory scheme. We see reference to this in Genesis 14:18–20. Here Melchizedek offers what seems to be the first communion and he blesses Abraham, who then sends tithes of the spoils to

Melchizedek. Abraham present tribute to Melchizedek, and Melchizedek then administers the blessings that was promised.

Gen 14:18–20 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. (19) And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: (20) And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

Hebrews has some additional things to say about Melchizedek. Hebrews 7 Presents Melchizedek as a Christophany who is not a mere man but lives forever. Hebrews shows the greatness of Melchizedek. He makes a powerful argument that the Levitical priesthood is dependent on the Priesthood of Melchizedek, arguing the Levi paid Melchizedek tithes through Abraham, **If the Levitical priesthood depends on Abraham for its authority, and Abraham depended on Melchizedek, then the Levitical priesthood is inferior to that of Melchizedek, while Melchizedek's priesthood stands independent of the Mosaic Covenant.**

Heb 7:1–10 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; (2) To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; (3) Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. (4) Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. (5) And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: (6) But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises...

Heb 7:1–10...(7) And without all contradiction the less is blessed of the better. (8) And here men that die receive tithes; but there he receiveth

them, of whom it is witnessed that he liveth. (9) And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. (10) For he was yet in the loins of his father, when Melchisedec met him.

The Mosaic Covenant Provides For Its Own Obsolescence

There are provisions in the Mosaic covenant that provided for its own obsolescence and replacement by the New Covenant

The Levitical Priesthood was never God's first option, He intended for all of his people to be priests. He initially sought to prepare the entire congregation to meet Him in the mount, calling on them to sanctify themselves. They were given the promise that successful faithfulness to the Covenant would result in them being a nations of priests, instead of a nation with a hereditary priestly elite

Exo 19:3–6 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; (4) Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. (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: for all the earth is mine: (6) And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

Success here required sanctification. They could not come to the mount in an unsanctified state under pain of death. We see a reference to priests, but the Levitical priesthood not yet been set up. Who are these? These would be people who had potential and disposition to do the sanctification required.

Exo 19:21–25 And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish. (22) And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them. (23) And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it. (24) And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them. (25) So Moses went down unto the people, and spake unto them.

When God began to speak the Ten Commandments directly to the people (Exodus 20:1–19), they freaked out in fear. Their carnality drove them away from God. They begged Moses to stand as an enlightened elite between them and God. They not only failed to sanctify themselves but rejected the offer of priesthood, resulting in the later emergence of the Levitical priesthood.

Exo 20:18–21 And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. (19) And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. (20) And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. (21) And the people stood afar off, and Moses drew near unto the thick darkness where God was.

Compare the response of Israel to distance themselves from the Lord in Exodus to Peter's response when he saw the same shekinah glory rest on Jesus Christ at the Mount of Transfiguration. Peter was enthusiastic about what he saw, suggesting that they build tabernacles to commemorate this moment. Peter was excited because Jesus Christ was one of only two people in Jewish history up to that moment to bask in shekinah glory on earth,

with Moses being the other. The voice from Heaven confirms that Christ is, indeed, the prophet like unto Moses

Mat 17:1–5 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, (2) And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. (3) And, behold, there appeared unto them Moses and Elias talking with him. (4) Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. (5) While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

While this chapter ended with the Mosaic Covenant and the Levitical Priesthood, this provision of a universal priesthood remained a provision of the covenant, allowing a future prophet who would be like Moses to be a covenant mediator of the New Covenant. In the meantime the Mosaic Covenant would become a covenant of works. This would make it different from the other covenants God has made. In those, the human contribution would be done quickly and completely. In the Mosaic Covenant, the human contribution would only be completed by a lifetime of observing the law, from the moment one draws his first breath to the moment he draws his last. This set up the Mosaic Covenant as a breachable covenant. In Deuteronomy 28 we see blessings and curses lined up, with the prospect that sufficient disobedience would result in breach of covenant that would attend penalties on the offender as well as liberating God of His obligations under the Covenant.

Deu 28:1–2 And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth: (2) And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God...

Deu 28:15–67 But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:..

Deu 28:15–67 ...(45) Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee: (46) And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever. (47) Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all things... ...(63) And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it...

Deu 28:15–67 ...(64) And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. (65) And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: (66) And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: (67) In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

Notice that God declares the Covenant breached by administering the punishment for breach, which is declared in the text to be removal from the land. This breach does not happen before Jesus Christ fulfills Exodus 19:5–6, becoming the Prophet Like Unto Moses. He completed this by AD 33 at the

latest. When Christ inaugurated the New Covenant, this declared the Mosaic Covenant breached – “*Heb 8:13 In that He says, “A NEW COVENANT,” He has made the first obsolete.*” The enforcement of the declaration of breach happens in AD 135 when the Romans instituted the Jewish diaspora, renaming Israel Palestine and Jerusalem Aolina Capitolina. When Hebrews describes the Mosaic Covenant as “*Heb 8:13 obsolete and growing old is ready [and ready] to vanish away,*” he is noting that the breach has been declared but that the Mosaic Covenant is still technically in force for a few more years until AD 135.

Becoming the Prophet Like Unto Moses

Jesus Christ is the Prophet Like Unto Moses. What does it mean to be a "prophet like unto Moses?" There were many Old Testament Prophets, so referring to a singular prophet as like Moses emphasized that Moses had a unique prophetic ministry.

Moses' prophetic ministry is unique in the Old Testament in that he mediated a covenant which sought to **constitutionally structure society**. Only one other Covenant in the whole Bible sought to do this: The New Covenant.

Hebrews speaks of this in terms of household management.

Heb 3:1–6 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; (2) Who was faithful to him that appointed him, as also Moses was faithful in all his house. (3) For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. (4) For every house is builded by some man; but he that built all things is God. (5) And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; (6) But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

Hebrews here uses house as a term for covenant people. Moses was a servant in the house God built in the Mosaic Covenant. Jesus Christ is the son over the House God built in the New Covenant. Moses was the mediator of the Mosaic Covenant, while Christ is the mediator of the New Covenant which is built on better promises.

Heb 8:1–13 Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; (2) A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. (3) For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. (4) For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: (5) Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount...

Heb 8:1–13...(6) But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. (7) For if that first covenant had been faultless, then should no place have been sought for the second. (8) For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: (9) Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord...

Heb 8:1–13...(10) For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: (11) And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. (12) For I will be

merciful to their unrighteousness, and their sins and their iniquities will I remember no more. (13) In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

Jer 31:31–36 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:...

Jer 31:31–36...(32) Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: (33) But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. (34) And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more. (35) Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name: (36) If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.

The analogy in the New Testament liking Jesus to Moses is not the New Testament authors reading Christ into the Old Testament. The Mosaic Covenant anticipates Jesus Christ the Messiah as a mediator of the New Covenant. The Mosaic Covenant does three things: It explicitly provides for another covenant mediating prophet, it provides for the emergence of a Covenant in which all are priests, and it explicitly provides for its own obsolescence.

It Makes Explicit Provision For Another Covenant Mediating Prophet

Deu 18:15–19 The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; (16) According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not....

Deu 18:15–19...(17) And the LORD said unto me, They have well spoken that which they have spoken. (18) I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. (19) And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

Moses was more than a prophet. He walked and talked with God face to face. We see the same in Jesus Christ in the Transfiguration. The people were told to heed Moses because he talked with God directly and saw His face as a servant in God's house. It is the same with Jesus Christ, only Christ stands in the House of God as a Son and not merely a servant. Both of these have authority to cut covenant with the household of God as managers of the house.

Num 12:1–8 And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. (2) And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard it. (3) (Now the man Moses was very meek, above all the men which were upon the face of the earth.) (4) And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. (5) And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

(6) And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream. (7) My servant Moses is not so, who is faithful in all mine house. (8) With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my SERVANT Moses?

Mat 17:1–5 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, (2) And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. (3) And, behold, there appeared unto them Moses and Elias talking with him. (4) Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. (5) While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved SON, in whom I am well pleased; hear ye him.

Heb 3:1–6 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; (2) Who was faithful to him that appointed him, as also Moses was faithful in all his house. (3) For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. (4) For every house is builded by some man; but he that built all things is God. (5) And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; (6) But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

In the New Testament Jesus Christ is explicitly identified as the prophet like Moses. Just as those who defied Moses were cut off, those who deny Jesus are similarly cut off. As such Christ can mediate a New Covenant.

Act 3:19–25 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; (20) And he shall send Jesus Christ, which before was preached unto you: (21) Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began...

Act 3:19–25...(22) For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. (23) And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. (24) Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. (25) Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

We have shown that Christ has authority to make a New Covenant. The Mosaic Covenant provides for the emergence of a New Covenant in which all are priests. In Exodus 19 we have the scene in which God offered a Covenant to Israel in which all of them could have been priests. Their response was unlike Peter's to seeing the shekinah glory of God. They distanced themselves from God and rejected their own priesthood. They begged Moses to stand between them and God, and God's response was the Levitical priesthood. This promise, however, was still in the Mosaic Covenant. If there be anyone who completely fulfills the Mosaic Covenant, then God would – indeed – make of Him a royal priesthood and a holy nation. This would result in a New Covenant. That this will surely happen is confirmed by Jeremiah.

Exo 19:3–6 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; (4) Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you

unto myself. (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: for all the earth is mine: (6) And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

Jer 31:31–34 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: (32) Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: (33) But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. (34) And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Jesus Christ completely fulfilled the Mosaic Covenant, from His first breath to His last. He rose from the dead heir to a New Covenant. From Christ would come a nation of Priests and Kings, with Christ being King of Israel and High Priest after the order of Melchizedek. This New Covenant not only allowed for every Israelite to be priest-king, but opened up citizenship in Israel to people of all nations, tribes, and tongues.

1 Pe 2:6–10 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. (7) Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, (8) And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. (9) But ye are

a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: (10) Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

Rev 1:4–7 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; (5) And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, (6) And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. (7) Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

Rev 5:1–10 And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. (2) And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? (3) And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon...

Rev 5:1–10...(4) And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. (5) And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. (6) And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. (7) And he came and took the

book out of the right hand of him that sat upon the throne. (8) And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. (9) And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; (10) And hast made us unto our God kings and priests: and we shall reign on the earth.

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Chapter 08

*Jesus Christ is the
Testator of the
New Covenant*

In the last chapter I wrote on how He fulfilled the Mosaic Covenant. This fulfillment entailed the creation of a New Covenant, which was cut just before Israel breached the Mosaic Covenant. This makes Christ the testator of the New Testament. In fulfilling all covenants, Christ provides specific and identifiable benefits in the New Covenant. The New Covenant provides for redemption from sins and reconciliation to God, it provides for intimacy with God, it gives us legal standing both as citizens of Israel and priest-kings before God, and it provides for redemption of the earth and the restoration of Israel

Redemption From Sins

The New Covenant provides for redemption us from sins and reconciliation to God. This was done through the finished work of Christ upon the Cross of Calvary. His death upon the cross took the punishment for our sins, demonstrating both God's love and righteous justice in our redemption.

Heb 9:11–17 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; (12) **Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.** (13) For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: (14) How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? (15) **And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance...**

Heb 9:11–17...(16) For where a testament is, there must also of necessity be the death of the testator. (17) For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

Rom 3:23–26 For all have sinned, and come short of the glory of God; (24) Being justified freely by his grace through the redemption that is in Christ Jesus: (25) Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; (26) To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Isa 53:4–6 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. (5) But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. (6) All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

Intimacy With God

The New Covenant provides for intimacy with God. We get more than merely our sins forgiven. We are placed in a love relationship with God, in the family of God. We are knitted together in a body where its members are brothers and sisters, and collectively are betrothed to Christ to become his wife.

Joh 14:15–21 If ye love me, keep my commandments. (16) And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; (17) Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. (18) I will not leave you comfortless: I will come to you. (19) Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also...

Joh 14:15–21 ...(20) At that day ye shall know that I am in my Father, and ye in me, and I in you. (21) He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be

loved of my Father, and I will love him, and will manifest myself to him.

Rom 12:9–10 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. (10) Be kindly affectioned one to another with brotherly love; in honour preferring one another;

Eph 5:22–33 Wives, submit yourselves unto your own husbands, as unto the Lord. (23) For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. (24) Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. (25) Husbands, love your wives, even as Christ also loved the church, and gave himself for it; (26) That he might sanctify and cleanse it with the washing of water by the word, (27) That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. (28) So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. (29) For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: (30) For we are members of his body, of his flesh, and of his bones. (31) For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. (32) This is a great mystery: but I speak concerning Christ and the church. (33) Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

The New Covenant Provides Legal Standing in the Courts of the Lord

The New Covenant gives us legal standing both as citizens of Israel and priest-kings before God. We are redeemed to be kings and priests. Our royal priesthood is manifest in four ways. We have been given a royal franchise as God's property managers, we take up the Cross daily now, we have royal standing in God's courts in Prayer, and we shall rule and reign with Him in the Millennium and beyond.

