THE FATE OF THE JEWS:
NEW JERUSALEM
(The Glorious Liberty of the Children of God)

Sid Williams

Seven Lamps Library

He Is Gods
אלוהים

Iesous Anonited
Ἰησοῦς Χριστὸς

A Bible Commentary on Romans
(The “God Can Count to Three” Bible Series)
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1

17 Names of the Gods Banned in all English Bible Translations

A) The Jews have always publicly announced that, “when they come to the name of God (HWHY; יהוה) they change it to: adonai (the Lord). “Adonai” in the Hebrew language is properly translated, “Lord of [me].”

This is our introduction to the, “dangling preposition” in the Hebrew. Hebrew reads right to left: YNDA (Strong’s Hebrew word #136: יהוה; is translated, “Lord of [me].”

“Lord” without the, “Dangling Preposition,” is #113: יהו.

“The Lord” (found only three times; and “Lord” without the article found 633 times; seems to point to copier’s errors for the four times only) would be: hadonai or יהוה.

We will term this process of, “changing the name of God” as, “The Jewish Superstition.” The Jews claim that, “The name of God is too sacred to be pronounced, and so, we change it.”

Axiom: “When a man, or a group of men, inform you that they will lie to you, then prudence dictates that you believe they will do it.”

“The Jewish Superstition” is well documented, in the Preface to the American Standard Version, in 1901; and on the website, “JerusalemPerspectives, David Biven; and in, “Wikipedia, the free encyclopedia.” And in my sojourn of 75 years on planet “Earth” I have heard this announced from the pulpit several times.

What the Jews were saying, and are still saying today, is, “We have the authority to change the name of God.”

Now the bad news: “Though the Jews have been exposed as liars against the Bible for several centuries, no one has done anything about it until AD 2007, and my Bible translation.”

Did Iesous Lie?

Mark 12.29-30: “But the Iesous (Ὁ Ἰησοῦς) answered him, ‘For first of all the commandments, ‘Hear Israel, Lord the God of us (Κυρίως ὁ Θεὸς ἡμῶν), Lord is one, and you will Extremely Love (agape) the God of you (τὸν Θεὸν σου) from whole [capacity] of the heart of you, and from whole [capacity] of the strength of you, and from whole [capacity] of the mind of you, and from whole [capacity] of the strength of you”; quoting Deut 6.4-5.

Deuteronomy 6.4-5: “Hearing Israel, He Is Gods of us (יְהוָה יְהוָה), He Is (יהו) Brother of you ( יהיו).”

Did Iesous Lie? Absolutely not! God in His infinite wisdom decided to teach the Jews from their own Septuagint Greek translation. Iesous accurately quoted the Septuagint. But then, the believers in the Living God today are not Jews! We need not be in bondage to the Septuagint!

The Hebrew words of the alphabet, when written by the scribes have a uniform depth, except for the letters, “ן” (final letter “K”) and “י” (final letter “N”) and “ך”.

The scribes do a remarkable job of keeping the bottoms of the letters at a uniform depth, so that they look like a computer print-out. Just recently, I have seen a scribe from St. Louis County, Missouri on the television news. She did a wonderful job at keeping a “uniform depth” to the letters.

But then, the Jews “overwriting” of the letter “K” with a fake letter “D” is sloppy work. The horizontal line at the top of the fake “D” (ת) is thicker than the thickness of the other horizontal and vertical strokes. The vertical stem of the fake letter “D” (ת) extends below the uniform depth of the other letters, which a “real letter D” would not do.

A) The horizontal part of the fake “D” is obvious in the John R. Kohlenberger Interlinear; but the vertical stem error has been “doctored up” to end at uniform depth. However, the overwriting of the letter “D” is still obvious.

B) In “Biblia Hebraica Leningradensia” and in “The Parallel Bible”, both the top, horizontal strike, and the vertical stroke, are seen to be “tampering” with the manuscript.

NOTE: I spent over $700 to program photographs of these pages to print on my computer, but when the computer went down, I lost the web page address on Geo Cities, “Photographs of Bible Tampering.” But, here is how the tampering looks.

[A] Gen 1.1 The Parallel Bible
Plural “Gods” = MYHLA. This word was recorded 2,492 times for “True and Living Gods”; and 220 times for “pagan gods.”

[B] Gen 14.19 The Parallel Bible
This is Singular “God” with the preposition “L”; meaning, ”to.” LAL = "to God" (singular; recorded 395 times)
[C] Deut 6.4 The Parallel Bible
This is a "fake" letter "D"; resembling a "number 7." D(CH)A = "one." But the horizontal top line is above the top of the other letters. The vertical stem is below the bottom of the other letters.

[D] Deut 6.7 The Parallel Bible
This is a "real" letter "K." KTBSB. The top bar is not higher than the other letters; as the "fake D" was. The vertical stem is lower than the other letters; as the "fake D" was.

[E] Deut 6.19 The Parallel Bible
This is a "real" letter "D." RBD. The top bar is not higher than the other letters, and the "vertical stem" is not lower than the other letters.
Here is another "real" letter "D." RBD. The top bar is not higher than the other letters, and the "vertical stem" is not lower than the other letters. Compare the "fake" letter "D" in Deuteronomy 6.4.

This is plural "Gods" (MYHLA) modified with the suffix "K"; meaning, "Gods of you." Note the "vertical stem" of the "K" extending below the bottom of the other letters. The "fake" letter "D" also had the vertical stem below other letters.

"He Is" (HWHY) "Brother" ([CH]A) of "you" (K). Of you (K[CH]A), with "fake" letter "D" reads "one"(D[CH]A). But the "D" does not look like the other letters "D."

7. Summary of Photographs

[A] This is the noun, "Gods" (plural; MYHLA), which was recorded 2.492 times.
This is the noun, "God" (singular; LA), with the prefix "of" (L), producing, "LAL" "God" (singular; LA) was recorded 395 times. 83.4 percent of the records were "Gods" (plural; MYHLA).

NOTE: Notice the unmistakable difference between "Gods" (plural; MYHLA) and "God" (singular; LA). Remember that the Jews translated "MYHLA" as "Gods" (plural) when it described pagan gods. See: Judges 10.6.

Deuteronomy 6.4 shows that the final letter "K" had been written over to change it to a letter "D." "K[CH]A" is translated, "Brother ([CH]A of you (K)." The word "one" is spelled "DJ[CH]A." But then, this letter "D" is a fake. The vertical stem continues below the bottom of the other letters. In Hebrew, the letters "K" and "N" have a vertical stem lower than the other letters. Compare "D" and "G" which are legal letters "K."

Last letter, on the left, is a legal letter "K."