We have been given a royal franchise as God's property managers. This means we have a responsibility to administer whatever property we control in a way that glorifies God, up to the limits of that authority. This might be a home, a business, or a position of authority in an organization or governmental entity.

Matthew 25:14:30 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. (15) And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. (16) Then he that had received the five talents went and traded with the same, and made them other five talents. (17) And likewise he that had received two, he also gained other two. (18) But he that had received one went and digged in the earth, and hid his lord's money. (19) After a long time the lord of those servants cometh, and reckoneth with them...

Matthew 25:14:30...(20) And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more...

Matthew 25:14:30...(21) His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. (22) He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. (23) His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord...

Matthew 25:14:30...(24) Then he which had received the one talent

came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed. (25) And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine...

Matthew 25:14:30...(26) His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: (27) Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. (28) Take therefore the talent from him, and give it unto him which hath ten talents. (29) For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. (30) And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

Spiritual Rule Now

We take up the Cross daily now. Messianic Systematic Theology differs from both Covenant Theology and Dispensationalism here.

Dispensationalism cannot have a coherent doctrine of the Kingdom of God now, as everything pertaining to the Kingdom is outsourced to Israel and Israel is wholly outside the Church. There is only the future Kingdom when Jesus Christ returns.

Covenant Theology does have a coherent theology of the Kingdom, but its replacement theology obscures a proper view of that Kingdom. Because Covenant Theology views God as taking away the royal prerogatives of Israel and given them to the Church, Church upholding Covenant Theology tend to invest these rights into the nations that have their political allegiance. This would conflate the agenda of the Kingdom of God with that of country.

Messianic Systematic Theology agrees with Dispensationalism in that the

Kingdom of God on earth is tethered to Israel. Messianic Systematic Theology agrees with Covenant Theology in that the Church has the royal prerogatives of Israel, but not apart from Israel. Messianic Systematic Theology does not see these as mutually exclusive. What follows is that the Church has the royal prerogatives of Israel, but only in part until she and Israel become joined in the one new man. There are two implications to this: One is that the Church is a diaspora people and will be until she is reunited with Israel under the rule of her Messiah. The other is that in this diaspora period the Church plays an ambassadorial role rather than a military role.

The fact that the Church is a diaspora people is well attested in Scripture. We are called aliens and are commanded to be dead to the world. Our country is not one that is of this world, but of a Heavenly world – a country ordained of God. Even though we are kings, we are to live like aliens and pilgrims in this world.

Heb 11:13–16 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. (14) For they that say such things declare plainly that they seek a country. (15) And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. (16) But now they 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.

1 Pe 2:9–12 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: (10) Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy...

1 Pe 2:9–12 ...(11) Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; (12) Having your conversation honest among the Gentiles: that, whereas

they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.

Gal 6:14–17 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. (15) For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. (16) And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. (17) From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

We are to follow Jesus example. While He was the King of kings, He lived as a pilgrim and stranger. He lived in poverty and under the yoke of those who were actually subject to His Lordship, even to the post of dying on the Cross. Just as Jesus took the path of humility to get to the point of exultation, though as the self-existent eternal God He did not need to, we are to do the same.

Php 2:1–11 If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, (2) Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. (3) Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. (4) Look not every man on his own things, but every man also on the things of others. (5) Let this mind be in you, which was also in Christ Jesus: (6) Who, being in the form of God, thought it not robbery to be equal with God: (7) But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: (8) And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross...

Php 2:1–11...(9) Wherefore God also hath highly exalted him, and given him a name which is above every name: (10) That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; (11) And that every tongue should

confess that Jesus Christ is Lord, to the glory of God the Father.

Entanglement With the Cross

We take up the Cross as Jesus did. While we cannot add to the finished work of Christ upon the Cross, we can come into entanglement with it. As we take up the Cross, we participate in the sufferings of Christ, so that we can participate in his glory. **As we suffer for Christ, our part of the earth is shoved into the Cross.** Taking up the Cross destroys sin in whatever material substance participates in the persecution. In the same way Satan got defeated at the Cross in history and vanquished, persecutors also get nailed to the cross and vanquished – while believers are raised in new life*.

Col 2:13–15 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; (14) Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; (15) And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

Matthew 16:24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

Mark 8:34 And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

Mark 10:21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

Luke 9:23 And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

Acts 14:21–22 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, (22) Confirming the souls of the disciples, and exhorting them to continue in the faith, and that **we must through much tribulation enter into the kingdom of God.**

1 Peter 4:12–19 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: (13) **But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.** (14) If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. (15) But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. (16) Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. (17) For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? (18) And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? (19) Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.

Royal Rights During Diaspora

We have royal standing in God's courts in Prayer. While we may take a humble path on earth, taking authority over only what we have and not pillaging the earth's goods through political or military conquest, we have royal standing in the Courts of Heaven when we pray. Scripture tells us that we have been redeemed to be kings and priests before God.

Rev 1:4–6 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to

come; and from the seven Spirits which are before his throne; (5) And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, (6) And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

In Rev 5 we are presented with a dilemma. There was this book that had seven seals that no one was allowed to open. In ancient times official legal documents would be sealed, allowing only authorized person to pen them and officially read whatever judgment or legal term therein. **Such authorized opening or reading would be necessary to promulgate a new law to enforce the terms of the legal document.** If no one is authorized to open the seals of a legal document, then it cannot be opened. If it cannot be opened, it cannot receive an official reading. If it cannot receive an official reading, then there can be no promulgation or enforcement of its terms.

What decree did the Seven Seals hide. it was God's eternal decree to bring about the end of evil and the advent of perfect justice upon the earth. John rightfully wept at the prospect that evil would always afflict the earth, understanding that the logical consequence of no one being able to open the seals would mean that evil is here permanently. John is comforted, however, The "Lion of the Tribe of Judah" has prevailed to open the seals. There is now One who is authorized to pen these seals and commence judgment.

Rev 5:1–10 And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. (2) And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? (3) And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon...

Rev 5:1–10 ...(4) And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. (5) And one of the elders saith unto me, **Weep not: behold, the Lion of the tribe of**

Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. (6) And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. (7) And he came and took the book out of the right hand of him that sat upon the throne. (8) And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. (9) And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; (10) And hast made us unto our God kings and priests: and we shall reign on the earth.

This Lion who is "the Root of David" is alternately identified using contrasting imagery. This conqueror is identified as a Lamb who was slain. This is Jesus Christ the Messiah, who is both the root and Son of David. Jesus Christ, through His obedience to death, acquired the right to open the seals (see Philippians 4). In this context of Christ being able to conquer evil by opening the Seven Seals to proclaim as judgments the eternal decree of God, is the fact that we have standing as kings and priest in this very court in which judgment is spoken. We have the privilege to participate in this process. We are kings and priests, chosen by God to have our place within the royal household of God. Christ fulfills for us what God originally wanted to do with ancient Israel but did not because of their unbelief. Because of their unbelief they could not receive their King. King Jesus was the stone that the builders rejected but God has made the cornerstone. It is in this same royal household that we are living stones that have been made into a royal priesthood,

1 Pe 2:5–9 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. (6) Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that

believeth on him shall not be confounded. (7) Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, (8) And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. (9) But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

Because the Jewish leaders rejected Christ they became a diaspora people – scattered over the earth rather than in the land promised to them. They were rejected from the Kingdom. **We were accepted into the Kingdom but are also a diaspora people – We are diaspora because our inheritance include the land that has been stripped of her promised people.** The literal, political reign of the Church on earth with Christ is tied to the restoration of Israel, so our ability to literally reign in a political sense is future (see Rev 5:10b). **We are kings in the present (Rev 5:10a), but our reign is currently limited to our control of our private property, our the limited access to the natural citizenship in the nations and our UNLIMITED access to the Courts of Heaven in prayer where we can participate in the proceedings that will make the kingdoms of this world the Kingdom of our Lord Jesus Christ.** It is here that we offer our spiritual sacrifices – sacrifices of praise.

Our Eternal Physical Rule With Christ

We shall rule and reign with Him in the Millennium and beyond. Our Current spiritual rule with Christ through our participation in Heavenly court proceedings that administer God's justice will eventually manifest into literal, political rule with Christ in the Millennium. We do not conquer through political or military domination. We are not to usurp all power through conquering the Seven Mountains of culture through military action, political action, or social engineering. We are to make disciples of all nations into the full gospel of Christ, teaching the fullness of a Biblical worldview as

it applies to all of life. We are always to be at the ready to take up the Cross when opposition attacks, and we are to trust that the Messiah will personally end this war.

1 Co 15:22–28 For as in Adam all die, even so in Christ all shall be made alive. (23) But each one in his own order: Christ the firstfruits, afterward those who are Christ's at His coming. (24) Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. (25) For He must reign till He has put all enemies under His feet. (26) The last enemy that will be destroyed is death. (27) For "HE HAS PUT ALL THINGS UNDER HIS FEET." But when He says "all things are put under Him," it is evident that He who put all things under Him is excepted. (28) Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all.

This is a description of the current spiritual rule of Christ on earth. This rule includes His influence in the hearts of those who trust Him in the administration of their lives and His providential control over the universe as God. Notice that it is Christ's action that triggers the transition towards a literal Kingdom where all things are fully subject both physically and legally – literally "all thing put under Him." It is Christ Himself who inaugurates the literal physical rule upon the earth and not human machination. **We do have a mandate to teach the nations and often exercise some power in those nations as cultures become organically converted to Christ and therefore brings the fruit of the gospel to the areas of culture, politics, and law.** This alone is not enough to complete the conquest as the world will push back against the claims of Christ. We read in Revelation 13 that the final Beast system defeats the saints militarily, economically, and politically.

Rev 13:1–10 Then I stood on the sand of the sea. And I saw a beast rising up out of the sea, having seven heads and ten horns, and on his

horns ten crowns, and on his heads a blasphemous name. (2) Now the beast which I saw was like a leopard, his feet were like the feet of a bear, and his mouth like the mouth of a lion. The dragon gave him his power, his throne, and great authority. (3) And I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed. And all the world marveled and followed the beast. (4) So they worshiped the dragon who gave authority to the beast; and they worshiped the beast, saying, "Who is like the beast? Who is able to make war with him?" (5) And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for forty-two months. (6) Then he opened his mouth in blasphemy against God, to blaspheme His name, His tabernacle, and those who dwell in heaven. (7) **It was granted to him to make war with the saints and to overcome them.** And authority was given him over every tribe, tongue, and nation. (8) All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world. (9) **If anyone has an ear, let him hear.** (10) **He who leads into captivity shall go into captivity; he who kills with the sword must be killed with the sword. Here is the patience and the faith of the saints.**

What is the Counsel that is given to those who are suffering. They are promised that those who lead into captivity will be led into captivity. Those who kill must be killed. **This is the law of sowing and reaping:** God meting back to individuals, families, communities, and nations that which they have done.

Gal 6:7-10 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. (8) For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. (9) And let us not be weary in well doing: for in due season we shall reap, if we faint not...

Gal 6:7-10 ...(10) As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Mat 7:1–2 Judge not, that ye be not judged. (2) For with what judgment ye [*do*] judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

Sowing and reaping refers to the type of content that mark one's life, the substances that underlie decisions one makes that then became manifested in their actions. The content of one's decisions can also be thought of as the standard by which we judge. Matthew 7:1 is one of the most misunderstood verse in the Bible. It does not prohibit judging as people often presume. Verse 2 implies that we do judge. I supplied the word [*do*] in brackets to clarify the meaning here. Jesus speaks categorically here and not hypothetically. He does not say “If you judge, you will be judged.” He says **that the judgment you judge will be measured to you. We judge all the time out of necessity in all areas of life.**

How we judge comes back to us. It is returned with interest whether we are a lowly individual, a VIP individual, a family, a community, or a nation. Great empires are subject to this as well. This is why the Soviet Union is now in the trash heap, along with many empires of old who savagely oppressed their people. The Beast system is subject to this as well. As the beast captures and kills, he will be captured and killed. **The only difference with the Beast is that Jesus Christ personally shows up to stop him** verses the normative and providential ordination of natural events to work out that way. **We see in Revelation 15 that the saints DO get the victory over the beast and celebrate.** As an outcome of the Heavenly celebration, preparations are made for the day of the Lord's wrath

Rev 15:1–8 Then I saw another sign in heaven, great and marvelous: seven angels having the seven last plagues, for in them the wrath of God is complete...

Rev 15:1–8 ...(2) And I saw something like a sea of glass mingled with fire, and those who have the victory over the beast, over his image and over his mark and over the number of his name, standing on the sea of glass, having harps of God. (3) They sing the song of Moses, the

servant of God, and the song of the Lamb, saying: "Great and marvelous are Your works, Lord God Almighty! Just and true are Your ways, O King of the saints! (4) Who shall not fear You, O Lord, and glorify Your name? For You alone are holy. For all nations shall come and worship before You, For Your judgments have been manifested."

(5) After these things I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened. (6) And out of the temple came the seven angels having the seven plagues, clothed in pure bright linen, and having their chests girded with golden bands.

(7) Then one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God who lives forever and ever.

(8) The temple was filled with smoke from the glory of God and from His power, and no one was able to enter the temple till the seven plagues of the seven angels were completed.

The Song of Moses was a song that was sung by the ancient Israelites as a response to the destruction of the Pharaoh's army in the Red Sea (Ex 15:1–19). Jewish commentators have long believed that this song will be sung in the Days of the Messiah. This song has been remade here as the Song of Moses and of the Lamb, with the recurring chorus of the Lamb being the text. Unlike the original Song of Moses, the The Song of Moses with the Chorus of the Lamb is sung before the wrath of God commences. This underscores the way the Church overcomes: Confessing/testifying to the word of God in God's courts while enduring persecution. The fact that the Song is of both Moses and the Lamb underscores that the Church and Israel receive the victory together.

Rev 19:11–21 Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war. (12) His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself. (13) He was clothed with a

robe dipped in blood, and His name is called The Word of God. (14) And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. (15) Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God. (16) And He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS. (17) Then I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, "Come and gather together for the supper of the great God, (18) that you may eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and of those who sit on them, and the flesh of all people, free and slave, both small and great." (19) And I saw the beast, the kings of the earth, and their armies, gathered together to make war against Him who sat on the horse and against His army. (20) Then the beast was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and those who worshiped his image. These two were cast alive into the lake of fire burning with brimstone. (21) And the rest were killed with the sword which proceeded from the mouth of Him who sat on the horse. And all the birds were filled with their flesh.

The wrath of God commences and Jesus Christ returns, giving us the victory and redeeming the earth

The New Covenant Provides for Redemption of the Earth and the Restoration of Israel.

The Lordship of Jesus Christ was manifest upon the Cross to immediately redeem us from our sins, it also provides for eventual redemption of the earth.

The proper understanding of redemption requires an understanding how

humanity fell from the original state of innocence. There are three areas where humanity fell, that are corrected by the redemption that is in Christ Jesus: The primeval innocence of humanity, the foundation of humanity upon the rock, and the dominance of humanity over the earth. All three of these areas are facets of humanity existing in the image of God

Humanity was created in a state of innocence before God. This simply means humanity was not created in a state defiled with sin and evil. Humanity was not yet entangled in relationship to God but had that opportunity.

Humanity was created in a state of being grounded in God. God is the foundation of the whole of reality. Everything that was created depends on God for its reality and properties. Because humanity is not permanently entangled with God, the potential exists that this linkage could become compromised.

One might wonder why humanity was not created permanently entangled with God. As part of being created in the image of God, God gave humans free will to freely choose to become entangled with him. As part of this freedom God put man in charge of the earth as a property manager. In order to discover how humanity (and the earth) entered into bondage and what is the key to redemption, we must go to the place where humanity's enslavement began: The Garden of Eden. There were two very important trees that God had placed in the garden that relates to permanent entanglement with God.

Gen 2:15–17 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. (16) And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: (17) But of the tree of the knowledge of good and evil, thou shalt NOT eat of it: for in the day that thou eatest thereof thou shalt surely die.

Gen 3:22–24 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: (23) Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. (24) So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

God placed the tree of the knowledge of good and evil and the tree of life in the garden. This was the test for humanity concerning whether they would choose permanent entanglement with God or separation from God.

The tree of knowledge of good and evil leads to separations from God and disobedience to God. The Hebrew for knowledge is da'ath, which is derived from the Hebrew root yada, which is used to describe Adam becoming sexually entangled with Eve. Eating from the Tree of the Knowledge of Good and Evil involves a self-made decision to directly entangle moral issues. From a quantum mechanical perspective, this involved Adam and Eve conducting measurements that manifested good AND evil. Just as sexual entanglement does not merely gather information but cause one to become one with the object of intimacy and creating an instance of that, moral entanglement causes one to become one with whatever system of good or evil, defining it – bringing it forth. This involved Adam and Eve taking upon themselves a prerogative that properly belonged only to God. This is why God said in the wake of the fall "*And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.*(Genesis 3:22)."

The Tree of Life was also in the middle of the garden. This offered everything pertaining to life, including eternal life. This tree would offer knowledge of the categories of good and evil. However, this life is linked to the energies of God. This tree has the potential for permanent entanglement

with God. Eating from this tree supplies all needs and is grounded in God. For those not separated from God, this fruit offers permanent entanglement with God as it continually supplies life from God for all eternity. If, however, one is already separated from God and then eats this fruit, the eternity of the life force will permanently separate such a soul from God. This is why God kicked Adam out of the garden.

The consequences of Adam and Eve choosing to become separate from God by entanglement with good and evil are three fold: Their souls become separated from God as the ground of their being, their bodies contaminated the physical universe, and they entered into entanglement with the property of Satan. These consequences are a setup of the world, the flesh, and the devil as enemies of God. The separation of their soul from the life of God made the **flesh** spiritually dead – an enemy of God. The contamination of the physical environment with sin set up the **world** as an enemy of God. Entanglement with the property of Satan gave **The Devil** a foothold to oppose God in the world.

Their souls become separated from God as the ground of their being. This is because God is no longer the foundation of their will. There is nothing that the separated person can do to fix this, as everything they do is ultimately based on them. God must initiate any process to restore Himself as the Foundation, and this process must respect free will as this freedom is essentially part of man. In *The Equipping the Saints Anthology*, in the book "How do We Know," in chapter 10 I show how the Cross is the only place in which this can happen. God draws us to faith in Christ. We can identify with Christ in death, have our nature crucified with Him. God raises us up with Christ with a new human nature. Our spirits are immediately reconciled with God, but our bodies yet await redemption.

Their bodies contaminated the physical universe. When Adam and Eve sinned, they committed parts of their bodies to rebellion against God. This introduced into the physical universe contradictions to the truth of God, resulting in degradation of the physical universe

They entered into entanglement with the property of Satan. There was an oddity in the garden. Adam was given dominion over the whole earth and then placed specifically in the Garden of Eden to keep it, but one solitary tree is explicitly kept from them: The Tree of the knowledge of Good and Evil.

Gen 2:7–17 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being. (8) The LORD God planted a garden eastward in Eden, and there He put the man whom He had formed. (9) And out of the ground the LORD God made every tree grow that is pleasant to the sight and good for food. The tree of life was also in the midst of the garden, and the tree of the knowledge of good and evil...

Gen 2:7–17 ...(15) Then the LORD God took the man and put him in the garden of Eden to tend and keep it. (16) And the LORD God commanded the man, saying, "Of every tree of the garden you may freely eat; (17) but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

The Tree of the Knowledge of Good and Evil was explicitly denied to man in the Garden even as everything else was given to man. If the The Tree of the Knowledge of Good and Evil was not given to man, to whom was it given?

In Genesis 3, we see the Serpent in the Garden residing in The Tree of the Knowledge of Good and Evil. It is here that he has an encounter with Eve leading to the fall of the entire human race. While the text does not explicitly say that the serpent was given this tree, we have good reasons to believe he was in entanglement with this tree. The fruit of this tree represent entanglement with moral categories independently of God – hence rebellion against God. The serpent had already rebelled against God and hence is in entanglement with this fruit. This serpent is tempting Eve to suborn her entanglement, entangling himself in her decisions to become entangled at his command. **If she eats this fruit at the serpent's temptation,**

she won't be independently rebelling against God but joining Satan's rebellion at his command. She (and Adam) became entangled with the property of Satan.

Gen 3:1–7 Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden?'" (2) And the woman said to the serpent, "We may eat the fruit of the trees of the garden; (3) but of the fruit of the tree which is in the midst of the garden, God has said, 'You shall not eat it, nor shall you touch it, lest you die.' " (4) Then the serpent said to the woman, "You will not surely die. (5) For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil." (6) So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate. (7) Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings.

The act of becoming entangled with Satan opened up an opportunity for Satan to make claims against them. He began to claim that that humanity and all that they have belonged to him through their own foolish choice. Unfortunately, Satan was not wrong about one claim in his act of usurpation: By entangling themselves with Satan by becoming entangled with moral categories in rebellion against God, their rebellion become subordinate to Satan. While Satan was never given the earth by God, who is the Lord of the earth, he had usurped the position of property manager through tricking Adam to give it to him. This also gave Satan legal standing to accuse humans of wrongdoing before God.

While God had power to summarily seize this back, God is a god who keeps covenants and acts lawfully. The solution would be one in accordance with law. God flips the script of Eden on Satan. About 4,000–5,000 years later Satan is walking through his garden of human trees. God puts one tree in

this garden that is off limits to Satan. Jesus is born the seed of the woman but not of Adam, and as such he does not have Adam's curse and does not inherit Adam's entanglement with Satan. He is conceived sinless and has God as His father with paternal DNA created ex nihilo "out of nothing." When Jesus offers Himself to be killed to redeem us, Satan takes the bait and murders Him in obedience to the command of Jesus Christ. Satan has now entangled Himself with Jesus Christ's body as it is receiving God's wrath for our sins, and indeed playing the role of an executioner of God's wrath, albeit as unwittingly as Adam was when he tricked Adam. Christ not only has claim over Satan as Lord of the earth, but is now the new property manager as the Last Adam(1 Corinthians 15:45).

Gen 3:14–15 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: (15) And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

When Satan moved to murder Christ via his proxies, God put every sin that had ever been committed on him. This included the sin of Adam's first rebellion. By murdering Christ Satan destroyed his own claims to authority over the earth. Satan has abrogated his own standing with God the same moment he touched the body of Christ. **This is why the serpent biting His heel and his heel crushing the serpent are the same motion.** This abrogation is the key to his downfall, both legally at the moment of the Cross and physically as each person becomes entangled in Christ by either taking up the Cross or joining in the murder of that which is Christ's

The self-inflicted abrogation of legal standing Satan committed at the Cross is Satan's "Achilles heel." Because Satan threw away his legal standing at the Cross, we can approach Heaven to ask God to permanently ban him from ever approaching God's throne to accuse God's people ever again. We overcome Satan by the blood of Jesus which takes away his standing, and we also overcome him through the word of our testimony, which applies this in

open court.

Rev 12:7–11 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, (8) And prevailed not; neither was their place found any more in heaven. (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. (10) And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. (11) And they overcame him by the **blood of the Lamb**, and by the **word of their testimony**; and they **loved not their lives unto the death**.

There is a third weapon mentioned here: They loved their lives not unto death. The first two directly handle Satan. The third one is needed because there is still a world system of systemic evil propped up by evil people who refuse to recognize Christ. Bring physical possession of the earth into the same state as Christ' current legal possession, it is necessary to get every single person on earth to either (1) take up his cross to follow Christ, or (2) join Satan in his murder of Christ. While 21st century people cannot literally murder Christ as he died early 30's AD, they can murder Christ by murdering those who are entangled with Christ at the Cross. While we as Christians cannot add anything to the finished work of Christ upon the Cross, we can become entangled with that work. It is this entanglement that access us to participate in Christ's sufferings when we are persecuted because we are Christians.

1 Pe 4:12–17 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: (13) **But rejoice, inasmuch as ye are partakers of Christ's sufferings**; that, when his glory shall be revealed, ye may be glad also with exceeding joy. (14) **If ye be reproached for the name of Christ, happy are ye**; for the spirit of glory and of God resteth upon you: on their

part he is evil spoken of, but on your part he is glorified. (15) But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. (16) Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. (17) For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

Here Peter is teaching, by inspiration of the Holy Spirit, that suffering for Christ is participation in the sufferings of Christ. What happens during the Final Great Persecution, when everyone on earth is either participating in the persecution of God's people by the Antichrist or taking up the cross of Christ. All of humanity becomes entangled in the Cross – the earth becomes shoved into the Cross, and comes into a quantum state ripe for the Return of Christ.

The New Covenant Internalizes the Righteousness Described in the Mosaic Covenant.

It has been established at length in this volume that the New Covenant has replaced the Mosaic Covenant specifically. There are two caveats here. One, which has already been covered at length, is that this replacement is limited to the Mosaic Covenant. The Abrahamic and Davidic Covenants are still in legal force today in the same way that they were in the Old Testament. The Second Caveat is that the replacement was a change of Covenantal Structure rather than a repudiation of legal principles.

When I say that the replacement was a change of “Covenantal Structure rather than a repudiation of legal principles,” I am saying that the righteousness described by the Law is relevant today. There are three ways that the Mosaic Law exists: God’s Moral Law, Civil Law, and Levitical Law.

God’s Moral Law.

The duty to observe God's moral law that is found in the Mosaic Law is affirmed in the New Testament. In Romans 8 we are instructed that Christ died so that we could walk in the Spirit. The first phase is that Christ death is the propitiation for our sins (verse 3).

Rom 8:1–4 There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. (2) For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. (3) For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, (4) that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.