This is a "legal" letter "D" on the right. Notice the vertical stem does not extend below the other letters. Now, look again at the "fake" letter "D" in "C."

This is a "legal" letter "D" from another book.

This is a "legal" letter "K" on the left. Notice the vertical stem line extends below the other letters.

This is the "fake" letter "D" shown in "C." The vertical stem line extends below the other letters like a letter "K" but not like a "legal" letter "D" (E) and (F).

8. Conclusions

There has never been a legitimate Bible translation. All Bible translations are based on the lies of the Jews. The Jews had banned two names of "Gods": these were "Gods" (plural; MYHLA) and "He Is" (HWHY), which was corrupted to read "The Lord" (O Kurioj). The noun "lord" is "YNDA" in the Hebrew, which reads with the Jews' "imaginary vowel points" as "adonai."

But "Gods" (plural; MYHLA) had anticipated this lie, and "YNDA" is not recorded a single time with the word "the" (prefix "H"). So then, there never was, "the lord" in the Hebrew.

"Lord, The Almighty God" (Rev 4.8) has in His abundant mercy and love for us, guided our minds and feet in compiling THE VERY FIRST BIBLE TRANSLATION.

Just recently, several men and corporations, working independently, have been enlightened by The Lamb to properly translate, "HWHY" to read, "He Is."

[A] YHWH* (Forerunner Commentary) :: Bible Tools "... Hebrew scholars say YHWH could mean "He exists" or "He causes to be." [* Hebrew reads: HWHY.]

[B] Tetragrammaton@Everything2.com: "It is important to note that modern scholarship has interpreted the tetragrammaton as YHWH, which may be a word related to "He who causes to be" (per NRSV).

[C] Names of God in Judaism - Wikipedia, the free encyclopedia. "In appearance YHWH is the third person singular imperfect of the verb "to be", meaning, therefore, 'He Is'."

* There is no "imperfect" Greek verb in the Hebrew.

[D] Our Hebrew Manual, "HYH" is the participle "being." The letter "Y" prefixed to a participle is translated, "he" did this or that. "He Being" is better translated, "He Is." When the person indicator is prefixed, then the participle ceases to be a participle with an "-ing" ending. The answer is:

"He Is."
B) The Translators of the 1611 Authorized Version Promised to Lie to You!

“THE TRANSLATORS TO THE READER.

Another things we think good to admonish you of (gentle Reader) that we have not tied ourselves to an uniformity of phrasing, or to an identity of words, as some peradventure would wish that we had done, because they observe, that some learned men somewhere, have been as exact as they could that way. Truly, that we might not vary from the sense of that which we had translated before, if the word signified that same in both places (for there be some words that be not the same sense everywhere) we were especially careful, and made a conscience, according to our duty. But, that we should express the same notion in the same particular word; as for example, if we translate the Hebrew or Greek word once by PURPOSE, never to call it INTENT; if one where JOURNEYING, never TRAVELLING; if one where THINK, never SUPPOSE; if one where PAIN, never ACHE; if one where JOY, never GLADNESS, etc. Thus to mince the matter, we thought to savour more of curiosity than wisdom, and that rather it would breed scorn in the Atheist, than bring profit to the godly Reader. For is the kingdom of God to become words or syllables? Why should we be in bondage to them if we may be free, use one precisely when we may use another no less fit, as commodiously?"


(1) MOSES’ CURSE ON CHANGING WORDS OF HIS LAW FROM GODS (לאלוהים).
"You shall not add to the word which I command you, nor take from it, that you may keep the commandments of he is Gods of you. (לאלוהים) which I command you" - Deut 4.2.

(2) SOLOMON WARNED AGAINST ADDING TO THE WORD.
"Every word of God of Heaven (לאלוהים) [is] pure; He [is] a Shield to those who put their trust in Him. Do not add to His words, lest He rebuke you, and you be found a liar" - Prov 30.5-6.

(3) IESOUS (Ιησους) PRONOUNCED A CURSE FOR ADDING TO THE BIBLE.
"For I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, the God (Ο Θεος) will add to him the plagues that are written in this book. And if anyone takes away from the words of the book of this prophecy, the God(O Θεος) will take away his part from the Book of Life, from the Holy City (New Jerusalem - 21.1-3), and the things which are written in this book" - Rev 22.18-19.

The translators selected examples which do not seem too grievous. But the vast amount of evidence supplied in my Hebrew Manual proves differently. We have identified numerous words with 25 or more definitions in the KJV. See: "RBD", Strong's #s 1696 to 1699: about 113 definitions for “one” Hebrew word. And #7725: about 68 definitions for “one” Hebrew word. And #7759: about 46 definitions for “one” Hebrew word. And #5414: about 71 definitions for “one” Hebrew word. #5414 was translated, “give” 1,023 times. The translators got so carried away with their practice of lying, that once they even translated “give” as “take” (Eccl 7.21). As the reader knows: “Give’ means exactly the opposite as ‘take.”

So then, if I spoke a word to you with 50 definitions, you would have no idea what I meant. Even if the Living God spoke to you a word with 50 definitions, you would have no idea what your Heavenly Father meant. By these means, the translators have stolen the Word of the Living God from
And, Johnny-come-lately has copied many of these lies in his Bible translation.

2

INTRODUCTION

1) THE QUALIFICATIONS OF THE WRITER.

When we read or buy a book it is profitable to know beforehand whether the writer is qualified on the subject being discussed. Readers would save a lot of money if all writers would disclose this information about themselves. So then, we will compare the Pope’s qualifications for writing, as compared to Jesus’ stated qualifications for an “interpreter of the Bible.”

The Papacy and the Pope (Beast and False Prophet) have created “church doctors,” and “elevated priests,” and “seminaries” to rule over the church, and to provide “lords” for their congregations. In about AD 1298, four “dead men” were declared to be the “doctors of the church.” These were: Ambrose, Augustine, Jerome, and Pope Gregory I (#666). Added to these, what has been termed “the church fathers” were declared to have authority in the church today. One of the “church fathers,” the Man of Sin, instituted “bishop-worship” in the congregations. See Paul’s description of him in 2Thes 2. The congregations were limited to one bishop, but they had a plurality of presbyters. The presbyters, and everyone else were subject “to the bishop as to the Lord.”

Our “Pastor System” today is a copy of the Man of Sin’s “bishop-worship.” Church government remained this way until the Roman Catholic Ecumenical Council of Trent (1545-63). The council authorized, and the Pope legalized, “seminaries and priests.” Then the Protestant denominations followed the Pope’s practice.

However, the Bible teaches a different system:

(1) “And the things that you (Timothy) have heard from me (Paul) among many witnesses, commit these to faithful men who will be able to teach others also” - 2Tim 2.2.