Verse 4 gives us the endgame – We are forgiven – the slate wiped clean – so that the righteous requirement of the Law is fulfilled in those who walk according to the Spirit. There was never an intention to liberate people from the moral duties describes by the law. The change is that the Holy Spirit moves on us inwardly to live according to the Law

Heb 8:8–13 Because finding fault with them, He says: "BEHOLD, THE DAYS ARE COMING, SAYS THE LORD, WHEN I WILL MAKE A NEW COVENANT WITH THE HOUSE OF ISRAEL AND WITH THE HOUSE OF JUDAH— (9) NOT ACCORDING TO THE COVENANT THAT I MADE WITH THEIR FATHERS IN THE DAY WHEN I TOOK THEM BY THE HAND TO LEAD THEM OUT OF THE LAND OF EGYPT; BECAUSE THEY DID NOT CONTINUE IN MY COVENANT, AND I DISREGARDED THEM, SAYS THE LORD. (10) FOR THIS IS THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL AFTER THOSE DAYS, SAYS THE LORD: I WILL PUT MY LAWS IN THEIR MIND AND WRITE THEM ON THEIR HEARTS; AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE. (11) NONE OF THEM SHALL TEACH HIS NEIGHBOR, AND NONE HIS BROTHER, SAYING, 'KNOW THE LORD,' FOR ALL SHALL KNOW ME, FROM THE LEAST OF THEM TO THE GREATEST OF THEM...

Heb 8:8–13...(12) FOR I WILL BE MERCIFUL TO THEIR UNRIGHTEOUSNESS, AND THEIR SINS AND THEIR LAWLESS DEEDS I WILL REMEMBER NO MORE." (13) In that He says, "A NEW COVENANT," He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away.

God wrote his Laws in our hearts and minds. What laws. This would include the description of righteousness in the Mosaic Covenant. Consider the decree of the Jerusalem Counsel. This decree liberated Gentiles from observing the Mosaic Covenant, but left four provisions explicitly in tact. In each of these four, the Mosaic definition for these things are normative for the New Testament

Act 15:24–29 Since we have heard that some who went out from us have troubled you with words, unsettling your souls, saying, "You must be circumcised and keep the law"—to whom we gave no such commandment— (25) it seemed good to us, being assembled with one accord, to send chosen men to you with our beloved Barnabas and Paul, (26) men who have risked their lives for the name of our Lord Jesus Christ. (27) We have therefore sent Judas and Silas, who will also report the same things by word of mouth. (28) For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: (29) **that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality.** If you keep yourselves from these, you will do well. Farewell.

The moral use of the law is invoked frequently in the New Testament. Here are just a few examples. In Romans 2 Paul writes that the Gentiles show the law written on their hearts in moral excusing and accusing. The Mosaic Law describes righteousness that is embedded into the human conscience.

Rom 2:12–15 For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by

the law (13) (for not the hearers of the law are just in the sight of God, but the doers of the law will be justified; (14) for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves, (15) **who show the work of the law written in their hearts**, their conscience also bearing witness, and between themselves their thoughts accusing or else excusing them)

Here we see Paul consulting the law concerning the behavior of women in the Church. The following passage does not condemn all female speech in the church, as the previous passage and other affirms the role of women in prophesying. It is referring to a cultural custom that the apostolic assemblies borrowed from Judaism. In the meetings, men and women would not sit together but were segregated by an aisle between them. Women were being disruptive to the flow of the service by shouting questions to their husbands. Paul was writing to condemn that, and in the course of his argument appeals to the Mosaic Law.

1 Co 14:34–35 Let your women keep silent in the churches, for they are not permitted to speak; **but they are to be submissive, as the law also says.** (35) And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church.

Paul is referring to Genesis 3:16 *“To the woman He said: ‘I will greatly multiply your sorrow and your conception; In pain you shall bring forth children; Your desire shall be for your husband, And he shall rule over you.’”* This was a modification to the Adamic Covenant that was later imported into the Mosaic Covenant via inclusion of Genesis as part of the Pentateuch. This was cited in the New Testament in the context of the New Covenant.

Civil Law

The Mosaic Covenant contains provision for civil laws that govern the actions of state. These, by definition, can only be applied to people living

under a Civil government created by the Covenant. The Mosaic Covenant retooled the existing tribal system of elders and imported it into the Covenant. In Numbers 11, god has Moses anoint existing elders to assist him in the administration of the government.

Num 11:16–30 So the LORD said to Moses: "Gather to Me seventy men of the elders of Israel, whom you know to be the elders of the people and officers over them; bring them to the tabernacle of meeting, that they may stand there with you. (17) Then I will come down and talk with you there. . (18) Then you shall say to the people, 'Consecrate yourselves for tomorrow, and you shall eat meat; for you have wept in the hearing of the LORD, saying, "Who will give us meat to eat? For it was well with us in Egypt." Therefore the LORD will give you meat, and you shall eat. (19) You shall eat, not one day, nor two days, nor five days, nor ten days, nor twenty days, (20) but for a whole month, until it comes out of your nostrils and becomes loathsome to you, because you have despised the LORD who is among you, and have wept before Him, saying, "Why did we ever come up out of Egypt?" ' " (21) And Moses said, "The people whom I am among are six hundred thousand men on foot; yet You have said, 'I will give them meat, that they may eat for a whole month.' (22) Shall flocks and herds be slaughtered for them, to provide enough for them? Or shall all the fish of the sea be gathered together for them, to provide enough for them?" (23) And the LORD said to Moses, "Has the LORD's arm been shortened? Now you shall see whether what I say will happen to you or not." (24) So Moses went out and told the people the words of the LORD, and he gathered the seventy men of the elders of the people and placed them around the tabernacle. (25) Then the LORD came down in the cloud, and spoke to him, and took of the Spirit that was upon him, and placed the same upon the seventy elders; and it happened, when the Spirit rested upon them, that they prophesied, although they never did so again.

Starting in verse 26 we see elders who did not go up to join the assembly. God anointed them apart from Moses. When Joshua objected that God would anoint those outside the Covenantal government, Moses stood him down. He looked forward to the New Covenant, saying "Oh, that all the LORD's people were prophets and that the LORD would put His Spirit upon them!"

Num 11:16–30...(26) But two men had remained in the camp: the name of one was Eldad, and the name of the other Medad. And the Spirit rested upon them. Now they were among those listed, but who had not gone out to the tabernacle; yet they prophesied in the camp. (27) And a young man ran and told Moses, and said, "Eldad and Medad are prophesying in the camp." (28) So Joshua the son of Nun, Moses' assistant, one of his choice men, answered and said, "Moses my lord, forbid them!" (29) Then Moses said to him, "Are you zealous for my sake? Oh, that all the LORD's people were prophets and that the LORD would put His Spirit upon them!" (30) And Moses returned to the camp, he and the elders of Israel.

The anointing of elders, some of which were in the Covenantal Government and others outside presents a nuanced view towards the ceremonial law. The elders inside the government were the direct and exclusive police power of the government. They and they alone give the law direct force. When the Mosaic Covenant expired this direct application of civil law ceased. We are not directly subject to the civil law provisions of the Mosaic Covenant today. Even Jews who fancy themselves as observing the Mosaic Covenant are not subject to the civil laws as there does not exist a Covenantal Government. The current government of Israel is neither a Covenantal government nor a Messianic government. The Old Covenantal Government of the Mosaic law will never return, but a New Covenantal government under the Messiah is coming to the earth. The principles of civil law found in the Mosaic Covenant will be features of the New Covenantal government, albeit in a different format.

The elders outside the government have the same anointing to rule, but

they are not directly adjudicating and administering the Covenantal Government. They apply the principles of the law to different legal contexts. We see this at play in the governmental system of the United States. The separation of powers was inspired by the separation of powers between prophet, priest, and king in the Old Testament. Our conceptions of human rights are grounded in the dignity of humanity as creatures created in the image of God. Our bankruptcy laws were inspired by the Jubilee laws in the Mosaic Covenant.

The elders outside the system prefigures the Church. The Church does not rule as a theocracy as existed in the Mosaic Covenant, but Christians use their franchise to glorify God using the abilities and authority granted in the constructs of the world that they inhabit to glorify God. In free societies this means Christians promote limited government and freedom for everyone, but in the area where government is needed it would be administered according to Christian principles. When Jesus returns all of this becomes incorporated in his Messianic Government.

Levitical Law

The Levitical Law is explicitly done away with by the New Covenant. We do not need the Levitical system of sacrifices because Jesus Christ made one sacrifice once for all.

Heb 10:1–12 For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect. (2) For then would they not have ceased to be offered? For the worshipers, once purified, would have had no more consciousness of sins. (3) But in those sacrifices there is a reminder of sins every year... ...(9) then He said, "BEHOLD, I HAVE COME TO DO YOUR WILL, O GOD." He takes away the first that He may establish the second. (10) By that will we have been sanctified through the offering of the body of Jesus Christ once for all. (11) And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. (12) But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God,

Because Christ made one sacrifice once for all, there was no need for the Levitical system. Being of the Priesthood of Melchizedek, His priesthood lasts forever. Hebrews 7 presents teaching concerning the superiority of the Priesthood of Melchizedek, which preceded the Levitical Priesthood.

Heb 7:11–17 Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron? (12) **For the priesthood being changed, of necessity there is also a change of the law.** (13) For He of whom these things are spoken belongs to another tribe, from which no man has officiated at the altar. (14) For it is evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood. (15) And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest (16) who has come, not according to the law of a fleshly commandment, but according to the power of an endless life. (17) For He testifies: **"YOU ARE A PRIEST FOREVER ACCORDING TO THE ORDER OF MELCHIZEDEK."**

The first part of Hebrews 10 instructs us that the Levitical system could never take away sins, but that Christ's sacrifice once and for all has done away with the need for the Levitical Priesthood. Christ's death takes away the Mosaic Covenant – literally fulfilling it completely – to establish the New Covenant.

Heb 10:1–12 For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect. (2) For then would they not have ceased to be offered? For the worshipers, once purified, would have had no more consciousness of sins...

Heb 10:1–12...(9) then He said, "BEHOLD, I HAVE COME TO DO YOUR WILL, O GOD." He takes away the first that He may establish the second. (10) By that will we have been sanctified through the offering of the body of Jesus Christ once for all. (11) And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. (12) But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God,

Hebrews 8 plainly says that the New covenant replaced the Mosaic Covenant. At the time it was written, the Mosaic Covenant was becoming obsolete, with its formal declaration of breach happening 10–70 years after the writing of Hebrews though the destruction of the Temple and the diaspora.

Heb 8:7–13 For if that first covenant had been faultless, then no place would have been sought for a second. (8) Because finding fault with them, He says: "BEHOLD, THE DAYS ARE COMING, SAYS THE LORD, WHEN I WILL MAKE A NEW COVENANT WITH THE HOUSE OF ISRAEL AND WITH THE HOUSE OF JUDAH— (9) NOT ACCORDING TO THE COVENANT THAT I MADE WITH THEIR FATHERS IN THE DAY WHEN I TOOK THEM BY THE HAND TO LEAD THEM OUT OF THE LAND OF EGYPT; BECAUSE THEY DID NOT CONTINUE IN MY COVENANT, AND I DISREGARDED THEM, SAYS THE LORD. (10) FOR THIS IS THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL AFTER THOSE DAYS, SAYS THE LORD: I WILL PUT MY LAWS IN THEIR MIND AND WRITE THEM ON THEIR HEARTS; AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE. (11) NONE OF THEM SHALL TEACH HIS NEIGHBOR, AND NONE HIS BROTHER, SAYING, 'KNOW THE LORD,' FOR ALL SHALL KNOW ME, FROM THE LEAST OF THEM TO THE GREATEST OF THEM. (12) FOR I WILL BE MERCIFUL TO THEIR UNRIGHTEOUSNESS, AND THEIR SINS AND THEIR LAWLESS DEEDS I WILL REMEMBER NO MORE." (13) In that He says, "A NEW COVENANT," He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away.

The final point on the Cessation of the Mosaic Law is that nobody ever got saved by observing the law. Salvation has always been by grace through faith. Everyone who will be saved is saved by Trusting Christ.

Rom 9:30–10:4 What shall we say then? That Gentiles, who did not pursue righteousness, have attained to righteousness, even the righteousness of faith; (31) but Israel, pursuing the law of righteousness, has not attained to the law of righteousness. (32) Why? Because they did not seek it by faith, but as it were, by the works of the law. For they stumbled at that stumbling stone. (33) As it is written: "BEHOLD, I LAY IN ZION A STUMBLING STONE AND ROCK OF OFFENSE, AND WHOEVER BELIEVES ON HIM WILL NOT BE PUT TO SHAME." (10:1) Brethren, my heart's desire and prayer to God for Israel is that they may be saved. (2) For I bear them witness that they have a zeal for God, but not according to knowledge. (3) For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. (4) For Christ is the end of the law for righteousness to everyone who believes.

Abraham knew this, though He lacked biographical information about Christ. When Isaac asked him about the burnt offering when Abraham was tested, Abraham said "*The Lord will Provide the Lamb.*"

Gen 22:6–13 So Abraham took the wood of the burnt offering and laid it on Isaac his son; and he took the fire in his hand, and a knife, and the two of them went together. (7) But Isaac spoke to Abraham his father and said, "My father!" And he said, "Here I am, my son." Then he said, "Look, the fire and the wood, but where is the lamb for a burnt offering?" (8) And Abraham said, "My son, God will provide for Himself the lamb for a burnt offering." So the two of them went together. (9) Then they came to the place of which God had told him. And Abraham built an altar there and placed the wood in order; and he bound Isaac his son and laid him on the altar, upon the wood. (10) And Abraham stretched out his hand and took the knife to slay his son. (11) But the Angel of the LORD called to him from heaven and said,

"Abraham, Abraham!" So he said, "Here I am." (12) And He said, "Do not lay your hand on the lad, or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me." (13) Then Abraham lifted his eyes and looked, and there behind him was a ram caught in a thicket by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son.

God provided a RAM that day, but Abraham said that God will provide a LAMB because he was looking to the Lamb of God that takes away the sins of the world. That day Abraham trusted Christ for his salvation.

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Chapter 09

The Olive Tree: The Creation of the One New Man

The Olive Tree is used symbolically in Scripture to refer to the anointed people of God. It is used in Zechariah to refer to the two anointed ones who stand before the Lord of the earth.

Zec 4:1–14 And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, (2) And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: (3) And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof...

Zec 4:1–14 ...(4) So I answered and spake to the angel that talked with me, saying, What are these, my lord? (5) Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. (6) Then he answered and spake unto me, saying, this is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts. (7) Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it...

Zec 4:1–14 ...(8) Moreover the word of the LORD came unto me, saying, (9) The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you...

Zec 4:1–14 ...(10) For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the LORD, which run to and fro through the whole earth. (11) Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof?...

Zec 4:1–14 ...(12) And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? (13) And he answered me and said, Knowest thou not what these be? And I said, No, my lord. (14) Then said he, **These are the two anointed ones, that stand by the Lord of the whole earth.**

One application of the imagery of the Olive Tree is used in Romans 11 in a way that falsified the two great systematic theologies that have been held by Bible believing Christians: Covenant Theology and Dispensationalism. It was this observation that led me down the path that resulted in the writing of this book. The plain reading of the text here refutes both the idea that the Church replaced Israel AND that they are wholly separate things.

Rom 11:11–26 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. (12) **Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?** (13) For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: (14) If by any means I may provoke to emulation them which are my flesh, and might save some of them. (15) For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

Rom 11:11–26 ...(16) For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. (17) And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; (18) Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. (19) Thou wilt say then, The branches were broken off, that I might be grafted in. (20) Well; because of unbelief they were broken off, and thou standest by faith.

Be not highminded, but fear: (21) For if God spared not the natural branches, take heed lest he also spare not thee. (22) Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. (23) **And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.** (24) For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?...

Rom 11:11–26 ...(25) For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; **that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.** (26) **And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:**

Israel's fall was temporary so that the Gentiles who embrace the Jewish Messiah could be grafted into the Olive Tree or vine of Israel. As those numbers near completion, God would begin to restore the natural children of Abraham, Isaac, and Jacob back to their original inheritance and reconcile them to their Messiah. As of the time of this writing only the restoration to the land has been fulfilled (Ezekiel 36). Israel is not yet reconciled to her Messiah and currently has a form of government in rebellion to the Messiah Jesus. This means Israel is not yet grafted into the vine. The Church and Israel are currently separated peoples in spite of the prophetic mandate that they are joined together as distinct component of a united people of God. Christ came to make one new man out of the two.

Joh 10:14–16 I am the good shepherd, and know my sheep, and am known of mine. (15) As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. (16) And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

The "other sheep" refers to the gentiles who would put their trust in Christ. Christ Jesus here promised to gather them into the same flock as Israel. The Greek word for the first instance of "fold" is αὐλή aulē G833, translated variously as yard, court, fold, palace. Aule is referring to the physical house of the people of God – Israel. The other sheep are outside of Israel. They were to be brought into the construct of Israel. The endgame goes even deeper when we consider the Greek word translated into the second occurrence of the English 'fold' here. This word is οἴμνη poimnē G4167, which is translated as flock. This word occurs four times in the New Testament and is translated flock in Matthew 26:31, Luke 2:8, and 1 Corinthians 9:7. Christ sought to create one flock out of two, placing the Gentiles inside of the Aule – Gates of the Twelve Tribes of Israel. Paul the apostle writes of this in Ephesians 2:11–20, referring to this concept in terms of creating one new man out of two.

Eph 2:11–20 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; (12) That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: (13) But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. (14) For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;...

Eph 2:11–20...(15) Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; (16) And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: (17) And came and preached peace to you which were afar off, and to them that were nigh. (18) For through him we both have access by one Spirit unto the Father. (19) Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; (20) And are built upon the foundation of

the apostles and prophets, Jesus Christ himself being the chief corner stone;

Gentiles were once considered outsiders to the Mosaic Covenant and to the nation of Israel that was previously defined as the biological descendants of Abraham, Isaac, and Jacob but now are brought together with them as one people under the New Covenant. Gentiles were adopted into Abraham's family by faith. The natural children of Abraham must now come the same way and embrace the gospel of Christ by faith. This is the foundations of the Twelve Apostles of the Lamb in the New Covenant, which replaced the Mosaic Covenant. Everyone is also given citizenship in Israel, placing them in the aule of Israel or Gates of the Twelve Tribes of Israel.

In Revelation 21:9–14 we are presented a picture of the wife of the Lamb. The wife of Jesus Christ is depicted as a composite entity. This entity is built upon the foundations of the Twelve Apostles of the Lamb, meaning that there is one people who have faith in Christ as the Messiah. This entity is encapsulated in Gates of the Twelve Tribes of Israel, meaning that each person who has put faith in Jesus Christ has citizenship of Israel and all of the rights pertaining to that citizenship.

Rev 21:9–14 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife...

Rev 21:9–14...(10) And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, (11) Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; (12) And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: (13) On the east three gates; on the north three gates; on the south three gates; and on the west three gates. (14) And the wall of the city had twelve foundations, and in them the names of the twelve

apostles of the Lamb.

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Chapter 10

*Messiah for the
One New Man*

The Messiah is the whole center of a Messianic systematic theology. When Jesus came. He was revealed to be the Messiah for Israel. He is the Seed of the Woman, the Son of Abraham, The Prophet like unto Moses, and the Son of David. When Jesus came, He revealed that He is the Good Shepherd for the House of Israel. In John 10, He declared that there are sheep “not of this fold.” These would be Gentile believers who were outside of Israel but who would place trust in Israel’s Messiah. Christ sought to bring them into the sheepfold of Israel (aule) so that two flocks would become one flock. There would be one flock, the Church, inside one sheepfold (Israel).

This distinction between flock and sheepfold sets up two key bases of authority that exist inherently in the Messiah and is delegated to God’s people. The Messiah has both Kingly authority over the structure and habitation which shelters the sheep and priestly authority which mediates the personal relationship between the sheep and the Messiah as Shepherd. Jesus Christ, as the Messiah, would have Kingly authority as the King of Israel and Priestly authority as the High Priest in the Order of Melchizedek.

The objective of this chapter is to present the Kingship and Priesthood of Christ in a way that corrects erroneous conceptions of these in Covenant Theology and Dispensationalism. Covenant Theology allegorizes and spiritualizes the Kingship of Christ, and Dispensationalism obscures both the Kingship and the Priesthood of Christ.

He is the King of Israel

As the Son of David, Jesus Christ is the King of Israel. He was ordained by God to rule over Israel. Israel, in this context **includes** the biological descendants of Abraham, Issac, and Jacob and **includes** jurisdiction over the Promised Land in fulfillment of the Covenants of Abraham and David. It was in this context that Jesus would engage in the Triumphant Entry that the Messiah takes into Jerusalem as the King of Israel. The multitudes give me a

royal welcome, saying "Hosanna! 'BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!' The King of Israel!"

John 12:12–15 The next day a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, 13 took branches of palm trees and went out to meet Him, and cried out: "Hosanna! 'BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!' The King of Israel!" 14 Then Jesus, when He had found a young donkey, sat on it; as it is written: 15 "FEAR NOT, DAUGHTER OF ZION; BEHOLD, YOUR KING IS COMING, SITTING ON A DONKEY'S COLT."

Instead of being crowned King, Jesus was crucified as a criminal. The Lord Jesus anticipated this rejection. He presented the following parable against the religious leaders who would have Him murdered – and presented it just before the Triumphal Entry.

Luk 19:12–27 Therefore He said: "A certain nobleman went into a far country to receive for himself a kingdom and to return. (13) So he called ten of his servants, delivered to them ten minas, and said to them, 'Do business till I come.' (14) But his citizens hated him, and sent a delegation after him, saying, 'We will not have this man to reign over us.'

These opening verses refer to the rejection of Jesus, the Jewish Messiah, by the Jewish leaders – and by extension – the world. In the meantime, He was crowned King by God the Father and He had given resources to His Servants the Church with the mandate "do business til I come." This was the set up for both the Jewish diaspora and the Church Age. The Church is also in diaspora in that she has limited access to prerogatives that require an Israelite state or the Promised Land. Excellent stewardship of private property right sometimes meant that entire cultures were oriented in a Judeo-Christian ethos, but this was, at best, an imperfect instantiation of what is to be realized when Jesus Christ returns.

When Jesus returns, two things happen. One is that He evaluates the performance of His servants and determines awards. Private property rights become translated into state prerogatives. In verses 19:16–19 we read that Jesus gave these property managers authority over entire cities. They are able to do so because the King of Israel is now physically present in Jerusalem on his throne.

Luk 19:12–27 ...(15) "And so it was that when he returned, having received the kingdom, he then commanded these servants, to whom he had given the money, to be called to him, that he might know how much every man had gained by trading (16) Then came the first, saying, 'Master, your mina has earned ten minas.' (17) And he said to him, 'Well done, good servant; because you were faithful in a very little, have authority over ten cities.' (18) And the second came, saying, 'Master, your mina has earned five minas.' (19) Likewise he said to him, 'You also be over five cities.'...

At this time all opposition to His rule has been broken, and it is time for judgment. Both unfaithful churchmen and those who outright reject him are to be judged.

Luk 19:12–27 ...(20) "Then another came, saying, 'Master, here is your mina, which I have kept put away in a handkerchief. (21) For I feared you, because you are an austere man. You collect what you did not deposit, and reap what you did not sow.' (22) And he said to him, 'Out of your own mouth I will judge you, you wicked servant. You knew that I was an austere man, collecting what I did not deposit and reaping what I did not sow. (23) Why then did you not put my money in the bank, that at my coming I might have collected it with interest?' (24) "And he said to those who stood by, 'Take the mina from him, and give it to him who has ten minas.' (25) (But they said to him, 'Master, he has ten minas.')

(26) 'For I say to you, that to everyone who has will be given; and from him who does not have, even what he has will be taken away from him. (27) But bring here those enemies of mine, who did not want me to reign over them, and slay them before me.' "

Notice that this parable indicates the Messiah having real and physical kingly authority when He returns. When He Returns He will physically rule Israel as the Messiah, and faithful believers, whether they be Jew or Gentile, will exercise literal and physical governmental authority. In Matthew 23:37–39 He pronounces judgment on unfaithful Israel. He pronounces diaspora and desolation until they say “**Blessed is He who comes in the name of the Lord.**” This comes from Psalm 118, which indicates a great revival in Israel at the end time. This blessing is the blessing to be bestowed upon the Messiah by the people as He enters in triumph. Jesus will return to take His place as the King of Israel when Israel is ready to receive her King.

Mat 23:37–39 "O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! (38) See! Your house is left to you desolate; (39) for I say to you, you shall see Me no more till you say, '**BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!**' "

Christ’s triumph as King of Israel requires that Israel be literally restored as a Kingdom – one that will rule the world – not as a result of human machination – but of the victory of the Messiah Himself.

High Priest after the Order of Melchizedek.

We read in several places in Scripture that Christ is High Priest forever after the order of Melchizedek. Who is this Melchizedek, and how does this impact the redemption of the Saints?

Melchizedek is first mentioned in Scripture when he meets Abraham after Abraham’s victory over a coalition of armies from what is left of the Ur Empire when they captured Sodom. While Abraham’s Amorite allies, Eschol,

Aner, and Mamre, grab their share of the loot and then go on to finish off the Ur Empire, Abraham quits the fight once he gains his nephew Lot's household back and meet Melchizedek.

Melchizedek is identified as the King of Salem (Jerusalem) and Priest of God. He presents what looks like the first communion, serving bread and wine. Abraham present to Melchizedek the tithe of the loot, and Melchizedek pronounces a blessing upon Abraham.