Therefore, the Pope trains “boys” to be “lords of the congregation” -- from outside the congregation. The Lord God has instructed us to train “men” to be “interpreters of the Bible” -- inside the congregation. Quite a difference! The parents of the “boys,” and the elders of their congregation, are not present to warn the “boys” about heresies and blasphemies against God. So then, the Devil has the upper hand. After the “boys” are thoroughly brainwashed, then they are put in charge of the “men” of the congregations. And the cycle goes on and on.

(2) “The simple believes every word, but the prudent looks well to his going” - Prov 14.15. However the prudent are at home in the congregation, and the “boys” are left unprotected. But this writer has been trained differently. He has been trained by the “men of God” while the
congregation still believed that “Iesous is alive,” and that the book of Revelation is true. By, “Iesous being alive” is meant that the “men of God” taught that Iesous (Jesus) overthrew pagan Rome in AD 476, and Constantinople in AD 1453, and Babylon fell in AD 1870; and:

(3) “And WITH (Meta) the thousand years, the Satan will be loosed from his prison and will go out to deceive the nations which are in the four corners of the earth, Gog and Magog [Ecumenical Movement]” - Rev 20.7-8.

In my youth, this prophecy was fulfilled, as I had been taught to expect it, and the congregation ceased to believe, and to teach, that “Iesous (Jesus) is alive!” This had been the Protestant teaching since the publishing of the “Geneva Bible with Annotated Commentary,” in 1599. At the same time, the other congregations, and denominations, had also deleted the teaching that “Iesous is alive.”

(4) “The race is not to the swift, nor the battle to the strong,.........................................., but time and chance happen to them all” - Eccl 9.11.

In other words, “You have to be in the right place at the right time.” And, I was there!

Secondly, an “interpreter of the Bible” must be “born out of water and of Spirit” (Jn 3.5). The temple of the Holy Spirit is cleansed by forgiveness of sins that are past (Rom 3.25), and then, the seven Spirits of God are received by the prayer of faith. See: Lk 3.21 (Isa 11.1-4), Eph 1.15-21, and 4.4-6; Php 1.9-11; Col 1.9-12, Jas 1.4-8. And, there is more proof than this, but we shall restrain ourselves. The Bible contains numerous lists of the seven Spirits of God, but these are in synonymous terms, and do not agree literally. Here we have two samples:

(5) Wisdom and Understanding (One Spirit), and Counsel (One Faith), and Might (One God), and Knowledge (One Hope), and Fear of He Is (One Dipping), and Judgment (One Lord), and Righteousness (One Body) - Isa 11.1-4 (Eph 4.4-6).

The reader is advised to locate these seven Spirits in the verses quoted above. In the Wisdom given to him by the Lord Iesous, the apostle, Paul, wrote that no one can understand the Bible without the Spirit:

(6) “But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know, because they are spiritually discerned (detected)” - 1Cor 2.14.

Paul repeated this thought to clarify the message:

(7) “But their minds were blinded. For until this day (about AD 57) the same veil remains unlifted in the reading of the Old Covenant, because the veil is taken away in the Anointed. But even to this day, when Moses is read, a veil lies on their heart. Nevertheless when one turns to the Lord, the veil is taken away” - 2Cor 3.14-16.

By the phrase, “turns to the Lord” is meant “born out of water and of Spirit;” or, “born from above.” But the Pope is the great deceiver! He teaches that men receive the Holy Spirit when they are “baptized.” This includes infants! The Bible records three ways to receive the Spirit in the first century, but only one of them applies to life today. These three ways were:

[1] God’s Spirit was poured out directly from Third Heaven to men of earth. The 120 souls on the day of Pentecost in AD 32, received the Spirit directly from God -- in answer to prayer (Acts 2.4). And there is nothing in the Bible to give hope of a “second Pentecost,” as some believe today. Secondly, Cornelius and friends were recipients of the outpouring of the Spirit of God (Acts 10.44-46). Thirdly, New Jerusalem was “anointed with the Spirit of God.” See: Rev 22.1, “And he showed me a pure River of Water of Life (Living Water), clear as crystal, proceeding from the throne of God and of the Lamb.” And, where did the Water of Life go? “In the middle of her (New Jerusalem’s - vs 21.2) street and of the River, from here and from there, was the Tree of Life ... The leaves of the Tree (Iesous) were for the healing of the (12) nations (Tribes)” (Rev 22.2). See: Isa 44.3-6, “I will pour My Spirit on your Seed ... ‘I am the First and I am the Last;’” and compare Rev 1.11, “I am the Alpha and the Omega, the First and the Last.”

Earlier the Spirit had been poured out on physical Israel. See: Eze 16.9, where “anointed with oil” represents the outpouring of the Spirit. But then, the New Covenant (New Jerusalem) has been anointed once, and that is sufficient.


[3] Also the seven Spirits of God were received by the prayer of faith. See: Jas 1.4-8.

In summary, an “interpreter of the Bible” is trained in the congregation, by “men of God,” while that congregation is teaching that “Iesous is alive!” He grows old before he qualifies for his position, and that is why they are termed “elders” in the Bible. The “boys” are listed as a curse from God on any who will listen to them.
“As for My people, children (boys) are their oppressors, and women rule over them” - Isa 3.12.

[Ho, ho ho! Sounds like ‘Women’s Lib!’] This is the curse of God on the disobedient. Now we must discuss consistency.

2) THE CONSISTENCY OF THE BIBLE.

The Word of God is one book! There is only one writer of the Bible. And, the Bible was “verbally inspired” when it was originally written. Consistently, the prophets claim their ignorance of what the visions mean, when asked about them, and then the heavenly messengers explain the meaning to them. Zechariah kept asking the messenger, “What is this? What is this? What is this?” See: Zec 4. Daniel also begged for understanding. See: Dan 12.8-9. The heavenly being asked the apostle, John, “Who are these?” John did not understand! He replied, “Sir, you know” (Rev 7.14). Peter did not understand his own words on the Day of Pentecost. “For the promise is to you and to your children, and to all who are afar off ...” (Acts 2.39). It took a later miracle of God to make him understand. See: Acts 10.9-17, 44-46. And this is how the Bible got its consistency, and perfect harmony. God wrote it! Therefore, Paul’s letter to Rome must be interpreted to agree with all the other portions of the Bible, which were received by inspiration of God. See: 2Tim 3.16.

A) THE POPE’S INCONSISTENCY.

The Pope has a different message, and so, the reader may have never heard the pure Bible message. We will assign to the reader the task of judging between our interpretation and the Pope’s dogmas. The difference will be of gigantic proportions. Like the difference between Night and Day. We have already mentioned one difference. The Pope teaches that men get the Holy Spirit when they are “baptized” (untranslated). This includes infants. But long before there ever was a Pope, Iesous had already told a parable condemning that theory.