Gen 14:17–20 And the king of Sodom went out to meet him at the Valley of Shaveh (that is, the King's Valley), after his return from the defeat of Chedorlaomer and the kings who were with him. (18) Then **Melchizedek king of Salem** brought out bread and wine; he was the **priest of God Most High**. (19) And he blessed him and said: "Blessed be Abram of God Most High, Possessor of heaven and earth; (20) And blessed be God Most High, Who has delivered your enemies into your hand." And he gave him a tithe of all.

Melchizedek was pronouncing the blessing that had already been promised to Abraham. Abraham rejected the pathway to gain the promised land by human machination in rejecting his share of the spoils beyond tithing to Melchizedek. Abraham chose to trust God, and received a blessing far greater than that which he would have obtained by conquest. Aner, Eschol, and Mamre are only known for their brief appearances in Genesis and as "that darned Amorite" in the Chaldean histories. Abraham became the Father of nations.

The Priesthood of Melchizedek is of critical importance as the foundation of both the Mosaic and New Covenants. Hebrews 7:1–12 explains both of these.

The first three verses give an introduction of Melchizedek to the New Testament audience, adding information not present in the Old Testament

passages. In verse 3 we read three things which suggest that this is a Christophany – an Old Testament appearance of Jesus Christ. Hebrews is highlighting **specifically** the divine nature of Christ as 2 of these would not be true of his human nature.

1. No human ancestry.
2. No beginning nor ending of life
3. Like the son of God

Heb 7:1–12 For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him, (2) to whom also Abraham gave a tenth part of all, first being translated "king of righteousness," and then also king of Salem, meaning "king of peace," (3) without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually.

The point here is that this priesthood is a never-ending one. This last part nails the case that this is Christ. If Melchizedek is a self-existent High priest forever in the order of Melchizedek, and Christ is a self-existent High priest forever in the order of Melchizedek; then they are the same person. Starting in verse four, we see an analysis of the greatness of Melchizedek. It was His blessing that powered the Abrahamic Covenant. The Mosaic Covenant was a fulfillment of the Abrahamic Covenant. If the Mosaic Covenant depended upon the Abrahamic Covenant and the Abrahamic Covenant depended on the High Priestly blessing of Melchizedek, then the Mosaic Covenant depended upon the High Priestly blessing of Melchizedek. As the writer of Hebrews states, "*Even Levi, who receives tithes, paid tithes through Abraham, so to speak (verse9)*"

Heb 7:1–12 ...(4) Now consider how great this man was, to whom even the patriarch Abraham gave a tenth of the spoils. (5) And indeed those who are of the sons of Levi, who receive the priesthood, have a commandment to receive tithes from the people according to the law, that is, from their brethren, though they have come from the loins of Abraham; (6) but he whose genealogy is not derived from them

received tithes from Abraham and blessed him who had the promises. (7) Now beyond all contradiction the lesser is blessed by the better. (8) Here mortal men receive tithes, but there he receives them, of whom it is witnessed that he lives. (9) Even Levi, who receives tithes, paid tithes through Abraham, so to speak, (10) for he was still in the loins of his father when Melchizedek met him.

Here the writer of Hebrews makes the case for appeal to the Priesthood of Melchizedek as the foundation of the New Covenant. The New Covenant is founded upon a Priesthood that both predates the Mosaic Covenant and is based on better promises and a stronger foundation. Christ is the High Priest in the Order of Melchizedek. As Order of Melchizedek transcends the Mosaic Covenant and the Mosaic Covenant is tethered to the Aaronic Priesthood, trusting in the Melchizedek priesthood required switching from the Mosaic Covenant to the New Covenant and is precisely fulfilled in the Church. The natural citizens of Israel must put their trust in Christ for salvation and forgiveness of sins.

Heb 7:1–12 ...(11) Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron? (12) **For the priesthood being changed, of necessity there is also a change of the law.**

If redemption is mediated through the Melchizedek priesthood and Jesus Christ is that High Priest, then everyone, Jew or Gentile, must come through Christ. As King Jesus said in John 14:6, ***“I am the way, the truth, and the life. No one comes to the Father except through Me.”***

Embracing Messianic Christianity

Both Covenantalists and Dispensationalists have some work to do here. Covenantalists need to gain a better grasp of how the Messiah fulfills His prophetic destiny as a literal, physical King of Israel and how this requires a literal restoration of Israel. Dispensationalists need to realize that the Church has citizenship with Israel and that everyone must come to Jesus for salvation and participate in the same Covenants. Messianic Jews need to avoid the Judaizing Heresy on one hand and tendencies toward dual Covenant theologies on the other. Jews and Gentiles are called to be one flock (the Church) in one sheepfold ((Israel) John 10:16).

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Chapter 11

*Putting the
One New Man
Together*

The New Covenant provides for Christ to forge one new man point of the two group of the people of God: Gentile believers in the Messiah and Jewish descendant of Abraham, Isaac, and Jacob who were part of the Mosaic Covenant. The New covenant replaced the Mosaic Covenant and provided for both groups to be united together in faith in Jesus Christ as the King of Israel and High Priest after the Order of Melchizedek. Christ, as the High Priest, is able to save anyone who trust Him – whether they be the natural children of Abraham or only children of Abraham by faith. Christ is the King of Israel for all citizens of Israel – whether they be natural born as believing Jews or naturalized as Gentile believers in Jesus Christ.

The New Covenant provides for seamless integration of these two groups into one without nullifying either identity. Unfortunately, both the Church and Israel have had imperfect relations. The Jewish leadership rejected Christ as the Messiah, and the majority of Jews followed them. Jewish animosity to Christianity came to a head during the Bar Kochba revolt. Simon Bar claimed to be the Messiah and initiated a revolt against Rome around AD 135. Jewish believers in Jesus Christ as the Messiah refused to join the revolt because they would not submit to Kochba as a Messiah and regarded him as a false messiah. When the revolt failed Jewish leaders blamed Christianity and made persecution of early Christians a special focus of their activities over generations, even to the point of codifying Christophobia as Jewish orthodoxy in the Talmud. When Christians came into power, they retaliated in a sequence of events that would lead to the rise of Antisemitism centuries later.

Jesus Christ anticipated that the Jews would travel the long broken road back to reconciliation to God. In Matthew 23:37–39 He pronounces the sentence of Judgment against them for rejecting Him.

Mat 23:37–39 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, 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. (39) For I say unto you, Ye shall not see me

henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Christ Jesus proclaimed that He was leaving them, and that they will not see Him again until he "*cometh in the name of the Lord.*" He was referring to Psalm 118, which is about the end times attack of all nations upon Israel. Psalm 118 presents to us a situation where Israel is surrounded by all the nations. in the midst of this trial Israel undergoes great revival, proclaiming that "*The LORD is my strength and song.*" They are praying "*The LORD is my strength and song,*" as they prepare to go to war against their enemies. It is at this time and not before that they are ready to repent and receive her Messiah, saying "*Blessed is he who comes in the name of the LORD! We have blessed you from the house of the LORD.*"

Psa 118:8–26 It is better to trust in the LORD Than to put confidence in man. (9) It is better to trust in the LORD Than to put confidence in princes. (10) All nations surrounded me, But in the name of the LORD I will destroy them. (11) They surrounded me, Yes, they surrounded me; But in the name of the LORD I will destroy them. (12) They surrounded me like bees; They were quenched like a fire of thorns; For in the name of the LORD I will destroy them. (13) You pushed me violently, that I might fall, But the LORD helped me. (14) The LORD is my strength and song, And He has become my salvation. (15) The voice of rejoicing and salvation Is in the tents of the righteous; The right hand of the LORD does valiantly. (16) The right hand of the LORD is exalted; The right hand of the LORD does valiantly. (17) I shall not die, but live, And declare the works of the LORD. (18) The LORD has chastened me severely, But He has not given me over to death. (19) Open to me the gates of righteousness; I will go through them, And I will praise the LORD...

Psa 118:8–26 ...(20) This is the gate of the LORD, Through which the righteous shall enter. (21) I will praise You, For You have answered me, And have become my salvation. (22) The stone which the builders rejected Has become the chief cornerstone. (23) This was the LORD's doing; It is marvelous in our eyes. (24) This is the day the LORD has made; We will rejoice and be glad in it. (25) Save now, I pray, O LORD; O LORD, I pray, send now prosperity. (26) **Blessed is he who comes in the name of the LORD! We have blessed you from the house of the LORD.**

Zechariah prophesied concerning this end-times war. Zechariah 13:7–14:5 Prophesies a war on Israel that began with the Crucifixion of Jesus Christ. The first blow of the war was to strike the Shepherd. The Shepherd is referring to Jesus Christ, which is confirmed in Matthew 26:31. in the narrative in Zechariah 13, the death of Jesus the Jewish Messiah begins the scattering of the Jewish people. This scattering was initially commenced by two wars between Israel and Rome in AD 70 and AD 135, resulted in the **Jews becoming scattered amongst all nations, with Rome renaming Jerusalem Aelia Capitolina, and renaming Galilee and Judea Palestine in an effort to genocide the Jewish people.** This war would continue until the Day of the Lord's wrath, resulting in two thirds of the Jews being wiped out and only a third preserved. **Of the third that is preserved ALL will be saved, calling on the name of the Lord and being once again recognized as God's people.**

Zec 13:7–14:5 Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones. (8) And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. (9) And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God...

Zec 13:7–14:5 ...(14:1) Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. (2) For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city...

This war will indeed end at Armageddon, with Jesus Christ descending upon the Mount of Olives and splitting it into a valley, first prophesied in Zechariah 14:3 and confirmed in Acts 1:11–12. It should be noted that this narrative begins as a judgment AGAINST Israel and continues until 14:3. Starting in Zechariah 14:3 the Lord interferes and begins FIGHTING FOR Israel. The nations that come against Israel here is not coming in the name of whatever just cause that they claim or may be claimed for such action. They are coming to cleanse the land of "Jews from the river to the sea." God is simply not having this. He is the just judge of all nations, both Jewish and Gentile. He is judging Israel for her sins, which began with rejecting Christ and are culminating in a wicked socialist regime that currently rules Israel instead of the Messiah. He will then judge the nations of the world. At Armageddon the Lord will shoot two birds with one stone. Verse 13:7 begins with the place in the narrative where the Lord begins to fight for Israel.

Zec 13:7–14:5 ...(3) Then the LORD will go forth And fight against those nations, As He fights in the day of battle. (4) And in that day His feet will stand on the Mount of Olives, Which faces Jerusalem on the east. And the Mount of Olives shall be split in two, From east to west, Making a very large valley; Half of the mountain shall move toward the north And half of it toward the south. (5) Then you shall flee through My mountain valley, For the mountain valley shall reach to Azal. Yes, you shall flee As you fled from the earthquake In the days of Uzziah king of Judah. Thus the LORD my God will come, And all the saints with You.

Acts 1:11 confirms the prophecy in Zechariah 4 where Jesus will touch down upon the Mount of Olives when He returns to the earth.

Act 1:6–12 Therefore, when they had come together, they asked Him, saying, "Lord, will You at this time restore the kingdom to Israel?" (7) And He said to them, "It is not for you to know times or seasons which the Father has put in His own authority. (8) But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth." (9) Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight. (10) And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, (11) who also said, "Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven." (12) Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey.

Zechariah 12 confirms that Israel will be fully reconciled to her Messiah after He returns to earth and after He has defeated her enemies. This is the First Great Awakening of the Millennium that follows the 4 Final Great Awakening that begins on the eve of the Great Tribulation as predicted in Psalm 118 (also Joel 2:28–32; Acts 2.)

Zec 12:1–10 The burden of the word of the LORD against Israel. Thus says the LORD, who stretches out the heavens, lays the foundation of the earth, and forms the spirit of man within him: (2) "Behold, I will make Jerusalem a cup of drunkenness to all the surrounding peoples, when they lay siege against Judah and Jerusalem. (3) And it shall happen in that day that I will make Jerusalem a very heavy stone for all peoples; all who would heave it away will surely be cut in pieces, though all nations of the earth are gathered against it..."

Zec 12:1–10 ... (4) In that day," says the LORD, "I will strike every horse with confusion, and its rider with madness; I will open My eyes on the house of Judah, and will strike every horse of the peoples with blindness. (5) And the governors of Judah shall say in their heart, 'The inhabitants of Jerusalem are my strength in the LORD of hosts, their God.' (6) In that day I will make the governors of Judah like a firepan in the woodpile, and like a fiery torch in the sheaves; they shall devour all the surrounding peoples on the right hand and on the left, but Jerusalem shall be inhabited again in her own place—Jerusalem. (7) "The LORD will save the tents of Judah first, so that the glory of the house of David and the glory of the inhabitants of Jerusalem shall not become greater than that of Judah. (8) In that day the LORD will defend the inhabitants of Jerusalem; the one who is feeble among them in that day shall be like David, and the house of David shall be like God, like the Angel of the LORD before them. (9) It shall be in that day that I will seek to destroy all the nations that come against Jerusalem. (10) "And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.