(1) “When an unclean spirit (sin) goes out of a man, he goes ... seeking rest, and finds none. Then he says, ‘I will return to my house from which I came.’ And when he comes, he finds it empty, swept, and put in order (washing of regeneration). Then he goes and takes with him seven other spirits (sins) more wicked than himself, and they enter and dwell there; and the last state of that man is worse than the first. So shall it be with this wicked generation” - Mt 12.43-45.

Our Lord, Iesous, began His ministry in the “15th year of Tiberius” (AD 28), and many people were “born out of water.” Even John of the Dipping had been “dipping for the forgiveness of sins” (Mk 1.4) before Iesous commenced His ministry. But the “From Calling” was not “born of the Spirit” until the Day of Pentecost, in AD 32. The apostle of our Lord, John, records the fulfillment of this prophecy, which was that some were “born out of water,” but never “born of Spirit.”

(2) “Therefore many of His students, when they heard, said, ‘This is a hard saying; who can understand it?’ ... From that time many of His students went back and walked with Him no more” - Jn 6.60, 66.

The Pope teaches that you get the Holy Spirit when you are “baptized” (untranslated), but Iesous teaches us that some men were “baptized” (dipped), but never received the Spirit. Therefore, the Pope is inconsistent with the Bible, but we are in harmony with the words of Iesous. Now we will observe another subject that is part of Paul’s teaching in Romans.

B) GOD CAN COUNT TO THREE.

(1) “Thus you have made the commandment of God of no effect by your tradition” - Mt 15.6.

(a) God can count to three;
(b) The Pope teaches that: 3 = 2;
(c) The Protestant churches believe the Pope!

Peter, who had the keys to the kingdom of God, wrote that there were, “Three Ages of Man on Earth.” The Pope declares that: 3 = 2. The Protestant churches mostly believe the Pope! Peter identifies for us:

The Pre-flood Age - 2 Pet 3.6.
The Heavens and Earth about to be dissolved - 3.7-10.
New Heavens and a New Earth, which “we look for” - 3.13.

(2) “Therefore, beloved, looking forward to these things, be diligent to be found in Him in peace, without spot and blameless” - 2 Pet 3.14.
How does the Pope reduce these three Ages to only two? Are you familiar with the story? He suggests, being the holy father, that we “kick the third Age up to Third Heaven at the End of the Time, and stay back in the second Age,” -- which was limited to the first century. And, you cannot deny his success, for many believe him. But then, why did they not believe God? Most of the Protestant denominations agree with the Pope. But Iesous knows the future. He rebuked this lie before anyone ever heard of a Pope. Hear the Savior:

(3) “He who overcomes shall inherit all things, and I will be his God and he shall be My son” - Rev 21.7.

The word “overcome” is employed to represent a “certain resurrection” in these verses: Rev 2.7, 11, 17, 26; 3.5, 12, 21. Added to this fact, the word “inherit” is also utilized to signify a “certain resurrection.” See: Mt 19.29, 25.34; 1Cor 6.9-10, 15.50. Verse seven (21.7) pictures the resurrection of the just, of the inhabitants of New Jerusalem (21.2). Then, verse eight (21.8) is the resurrection of the unjust, who are cast into the “lake of fire.”

If the Pope is correct, and New Jerusalem is Third Heaven after the End of Time, then some of the servants of Iesous who will be raised up to Third Heaven to be with God will be cast into the “lake of fire.” Would the Father of mercies really do that? Others will be resurrected again after they reach Third Heaven. Where will they go when they leave God? And, “Who would want to leave God anyway?”

This is all too ridiculous for our contemplation, even though the Pope teaches it, and so, we will believe in Peter’s: “Three Ages of Man on Earth.” So then, the second Age was coming to an end in AD 66, when Peter wrote, and the third Age was about to begin. In order to understand Paul’s letter to Rome, the reader must believe in the “Three Ages of man on Earth.” This consistency is required for understanding. But Paul will make the message more certain.

C) THE RESURRECTION IN “THIS GENERATION.”

(1) “For the son of man will come in the glory of His Father with His messengers (saints - Jude 14), and then He will reward each according to his works. ‘Truly, I say to you there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom’” - Mt 16.27-28.

This is pretty simple! Matthew does not list four Passovers as do Luke and John, and so, it is difficult to date the time when Iesous spoke these words very accurately. But then, His ministry was only for “half a week;” or, three and one-half years. Therefore, if we believe what we read, some men alive in about AD 30, or 31, never died! They were still alive when the Lord Iesous returned to take them to Third Heaven. And, (this is shocking!) many of the “mighty church doctors” agree that this is the proper grammatical interpretation. But then they add, “But we know that this never happened.” Is this mysticism? Is it Gnosticism? How do they know that? They never reveal their source of information. But the Pope is undaunted.

“Divide and conquer!” proclaims the Pope. We will apply verse 27 to the End of Time, and then appoint verse 28 to the Day of Pentecost. [They look like the same message to me.]

(2) “Therefore what God has joined together, let not man separate” - Mt 19.6.

We can see no reference to the End of the Time. Also any mention of the Day of Pentecost has slipped by our keen observation. Is the Pope adding to the Word of God? Is this truth? -- or, just another Papal dogma?

Iesous has identified the resurrection to be the “kingdom of God;” and all forms of “king” or “kingdom” are lacking in the record of the day of Pentecost. See: Joel 2.28-32, Acts 2. At the same time, New Jerusalem was established on earth, and was also the “kingdom of God.” See: Rev 21.3. Here is Iesous’ proposition: “kingdom = resurrection,” in unmistakable terms:

(3) “Come, you blessed of My Father, inherit the kingdom of God prepared for you from the foundation of the world” - Mt 25.34.

Ah so, the “kingdom of God” was inherited at the judgment day described by Iesous, and recorded by Matthew. But then, Daniel had the same message:

(4) “I watched till thrones were cast down [Babylon, Persia, Greece], and the Ancient of Days was seated; His garment white as snow [sinless - Isa 1.18], and the hair of His head like pure wool. His throne a fiery flame, wheels a burning fire; a fiery stream issued and came forth before Him. A thousand thousands ministered to Him; ten thousand times ten thousand stood before Him [Rev 5.11]. The Judgment [Iesous] was seated, and the books were opened” - Dan 7.9-10.

Does the reader see what we mean by the consistency of the Bible? Daniel and Matthew and even Paul, in 1Corinthians, dogmatically identify the resurrection as the “kingdom of God.” Where did the Pope get this crazy idea about the Day of Pentecost being the “kingdom of God?”
[However, the kingdom is also on earth in the form of New Jerusalem since AD 77. Daniel 7.13-14 refers to the Millennium, and the Fall of Babylon (Papal Rome) in AD 1870.]

(5) “Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God ...” - 1Cor 15.50.

We will trust in the Word of the Lord, and rest assured that “no flesh and blood” received the “kingdom of God” on the day of Pentecost. Neither did “flesh and blood” receive the “kingdom of God” on the Mount of Transfiguration!

It would appear that the Pope is lying to us about all of the Scriptures. So then, “some standing here” did not taste death, and “this generation did not pass away” (Mt 24.34) until the Lord Jesus, our Savior, returned to receive His own in the clouds. In order to comprehend Paul’s letter to Rome we must understand that there was a resurrection in the first century AD. Consistency requires this of us, as well as a clear conscience.

(6) “Then the sign of the Son of man will appear in Heaven (Government), and then all the Tribes of the Earth (Israel) will mourn, and they will see the Son of man coming on the clouds of the Heaven with power and great glory ... ‘Assuredly, I say to you, this generation will by no means pass away till all these things (resurrection) take place’” - Mt 24.30, 34.

We will document the symbols in a later paragraph. Consistency! This quote agrees with the others about the resurrection in the first century AD. The Pope teaches that “this generation” is a race of people, the Jews, and refers to the End of the World. The word (genea) is: “a generation of mankind.” While, (genos) is: “a race, a nation.” Therefore, “race” and “generation” are two distinct words in the Greek, and Matthew reads genea; generation. In Matthew, verses (24.28) and (24.29) signify the fall of Jerusalem, which came about in AD 70, and the trauma of the nation of Israel that followed this crushing military defeat.

(7) “For where the carcass is, there the eagles will be gathered together” - Mt 24.28.

The “carcass” is the dead body of the nation of Israel, and Josephus identified the “eagles” in these words:

(8) “Then came the ensigns encompassing the eagle, which is at the head of every Roman legion.”

And, Tacitus and Suetonius, the Roman historians agree perfectly. The imagery of Jesus’ prophecy is of the Roman legions destroying Jerusalem, and the nation of Israel. Then, “the end of the Age,” continued to be depicted in these symbols:

(9) “Immediately after the tribulation of those days the Sun (King) will be darkened, and the Moon (Levitical Priesthood) will not give its light; the Stars (Jewish Prophets) will fall from Heaven (Government) ...” - Mt 24.29.

Antipas (Rev 2.13) was identified by Josephus, the Jewish historian, to have been murdered by John, of Gischala, and to have been of the “royal lineage” (Sun). The priests (Moon) were reported to have been killed while serving the altar, in AD 69. The high priest, Ananus, also died about this time. Caiaphas was the last Jewish prophet, in the days of Jesus in the flesh. See: Jn 11.49-52. Therefore, the Sun, Moon, and Stars were darkened. “The Heavens” (Gen 1.8) are disclosed to be Jacob (Sun), and Leah (Moon), and the twelve sons of Jacob (Stars). See: Gen 37.9-10. Later on the priesthood was ordained by God (Moon), and David became the father of the kings (Suns) of Judah, and there were always prophets of God (Stars). As in Matthew, these elements of Heaven (Government) were “darkened,” so it was prophesied by Joel of Zedekiah (Joel 2.10); and the priesthood, and the prophets Daniel, Ezekiel, and Jeremiah (when Babylon destroyed Jerusalem in 588 BC), were darkened along with king Zedekiah. Observe the consistency of the terms between the two falls of Jerusalem.

3) MORE ABOUT THE SUN, MOON, AND STARS.

“The Sun and Moon grow dark, and the Stars diminish their brightness” - Joel 2.10.

Therefore, “Heaven and Earth” is an epithet for “Israel.” And, the government of Israel is the Sun, Moon, and Stars. This is also used to describe pagan nations, such as Babylon, who fell to Cyrus the Persian, in 539 BC. Belshazzar was the Sun, and the “thousand lords” (Dan 5.1) were the Moon, and the king's advisors (Dan 5.7) were the Stars. See: Isa 13.10, 13. Consistency! Belshazzar's advisors were recorded to be: astrologers, Chaldeans, soothsayers. When we get into the text of Paul’s letter to Rome, we must interpret these symbols in the same manner that has been utilized throughout the Bible.

Jesus is a Teacher of Parables! In all of these scriptures about the resurrection, and the
“coming of the Son of man,” we have not run across a single reference to the End of the Time, or to the Day of Pentecost. Even the “sign of the Son of man” is identified for us, and relates to neither of the Pope’s suggestions.

... the Holy Spirit indicating this, that ‘The Way’ (Iesous) into the ‘Holiest of All’ (Third Heaven) is not yet made manifest while the first tabernacle (Holy Place - vs 2) is still standing” - Heb 9.8.

In other words, what was intended by “The Way” being made manifest after the temple was destroyed, is that the Jews who had heard Iesous’ prophecies against the temple, and the nation, were to be convinced that Iesous is the Son of God after the destruction of the temple in AD 70. Some would accept the Lord after the resurrection, in AD 77, thereby founding New Jerusalem. Paul will explain about Israel being divided, and some being saved before the resurrection, and others after the resurrection. This was what Paul called, “Predestination.”

The Pope had changed the verb forms in this verse -- long ago, so that the present participle was translated as a past tense verb. He has a big bag of tricks! But the present Greek lexicons support the present participle. Also the Amplified Version, and the New American Standard Version both read: “is still standing.”

And so then, this was the “sign of the Son of man!” When the temple was destroyed in AD 70, then the servants of Iesous knew that the “coming of the Son of man” was drawing near.

4) IESOUS RETURNED IN “A LITTLE.”
(1) “A little, and you will not see Me; and again a little, and you will see Me, because I go to the Father” - Jn 16.16.

This seems clearer arranged in this order:
(2) “A little and you will not see Me because I go to the Father; and again a little, and you will see Me” - Jn 16.16.

This phrase “a little” is mentioned several times. See: Jn 7.33, 12.35, 14.19, 16.16 to 16.19. However, because it is a period of prophecy it begins and ends with an historical event. The date on which it is mentioned does not change the beginning or the end. For instance, the “430 years” is mentioned in Exodus (12.40 - 1635 BC) and Galatians (3.17 - AD 57?) But Paul interprets the prophecy for us to begin with the promise to Abram (2056 BC), and end with the law (or, Exodus - 1626 BC). Also “400 years” (Gen 15.13) began in 2056 and ended in 1626 BC. Therefore, when the period of prophecy is mentioned does not determine the date. But it would seem sensible to begin on one of the days in the quotes above, when this phrase was spoken publicly. We will begin with Jn 12.35, which was the day before Iesous was crucified.