One issue that plagued the early Church was the relationship of Jews and Gentiles to the Mosaic Covenant. It has already been established in the chapters on the Mosaic Covenant and the New Covenant that it was breached and subsequently replaced by the New Covenant. Both Israel and the Church were slow to implement this truth. There were certain Judaizers in the First Century who were telling Gentile believers that they were required to observe the Mosaic Covenant in order to be saved. This doctrine caused so much controversy that the very first Church Council was formed to resolve this question. The Jerusalem Council was convened in AD 49 to answer this question. Acts 15 records the proceedings and results of this council, which was attended by the Apostles of Christ and a significant body of elders in the Church, including Barnabas and Paul. The ruling was that Gentiles were not obligated to observe the Mosaic Covenant to be saved,

using language that seems to be Gentile-specific.

Act 15:13–35 And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: (14) Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. (15) And to this agree the words of the prophets; as it is written, (16) After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: (17) That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. (18) Known unto God are all his works from the beginning of the world. (19) Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: (20) But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. (21) For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. (22) Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren:...

Act 15:13–35 ...(23) And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: (24) Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment: (25) It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, (26) Men that have hazarded their lives for the name of our Lord Jesus Christ. (27) We have sent therefore Judas and Silas, who shall also tell you the same things by mouth...

Act 15:13–35 ...(28) For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; (29)

That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. (30) So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: (31) Which when they had read, they rejoiced for the consolation. (32) And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them. (33) And after they had tarried there a space, they were let go in peace from the brethren unto the apostles. (34) Notwithstanding it pleased Silas to abide there still. (35) Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

The ruling of the Jerusalem Council was Gentile specific, noting that Jewish believers had "*For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day* (Acts 15:21)." In Acts 21, Paul has a conversation with James the Apostle and the elders in Jerusalem that confirms that the ruling was applicable only to Gentile believers in Christ. They urged Paul to accompany four men who are about to go to the Temple for a purification ritual that concludes a vow they have taken. While this text does not specify the type of vow, this is the description of the process of concluding a Nazirite vow (Numbers 6:1–21). Paul follows their advice here.

Act 21:17–26 And when we had come to Jerusalem, the brethren received us gladly. (18) On the following day Paul went in with us to James, and all the elders were present. (19) When he had greeted them, he told in detail those things which God had done among the Gentiles through his ministry. (20) And when they heard it, they glorified the Lord. And they said to him, "You see, brother, how many myriads of Jews there are who have believed, and they are all zealous for the law;...

Act 21:17–26 ...(21) but they have been informed about you that you teach all the Jews who are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children nor to walk according

to the customs. (22) What then? The assembly must certainly meet, for they will hear that you have come. (23) Therefore do what we tell you: We have four men who have taken a vow. (24) Take them and be purified with them, and pay their expenses so that they may shave their heads, and that all may know that those things of which they were informed concerning you are nothing, but that you yourself also walk orderly and keep the law. (25) But concerning the Gentiles who believe, we have written and decided that they should observe no such thing, except that they should keep themselves from things offered to idols, from blood, from things strangled, and from sexual immorality." (26) Then Paul took the men, and the next day, having been purified with them, entered the temple to announce the expiration of the days of purification, at which time an offering should be made for each one of them.

Is this distinction between Gentiles not being under the Mosaic Covenant and Jews still being under it eternal, or does it have an expiry. Hebrews provides some insight here. Hebrews 8:6–13 describes the New Covenant

Heb 8:6–13 But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises. (7) For if that first covenant had been faultless, then no place would have been sought for a second. (8) Because finding fault with them, He says: "BEHOLD, THE DAYS ARE COMING, SAYS THE LORD, WHEN I WILL MAKE A NEW COVENANT WITH THE HOUSE OF ISRAEL AND WITH THE HOUSE OF JUDAH— (9) NOT ACCORDING TO THE COVENANT THAT I MADE WITH THEIR FATHERS IN THE DAY WHEN I TOOK THEM BY THE HAND TO LEAD THEM OUT OF THE LAND OF EGYPT; BECAUSE THEY DID NOT CONTINUE IN MY COVENANT, AND I DISREGARDED THEM, SAYS THE LORD. (10) FOR THIS IS THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL AFTER THOSE DAYS, SAYS THE LORD: I WILL PUT MY LAWS IN THEIR MIND AND WRITE THEM ON THEIR HEARTS; AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE...

Heb 8:6–13 ...(11) NONE OF THEM SHALL TEACH HIS NEIGHBOR, AND NONE HIS BROTHER, SAYING, 'KNOW THE LORD,' FOR ALL SHALL KNOW ME, FROM THE LEAST OF THEM TO THE GREATEST OF THEM. (12) FOR I WILL BE MERCIFUL TO THEIR UNRIGHTEOUSNESS, AND THEIR SINS AND THEIR LAWLESS DEEDS I WILL REMEMBER NO MORE." (13) In that He says, "A NEW COVENANT," He has made the first obsolete. **Now what is becoming obsolete and growing old is ready to vanish away.**

The last verse is instructive here. It describes the Mosaic Covenant as **“becoming obsolete and growing old”** and **“ready to vanish away.”** This is a description of the legal status of the Mosaic Covenant at the time of writing. It was still in force but its expiry was immanent. Hebrews was written in the AD 50's–60s, from ten to 20 years before the destruction of the Temple. In Deuteronomy, the diaspora is the key event as God's judgment that the Covenant was breached. I go into detail in chapter 7 concerning the how and the when of the expiration of the Mosaic, but for now I will simply remind the reader that the Mosaic covenant is uniquely breakable and that diaspora is the judgment that declares the breach. Under the covenantal systems in the ancient near east they would list blessing for covenant keeping and curses for breaking covenant. Deut 28 fits this pattern. Verse 64 declares the breach.

Deu 28:58–64 "If you do not carefully observe all the words of this law that are written in this book, that you may fear this glorious and awesome name, THE LORD YOUR GOD, (59) then the LORD will bring upon you and your descendants extraordinary plagues—great and prolonged plagues—and serious and prolonged sicknesses. (60) Moreover He will bring back on you all the diseases of Egypt, of which you were afraid, and they shall cling to you. (61) Also every sickness and every plague, which is not written in this Book of the Law, will the LORD bring upon you until you are destroyed. (62) You shall be left few in number, whereas you were as the stars of heaven in multitude, because you would not obey the voice of the LORD your God. (63) And it shall be, that just as the LORD rejoiced over you to do you good

and multiply you, so the LORD will rejoice over you to destroy you and bring you to nothing; and you shall be plucked from off the land which you go to possess. (64) **"Then the LORD will scatter you among all peoples, from one end of the earth to the other, and there you shall serve other gods, which neither you nor your fathers have known—wood and stone.**

The Temple was destroyed in AD 70, and by AD 135 the Jewish people were removed from the land. The Romans renamed Judea Palestine and Jerusalem Aelia Capitolina in a bid to obliterate Jewish identity. This would today be classified as a genocide. The Jews were scattered over all the nations. This breached the Mosaic Covenant. At this point the Jews were legally freed, as the punishment of breach remedied the covenant.

While Jews were legally freed under God's law in AD 135 through the declaration of breach, it would be much longer before the Jewish people and the Gentiles would be effectively One New Man. **While Jesus intended for there to be one people (Israel) and one flock (The Church) according to His words recorded in John 10, this is fully realized only in the eternal state.** Even during the Millennium there is a distinction between Jewish believers in Christ and Gentile believers in Christ. Ezekiel 40–48 Presents a Millennial Temple where the Mosaic Covenant is Observed.

In Revelation we see in the eternal state – in the New Heavens and the New Earth – Israel and the Church fully integrated. The New Jerusalem is integrated Israel (The Twelve Gates) and the Church (The Twelve Foundations)

Rev 21:9–14 Then one of the seven angels who had the seven bowls filled with the seven last plagues came to me and talked with me, saying, "Come, I will show you the bride, the Lamb's wife." (10) And he carried me away in the Spirit to a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from God, (11) having the glory of God. Her light was like a most precious stone, like a jasper stone, clear as crystal...

Rev 21:9–14 ...(12) Also she had a great and high wall with twelve gates, and twelve angels at the gates, and names written on them, which are the names of the twelve tribes of the children of Israel: (13) three gates on the east, three gates on the north, three gates on the south, and three gates on the west. (14) Now the wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb.

Gal 3:24–29 Therefore the law was our tutor to bring us to Christ, that we might be justified by faith. (25) But after faith has come, we are no longer under a tutor. (26) For you are all sons of God through faith in Christ Jesus. (27) For as many of you as were baptized into Christ have put on Christ. (28) There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. (29) And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.

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Appendix A

*Some Closing Comments
on the Current
State of Israel.*

As of date of publication, there are two great wars currently happening. There is the Ukraine war to the North of Israel, and then there is the war with Israel and Hamas.

Antisemitism has also reared its ugly head in the West, which has seen the highest rates of Antisemitism since the 1930's. There are other events which reek of the same spirit that dominated the world in the 1930's. Just as much of the West was engaged in a mortal struggle with various strains of totalitarianism, so it is today. Much of "the free world" is free in name only, and the 2024 election in the United States feels a lot like Europe choosing between Nazism and Communism in the 1930's. These perilous times threaten not only the Jews but Christians as well.

I believe that the current situation is ripe for numerous prophecies concerning Israel to be fulfilled, including the Ezekiel wars and the Final Great Awakening promised by Joel. These are part of a stream of prophetic events which include:

1. The return of Jews to the land of Israel.
2. The rebuilding of the waste places
3. The reconciliation of Israel to God
4. The installation of the Messiah as the King of Israel

Covenantalists deny that any if these have been fulfilled, and largely allegorize much of eschatology. This means that they cannot see either what the Christ is doing, and that they cannot see what the Antichrist is doing.

Dispensationalists affirm that all four have been fulfilled, and either deny or lowball the fact that Jews are largely still hostile to Jesus Christ, and that the current government of Israel is not the glorious government of the Messiah but one of 194 abominations we call national governments that are yearning for the global government of the Antichrist.

Messianic Christians realize that the first two are largely fulfilled while the second two are not. **Messianic Christians** realize that Israel is not yet reconciled to God. **Messianic Christians** realize that the bad stuff that is

about to happen must happen until both Jews and Christians are ready to ditch their political idolatry and embrace Christ as King. Then the Final Great Awakening begins, with Jerusalem being the center of the Final Great Awakening. The advent of this Final Great Awakening will unleash events both good and bad that culminate in the Return of Jesus Christ to rule the earth as Priest and King.

The Final Great Awakening will complete the circle of greater revivals that began in Jerusalem and moved westward until the Final Revival begins back in Jerusalem.

1. Jerusalem 33AD
2. Antioch 45 AD
3. Asia Minor 100AD
4. Rome 300–400 AD
5. Wycliffe–Hus Bohemian Reformation Czech Rep 1400 AD
6. Hernhutt– London(Wesley)– New York(Whitefield–Edwards 1700's
7. Finney (NY/Penn) – Kentucky Revival 1800
8. Moody Revival Chicago 1850's
9. Holiness (IN)–Azusa Street (CA) 1900
10. Jesus Movement 1970
11. Chinese– Asia explosions 1950's 2000's
12. Iran explosions 2000–present
13. Final Great Awakening Jerusalem 2020's–2030s

This is not an exhaustive list of revivals, and some revivals did happen in different directions than the trajectory here. One example is revival breaking out in Asbury, KY in both 1970 and 2023. This list, however shows the overall trajectory of the incidence of greatest revivals to occur and show the direction in which global Christianity is moving. As of the date of publication of this book, the most revitalized city on earth is Tehran, Iran.

Events in the near future will shift this center back to Jerusalem, where the Final Great Awakening will occur. While there is more to revival than merely having the right systematic theology, having a good systematic theology can lay a strong foundation to equip us for when God gives the last great

outpouring of His Spirit to prepare His people for His return. [Messianic Christianity](#) can provide that foundation.

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Appendix B

Irenaeus' Defense of Sola Scriptura and His Gnostic Argument Against Gnosticism

Irenaeus wrote a five book anthology collectively named Against Heretics. The first two books are filled entirely and exclusively with appeals to and expositions of Scripture to counter false teachings that had infiltrated the Church. Up to the beginning of the third book there was no appeal to Church authority or any magisterium as a basis of argument.

One of the most pernicious heresies in the early church was Gnosticism. Gnosticism was particularly pernicious in that it spurned accountability public knowledge, dismissing it as allegory. Gnostics claimed to have secret knowledge of the divine mysteries. Starting in book three Irenaeus constructs a Gnostic argument against Gnosticism. This was later misunderstood to be a doctrine of Church Supremacy over God's revelation.

Against Heresies (Book III, Chapter 3)

A refutation of the heretics, from the fact that, in the various Churches, a perpetual succession of bishops was kept up.