The day before the arrest and crucifixion - Jn 12.35.
Iesous’ trial and murder -- for our sins - Jn 19.14-30.
Three days and nights in the grave - Mt 12.40.
Iesous showed Himself alive for 40 days - Acts 1.3.
TOTAL: 45 Days.

“A little,” when the apostles saw Iesous no more, was after 45 days. Then Iesous returned in 45 prophetic days; or, in 45 years. [AD 32 + 45 Years = AD 77.] This would agree with “some standing here shall not taste death,” and with “this generation shall not pass away,” and with “I come quickly!” Consistency! Then Peter’s, “Three Ages of Man on Earth,” written about AD 66, is also in harmony with this conclusion. But this is not enough proof. What does Daniel say about the resurrection? Does Daniel’s date agree with AD 77?

5) DANIEL DATED THE RESURRECTION.
(1) “And the multitude of those sleeping in the dust of the ground do awake, some to life age-enduring, and some to reproaches ... ‘Till when is the end of these wonders?’ ... ‘After a time, times, and a half; and at the completion of the scattering of the power of the holy people, finished
are all these’ ... And from the time of the turning aside of the perpetual sacrifice, and to the giving out of the desolating abomination, are 1290 days. O, the blessedness of him who is waiting earnestly, and doth come to the days, 1335” - Dan 12.2, 6-7, 11-12.

Now we have some numbers to sink out teeth into! First though, we must share what the lexicographer, Robert Young has written, that the past and present tense in the Hebrew is employed for predicting the future. For instance, “is waiting” instead of “shall be waiting.” This is quoted from “Young’s Literal Translation of the Holy Bible,” 1887.

[We will inform the reader at this point, that we have not forgotten about Paul’s letter to Rome. Although this may seem to be the case, we will assure the reader that it is not true. Our digression is pertinent to the goal before us, which is to identify, with proofs, the symbols to be encountered in Paul’s letter. And Daniel’s 1260 Days, and 1290 Days, and 1335 Days, make known the “fullness of the Gentiles” (Rom 11.25), and the “grafting in of the broken branches” (11.23). We would not want to “jump right in, not knowing how to swim.” Now we will observe how Daniel counts to the resurrection.]

A) 1260 YEARS (1258 BC - AD 2). This period is described to begin and end like this:
(1) “And from the time the daily sacrifice is taken away ... 1290 years” - Dan 12.11.
(2) “... and when the power of the holy people has been completely shattered, all these (1260 years) shall be finished” - 12.7.

We have assumed, logically we hope, that the 1260 (A), and 1290 (B), and 1335 (C) days all have a common starting point. The point of origin for the 1260 Days is stated when setting the limits for the 1290 Days (1). That the end of the “time, times, and an half” [see: (3)] was fulfilled by AD 2, is sufficiently documented by the Bible and secular history. Here is the starting point identified for us. Does anyone doubt?

(3) “Then the children of Israel again did evil in the sight of He Is, and served the Baals, and the Ashtoreths, the gods (אָשֶׁר שְׂכָנָה – Genesis 1.1) of Syria, the gods of Sidon, the gods of Moab, the gods of Ammon, and the gods (בָּלֶים – Genesis 1.1) of the Philistines; and they ‘forsook’ He Is and ‘did not’ serve Him” - Judges 10.6.

(See God’s message to Israel at that time: 10.13-14.)

The picture painted is of the “daily sacrifice being taken away.” Israel worshipped all gods but their own. (Sounds like the church today!) When did this happen?

This is a matter of grade school mathematics. Are you good at math? We will count backwards to determine the date:

a) Babylonian captivity of 70 years (588-518).
b) Reign of kings of Israel for 502.5 years (1090-588).
c) Samuel judged Israel for twenty years (1110-1090).
d) Eli judged Israel 40 years (1150-1110).
e) Periods of peace and oppression in the book of Judges, counting backwards:
   20 yrs (16.31 & 15.20), 40 yrs (13.1), 8 yrs (12.14), 10 yrs (12.11), 7 yrs (12.9), 6 yrs (12.7), 18 yrs (10.8).

This is a total of 109 years. 1150 BC + 109 Years = 1259 BC. This is the beginning of the 18 year period (Judg 10.6). We have determined that 1260 YEARS = 1258 BC - AD 2.

The daily sacrifice being ended in 1258 BC, we will calculate our three periods from this time. The power of Israel was completely destroyed in AD 2.

B) 1290 YEARS: (1290 - 1258 = 32 AD). 30 YEARS (1290-1260).

“I dismissed the three shepherds in one month. My soul loathed them, and their soul abhorred Me” - Zec 11.8.

Iesous was one Shepherd, and the other two were probably from the Roman government, who ruled Israel. Augustus had exiled his stepson Tiberius (6 BC - AD 2) to the island of Rhodes.
After a meeting with his grandson, Agrippa Posthumus, in trying to decide who should succeed him as emperor, Augustus cut Agrippa off (#1), having determined that he was unsatisfactory, and recalled Tiberius. Then Augustus died in AD 14 (#2). Iesous, our Lord, was crucified in AD 32 (#3). The three shepherds cut off in one month were Agrippa, and Augustus, and Iesous, our Savior. The mention of God “hating Iesous” (shepherds) is in reference to our sins which He bore in His body. Iesous “abhorring our Heavenly Father” depicts His fear of being contaminated with the sins of the world, and also, His dread of being separated from His Father is signified.

“My God, My God, why have You forsaken Me?” - Mt 27.46, Ps 22.1.
Therefore, One Month = 30 Years = (AD 2 - AD 32).
C) 1335 YEARS: (1335 - 1258 = 77 AD). The Blessing! See: Mt 25.34 for The Blessing. And this is our conclusion for the “fullness of the Gentiles” (Rom 11.25).

6) THREE RESURRECTIONS LISTED TOGETHER.
Does the reader have three fingers? Surely you can count on your fingers? Ah me, but then, the Pope teaches that: 3 = 2! And all men believe him. I must confess that I did not learn to count to three until I was 59 years old. Therefore, I can understand you being brainwashed by your church to believe the Pope instead of the Lord Iesous. The congregation had me in darkness for 59 years! But, if I was capable of confessing my sin, and coming to the Lord Iesous, why should you not be expected to equal my feat? It took a miracle of Iesous to convince me that He could count to three. And, Iesous expected this miracle to benefit the whole world.

O, the glory, and power, and wisdom of the Lord Iesous! He had two preachers who both believed that: 3 = 2, to convince the world that He can count to three. Who else has such control over the minds of his enemies? The public announcement of the miracle is below.

“A.D. 70 DEBATE”

Don Preston of the Ardmore Church of Christ in Ardmore, Oklahoma, will defend the proposition, “The Bible teaches that the second, or final coming of Jesus Christ occurred at A.D. 70 in the destruction of Jerusalem.”

Bill Lockwood of the Marlow Church of Christ in Marlow, Oklahoma will defend the proposition, “The Bible teaches that the second, or final coming of Jesus is yet future and will occur at the end of the Christian dispensation.”

Place: Civic Auditorium in Ardmore, Oklahoma.
Time: November 30 through December 4 (except Wednesday) at 7:00 each night.
A second debate will be held in Marlow on this topic in May, 1993.”

On November 2, 1992 I received this announcement, and learned to count to three! And, I now know that Iesous can count to three! What these two men did was for Don Preston to prove the resurrection in the first century AD (Mt 16.27-28, 24.30-34; 1Thes 4.16-17; Rev 2.5, etc.). Both men believed in Iesous’ resurrection in the first century AD. Then, Bill Lockwood proved the resurrection at the End of Time (Rev 20.11-15, 21.7-8). Therefore, both men believed the Pope that: 3 = 2. But when their debate is considered in its entirety, they proved that: 3 = 3! O the glory of the Lord Iesous!

“For since by man came death, by Man also came the resurrection of the dead. For as in Adam all die, even so in the Anointed all shall be made alive. But each one in his own order: The Anointed the firstfruits (#1), Afterwards those who are the Anointed’s at His coming (#2), Then the end, when he delivers the kingdom to God the Father (#3) ...” - 1Cor 15.21-24.

And so, my wife, Barbara, and I, do not believe the Pope any longer. We know that Iesous can count to three. [We both have three fingers.]
And now we have the proper foundation to build on, for the proper interpretation of Paul’s letter to Rome.

READER’S NOTICE:

We have different names of God than Bible translations or Churches. This has resulted from our love for God, and for the names of God. The lexicographer’s all know about these names but choose to ignore them. Agreeing with the apostles and Greek manuscripts are the names: “Iesous” and “Anointed.” Agreeing with the Hebrew manuscripts, but disagreeing with the apostles, are the names "He Is" (יהוה), and "Gods" plural (אלוהים). The Lord Iesous Anointed and His apostles did not use these names because the Israelites had been raised up hearing the Greek Septuagint (which removed these names). But then, we are not Israelites, and we are not back in the First Century. Iesous was limited to three and one-half years of time, for what He came to accomplish. Therefore He talked to the people in their own perverted language. But too many perversions have been added in the last 1900 years, and so, we will speak in a pure language. Paul recorded that he had a vision, “and heard inexpressible words, which it is not lawful for a man to speak” (2Cor 12.4). These could have included the names "He Is Gods" (יהוה אלהים). But we are not Israelites, and so, we are not bound by their prejudices. What harm can come from being faithful to the Bible?

3

REVIEWING THE BASIC BIBLE PRINCIPLES (Rom 1.1-12)

1) EVENING AND MORNING.

A) THE LITERAL INTERPRETATION.

Proper understanding of the text is enhanced by the knowledge of the relationship of the Husband and the Bride (Body). When Paul wrote to Rome, was the Bride enjoying happy times, or was it a period of Darkness (Night)? Did the congregation enjoy prosperity, or endure persecution? Frequently, the servants of God were pure and holy, but were experiencing “tribulation” (Rev 2.10), or “trial” (Rev 3.10), due to the sins of the nation. When the nation (Israel) sinned, then all men paid the price, whether good or bad.

Iesous had declared two periods of “Day” and “Night” in unmistakable terms. However, we must discuss the “language of God,” prior to reading Iesous’ statement. The word “Day” is used ambiguously in the Bible. Sometimes a “24 hour period” is indicated by the word, “Day.”
An example of this usage is the date of the Passover, “on the 15th day of the month” (Nisan - Lev 23.6). Secondly, a “Day” is established to mean this:

1. “Are there not 12 hours in a Day?” - Jn 11.9.

   So then, we have a “24 hour” Day, and a “12 hour” Day. In another place, both meanings are implied in a single verse:

2. “So the Evening (Night - 12 Hours) and the Morning (Day - 12 Hours) were the first Day (24 Hours)” - Gen 1.5.

   The law of Moses established, for us, that a “Day” was from sundown to sundown. Our impression of a “24 hour” Day is from the pagan Roman pattern, from midnight to midnight. By this method, half of one Night (before midnight) is Tuesday evening, and the other half of the same Night (from midnight to dawn) is Wednesday morning. But the Lord God has all 12 hours of Night together, and these are followed 12 hours of daylight. Therefore, the expression, “Evening and Morning” equals 12 hours of Darkness followed by 12 hours of (day) Light. This is verified by the commandment to observe the Passover.

3. “On the 14th day of the first month, at twilight is the Passover of He Is. And on the 15th day of the same month is the Feast of Unleavened Bread to He Is ...” - Lev 23.5-6.

   What this means is that they would eat the paschal lamb after sundown on Wednesday evening (for an example), in groups of 10 to 20, and then have the congregational Feast of Unleavened Bread in the daylight hours on Thursday. And, “Wed-Thurs” was one “Day,” from sundown to sundown. We have invented an expression for identifying symbols in the Bible, which we call the “double-definitive.” The Lord defines a subject by two expressions, and because, “things equal to the same thing, are equal to each other,” we are able to identify the symbols of prophecy. An example is:

4. “… because the abundance of the Sea shall be turned to you, the wealth of the Gentiles shall come to you” - Isa 60.5.

   “Abundance” and “wealth” mean the same thing, and so, the “Sea” is a symbol for the “Gentiles.” We have entitled this phenomena a “double-definitive.” There are two definitions for one class of people (Sea & Gentiles). In the case of a “Day” beginning at sundown we have: “on the 14th Day at twilight,” and “on the 15th Day,” both picturing the Passover. Therefore, two definitions were employed to represent one subject; the Passover. And because, “things equal to the same thing, are equal to each other,” then “the 14th Day at sundown” equals “the 15th Day.”

   The reader is probably wondering by now, “What does this have to do with Paul?”

B) THE SYMBOLIC INTERPRETATION.

   The history of man on earth, until the resurrection in AD 77, is presented as a parable of “seven Days.” This was pointed out to us by a skeptic. Although he did not use the knowledge properly, he led us to the truth. The skeptic observed what seemed to be a “contradiction in the Bible.” Here is what he learned:

   1. “This is the generations of the Heavens and the Earth when they were created” - Gen 2.4a.