Irenaeus notes properly that in the various major churches that there existed at that time an unbroken succession of bishops that can be traced back to the apostolic founders. He then proceeds to make the argument that

if *the apostles had known hidden mysteries, which they were in the habit of imparting to the perfect apart and privily from the rest, they would have delivered them especially to those to whom they were also committing the Churches themselves.*” Irenaeus reference to “perfect” refers to an enlightened Gnostic elite, and his reference to “known hidden mysteries” and “privily from the rest” refer to secret knowledge. Irenaeus was arguing that any Gnostic mysteries from Christ would have passed through the apostles to the bishop who were appointed to be their successors. The IF here signifies that this is hypothetical argument. Irenaeus is not making an argument in support of

Gnosticism but arguing that the Gnostic method applied to the Church actually leads to the **public knowledge** of the faith delivered once and for all to the saints in which there is a chain of custody in its transmission

1 . It is within the power of all, therefore, in every Church , who may wish to see the truth, to contemplate clearly the tradition of the apostles manifested throughout the whole world; and we are in a position to reckon up those who were by the apostles instituted bishops in the Churches, and [to demonstrate] the succession of these men to our own times; those who neither taught nor knew of anything

*like what these [heretics] rave about. For **if** the apostles had known hidden mysteries, which they were in the habit of imparting to the perfect apart and privily from the rest, they would have delivered them especially to those to whom they were also committing the Churches themselves. For they were desirous that these men should be very perfect and blameless in all things, whom also they were leaving behind as their successors, delivering up their own place of government to these men; which men, if they discharged their functions honestly, would be a great boon [to the Church I, but if they should fall away, the direst calamity.*

In the following text Irenaeus gives brief documentation of the chain of custody of the gospel as it traveled from Jesus to the apostles through the various Church Fathers who were bishops to the various churches.

2. Since, however, it would be very tedious, in such a volume as this, to reckon up the successions of all the Churches, we do put to confusion all those who, in whatever manner, whether by an evil self -pleasing, by vainglory, or by blindness and perverse opinion, assemble in unauthorized meetings; [we do this, I say,] by indicating that tradition derived from the apostles , of the very great, the very ancient, and universally known Church founded and organized at Rome by the two most glorious apostles, Peter

and Paul ; as also [by pointing out] the faith preached to men, which comes down to our time by means of the successions of the bishops. For it is a matter of necessity that every Church should agree with this Church , on account of its preeminent authority, that is, the faithful everywhere, inasmuch as the tradition has been preserved continuously by those [faithful men] who exist everywhere.

3. The blessed apostles, then, having founded and built up the Church, committed into the hands of Linus the office of the episcopate. Of this Linus, Paul makes mention in the Epistles to Timothy. To him succeeded Anacletus; and after him, in the third place from the apostles, Clement was allotted the bishopric. This man, as he had seen the blessed apostles, and had been conversant with them, might be said to have the preaching of the apostles still echoing [in his ears], and their traditions before his eyes. Nor was he alone [in this], for there were many still remaining who had received instructions from the apostles. In the time of this Clement, no small dissension having occurred among the brethren at Corinth, the Church in Rome dispatched a most powerful letter to the Corinthians, exhorting them to peace, renewing their faith, and declaring the tradition which it had lately received from the apostles, proclaiming the one God, omnipotent, the Maker of heaven and earth, the Creator of man, who brought on the deluge, and called Abraham, who led the people from the land of Egypt, spoke with Moses, set forth the law, sent the prophets, and who has prepared fire for the devil and his angels. From this document, whosoever chooses to do so, may learn that He, the Father of our Lord Jesus Christ, was preached by the Churches , and may also understand the tradition of the Church, since this Epistle is of older date than these men who are now propagating falsehood, and who conjure into existence another god beyond the Creator and the Maker of all existing things. To this Clement there succeeded Evaristus. Alexander followed Evaristus; then, sixth from the apostles,

Sixtus was appointed; after him, Telephorus, who was gloriously martyred ; then Hyginus ; after him, Pius ; then after him, Anicetus . Soter having succeeded Anicetus , Eleutherius does now, in the twelfth place from the apostles , hold the inheritance of the episcopate . In this order, and by this succession, the ecclesiastical tradition from the apostles , and the preaching of the truth , have come down to us. And this is most abundant proof that there is one and the same vivifying faith, which has been preserved in the Church from the apostles until now, and handed down in truth .

- 5. But Polycarp also was not only instructed by apostles , and conversed with many who had seen Christ, but was also, by apostles in Asia, appointed bishop of the Church in Smyrna, whom I also saw in my early youth, for he tarried [on earth] a very long time, and, when a very old man, gloriously and most nobly suffering martyrdom, departed this life, having always taught the things which he had learned from the apostles, and which the Church has handed down, and which alone are true . To these things all the Asiatic Churches testify, as do also those men who have succeeded Polycarp down to the present time, — a man who was of much greater weight, and a more steadfast witness of truth, than Valentinus, and Marcion, and the rest of the heretics. He it was who, coming to Rome in the time of Anicetus caused many to turn away from the aforesaid heretics to the Church of God , proclaiming that he had received this one and sole truth from the apostles — that, namely, which is handed down by the Church. There are also those who heard from him that John, the disciple of the Lord, going to bathe at Ephesus , and perceiving Cerinthus within, rushed out of the bath-house without bathing, exclaiming, Let us fly, lest even the bath-house fall down, because Cerinthus, the enemy of the truth , is within. And Polycarp himself replied to Marcion, who met him on one occasion, and said, Do you know me? I do know you, the first-born of Satan . Such was the horror which the apostles and their*

disciples had against holding even verbal communication with any corrupters of the truth ; as Paul also says, A man that is an heretic , after the first and second admonition, reject; knowing that he that is such is subverted, and sins, being condemned of himself. Titus 3:10 There is also a very powerful Epistle of Polycarp written to the Philippians, from which those who choose to do so, and are anxious about their salvation , can learn the character of his faith, and the preaching of the truth. Then, again, the Church in Ephesus, founded by Paul, and having John remaining among them permanently until the times of Trajan, is a true witness of the tradition of the apostles.

Irenaeus concludes his brief documentation of the chain of custody. This does not exhaust every bishopric but shows sufficient proof. He includes information about Polycarp and the Churches of Asia Minor to show that there was widespread consensus concerning the chain of custody of the gospel. He gives the greatest detail concerning the Church in Rome, as the Roman Bishopric was well renowned among all of the Church for her excellence in defending the faith. None other than Paul finished his ministry in Rome under house arrest. While Roman Catholic tradition attributes Peter as the Rock for the Church of Rome, historical evidence suggests that Paul the Apostle played a larger role in the establishment of the Roman Bishopric.

In Book 3, chapter 4, Irenaeus draws his conclusion – that the unified or catholic Church is the sole depository of apostolic doctrine

Against Heresies (Book III, Chapter 4)

The truth is to be found nowhere else but in the Catholic Church, the sole depository of apostolic doctrine. Heresies are of recent formation, and cannot trace their origin up to the apostles.

Irenaeus concludes that the catholic church is “*the sole depository of apostolic doctrine.*” The basis for this is that she received the revelation Christ gave to the apostles and maintained for at least several centuries a

well-defined chain of custody of that revelation. Gnostics and Heretics do not have that chain of custody and present ideas unknown to the apostles of Christ. Irenaeus condemnation of heresies as “*of recent formation, and cannot trace their origin up to the apostles*” could be applied to the many traditions in both Roman Catholicism and Eastern Orthodoxy that are innovations that are not traceable in any form to the apostles. It should be noted here that Irenaeus attributed to the Church authority as a witness and depository, not that of an author. He was not promoting the doctrine that later emerged in Roman Catholic apologetics that claimed the Catholic Church wrote the Bible. Irenaeus was basing doctrinal authority to the apostles, which was understood by him to be based on the authority of Jesus Christ who was sent by God the Father and who is the One True Triune God alongside the Father and the Holy Spirit.

1. Since therefore we have such proofs , it is not necessary to seek the truth among others which it is easy to obtain from the Church; since the apostles , like a rich man [depositing his money] in a bank, lodged in her hands most copiously all things pertaining to the truth: so that every man, whosoever will, can draw from her the water of life. Revelation 22:17 For she is the entrance to life; all others are thieves and robbers . On this account are we bound to avoid them, but to make choice of the thing pertaining to the Church with the utmost diligence, and to lay hold of the tradition of the truth. For how stands the case? Suppose there arise a dispute relative to some important question among us, should we not have recourse to the most ancient Churches with which the apostles held constant intercourse, and learn from them what is certain and clear in regard to the present question? For how should it be if the apostles themselves had not left us writings? Would it not be necessary, [in that case,] to follow the course of the tradition which they handed down to those to whom they did commit the Churches?

2. To which course many nations of those barbarians who believe in Christ do assent, having salvation written in their hearts by the Spirit, without paper or ink, and, carefully preserving the ancient tradition,

believing in one God , the Creator of heaven and earth, and all things therein, by means of Christ Jesus , the Son of God; who, because of His surpassing love towards His creation, condescended to be born of the virgin, He Himself uniting man through Himself to God , and having suffered under Pontius Pilate , and rising again, and having been received up in splendour, shall come in glory, the Saviour of those who are saved, and the Judge of those who are judged, and sending into eternal fire those who transform the truth, and despise His Father and His advent. Those who, in the absence of written documents, have believed this faith, are barbarians, so far as regards our language; but as regards doctrine, manner, and tenor of life, they are, because of faith , very wise indeed; and they do please God, ordering their conversation in all righteousness, chastity , and wisdom. If any one were to preach to these men the inventions of the heretics , speaking to them in their own language, they would at once stop their ears, and flee as far off as possible, not enduring even to listen to the blasphemous address. Thus, by means of that ancient tradition of the apostles , they do not suffer their mind to conceive anything of the [doctrines suggested by the] portentous language of these teachers, among whom neither Church nor doctrine has ever been established.

3. For, prior to Valentinus , those who follow Valentinus had no existence ; nor did those from Marcion exist before Marcion ; nor, in short, had any of those malignant-minded people, whom I have above enumerated, any being previous to the initiators and inventors of their perversity. For Valentinus came to Rome in the time of Hyginus, flourished under Pius , and remained until Anicetus. Cerdon, too, Marcion's predecessor, himself arrived in the time of Hyginus, who was the ninth bishop . Coming frequently into the Church , and making public confession, he thus remained, one time teaching in secret, and then again making public confession; but at last, having been denounced for corrupt teaching, he was excommunicated from the assembly of the brethren. Marcion , then, succeeding him, flourished under Anicetus, who held the tenth place of the episcopate . But the rest, who are called Gnostics, take rise from Menander, Simon's

disciple, as I have shown; and each one of them appeared to be both the father and the high priest of that doctrine into which he has been initiated. But all these (the Marcosians) broke out into their apostasy much later, even during the intermediate period of the Church.

Irenaeus has finished his Gnostic argument against Gnosticism. In chapter 5 of Book III, he removes all doubt about whether this is a thought experiment or whether the Catholic Church is the Gnostic par excellence. The Roman Catholic Church has construed Irenaeus to be laying the foundation of the Church, asserting that the magisterium has exclusive knowledge of the mysteries of Christ and created ex cathedra documents which included the Bible based on that unique authority.

Irenaeus' statement clearly establishes that his Gnostic argument against Gnosticism was a thought experiment to show the futility of Gnosticism. He did not intend to stay there, but admonishes the Church to ***“REVERT TO THE SCRIPTURAL PROOF FURNISHED BY THOSE APOSTLES WHO DID ALSO WRITE THE GOSPEL.”*** By stating this, he was leaving Gnostic methodologies to go back to the Scriptures. His appeal to the Church was solely to establish the Scriptures as the authoritative account of God's revelation to the Church.

Against Heresies (Book III, Chapter 5)

Christ and His apostles, without any fraud, deception, or hypocrisy, preached that one God, the Father, was the founder of all things. They did not accommodate their doctrine to the prepossessions of their hearers.

1. Since, therefore, the tradition from the apostles does thus exist in the Church, and is permanent among us, let us
REVERT TO THE SCRIPTURAL PROOF FURNISHED

BY THOSE APOSTLES WHO DID ALSO WRITE THE GOSPEL, in which they recorded the doctrine regarding God, pointing out that our Lord Jesus Christ is the truth, John 14:6 and that no lie is in Him...

In admonishing people to “***REVERT TO THE SCRIPTURAL PROOF FURNISHED BY THOSE APOSTLES WHO DID ALSO WRITE THE GOSPEL,***” he was advocating leaving Gnostic methodologies and ceasing focus on the Church to place that upon the Scripture. In doing so he was actually advocating Sola Scriptura. Witnesses to any “Last Will and Testament” have legal authority as witnesses to authenticate that it is indeed the last will and testament of the specific testator. Once that “Last Will and Testament” is authenticated, then authority is transferred from the witnesses to the document. In the same way authority is transferred from witnesses to the Bible to the Scriptures themselves as Sola Scriptura.

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