   2. “In the day that 'Gods' (ם"א/ נ) 'He Is' (יהוה) created the Earth and the Heavens, before any plant of the field was in the Earth ...” - Gen 2.4b-5.

   The Bible manuscripts contain no punctuation, and so every translator is susceptible to some errors occasionally. We have had to divide verse four in order to separate two subjects, and make the message more certain.

   "He Is" (יהוה) taught truth to the prophet, Joseph, by the dreams of the pagan Pharaoh. He also instructed the prophet, Daniel, by a dream of the pagan Nebuchadnezzar. Iesous has instructed us in the truth of the Word by a skeptic. (This is not intended to mean that we are prophets!)

   In the symbolic creation (Gen 1.1 -2.3), “the grass and herb and fruit tree” were created on the “third Day.” However, in the literal creation (Gen 2.4-25), “the Earth and the Heavens” were created “before any plant of the field, and before any herb of the field had grown” (Gen 2.4b-5).

   WHEN YOU ARE RIGHT, YOU ARE RIGHT!

   The skeptic was very observant. And, he was partially right! For these two creations, parabolic and literal, are obviously different. But it did the skeptic no good, for he blasphemed the Word of God, saying that this proved that the Bible is untrue. But he led us to the truth that one creation is parabolic and the other literal. Now Iesous will declare Day or Night.

   3. “I must work the works of Him who sent Me while it is Day (Morning of the 6th Day); the Night (Evening of the 7th day) is coming when no one can work. As long as I am in the world, I am the Light (Day) of the world” - Jn 9.4-5.
The prophet, Daniel, further explains that Jesus was still in the world “confirming the covenant with many for one seven,” which included Paul, after Jesus was “cut off in the middle of the seven” (AD 32). The “seventieth seven” was from about October the first, AD 28, in the “15th year of Tiberius,” until about September the 30th, in AD 35. This was recorded:

(4) “Then He shall confirm a covenant with many for one seven (7 years); but in the middle of the seven He shall bring an end to sacrifice and offering” - Dan 9.27.

To sum it all up, Paul describes the imminence of the end of the Evening (Night) of the “seventh Day,” while writing in AD 58. The “dawning of the seventh “Morning” would be the resurrection in AD 77.

“The Night (Evening of 7th Day) is far spent, the Day (Morning) is at hand” - Rom 13.12.

Our conclusion from all of this data is that the apostles’ ministry, after the “seventieth seven” (AD 28-35), was Darkness (Evening), and they were saved by Hope for the Light (Morning). The numerical success of the “From Calling” (Congregation); or, the “Bride of the Anointed,” ends in Acts (4.4) with about 5,000 who believed. The persecution scattered the faithful (Acts 8.1), and the apostles’ letters all have a “defensive” tone. They continually warn against heresies, and the Man of Sin (Nikolaos/Diotrephes/Ignatius), and specific deceivers. Some named are: Alexander, and Hymenaeus, and Philetus, and the teaching of Antianointed (1 Jn 4.1-3), and “what is falsely called knowledge” (1Tim 6.20). The last offense seems to refer to Gnosticism, or knowledge without a source. The reader can comprehend the defensive posture of the congregation. Contrast this with the descriptions of the “offensive-minded” congregation, in Chapters 2-4, of Acts. Jesus had promised His servants persecution (Mt 5.11, 44), and the times were hard when Paul wrote to Rome. We will note all “seven Days of creation” for the curious.

2) THE SEVEN PARABOLIC DAYS OF CREATION.
   A) FIRST DAY: “Then Gods (יהוה) said, ‘There will be Light’” - Gen 1.3.
   EVENING: Adam’s fall from Favor, and Cain’s murder represent Darkness.
   MORNING: Enoch was born, “Then men began to call on the name of ‘He Is’” - 4.16.
   “And Enoch walked with Gods (יהוה); and he was not, for Gods took him” - 5.24.
   B) SECOND DAY: “And Gods (יהוה) called the firmament, ‘The Heavens’” - Gen 1.8.
   EVENING: “... The sons of Gods (- Seth’s lineage) saw the daughters of men (Cain’s lineage) ... and they took wives for themselves” - 6.2.
   “Now the flood was on the earth 40 days” - 7.17.
   MORNING: This began with Gods’ promise to Abram (12.1), and Isaac (26.24), and Jacob (28.13).
   “The Heavens” consisted of Jacob, Leah, and Jacob’s 12 sons; or, the Sun, Moon, Stars.

   See: Gen 37.9-10.
   Jacob = Sun, Leah = Moon, Stars = Jacob’s sons; and they all = The Heavens.
   C) THIRD DAY: “Then Gods (יהוה) said, ‘She (T) will herb (.firestorev) the Earth (Israel) herbing (.firestorev) grass’” - Gen 1.11.
   This was explained in Isaiah, “All flesh is grass” - Isa 40.6.
   EVENING: Joseph’s brothers sold him into slavery - Gen 37.28. Famine drove Jacob, and his tribe into Egypt - Gen 46.26.
   MORNING: The “Day” was the Exodus from Egypt - Ex 13.30.
   D) FOURTH DAY: “Then Gods (יהוה) made two great lights: the greater light (Sun) for the day, and the lesser light (Moon) to rule the night. He made the Stars also” - Gen 1.16.
   EVENING: “... and they forsook ‘He Is’ and did not serve Him” - Judg 10.6 (1258 BC).
   MORNING: David (Sun) had an everlasting covenant to never lack a man to sit on the throne of Israel - 2Sam 7.11-16, Jer 33.21, Rev 3.7.
   Nathan (Stars) was the prophet of God - 2Sam 7.2.
   Zadok and Ahimelech were priests (sons of Levi), and Seriah was the scribe; together they were the “Moon” - 2Sam 8.17. Compare: Zec 12.10-14; David, Nathan, Shimei, “Grass” = “Heaven (Government) and Earth (Nation).”
   EVENING: Judah and Jerusalem were destroyed by Babylon, and went into captivity for “70 years” - 2Chr 36.19-21.
   Daniel’s four “Sea creatures” were: Babylon, Persia, Greece, and Rome.
   MORNING: The temple was rebuilt in 515 BC, and the Passover restored - Ezra 6.15-19.
“Therefore, if anyone is in the Anointed, he is a new creation; old things have passed away; behold, all things have become new” - 2Cor 5.17.

EVENING: Antiochus Epiphanes defiled the temple in 167 BC, and murdered many faithful Israelites, and destroyed copies of the law - Dan 11.36, 41; 1 Macc 1.46-50, 54, 57.

MORNING: Iesous “confirmed a covenant with many for one seven” - Dan 9.27, Jn 9.4-5. Those born out of water and of Spirit were "created" in the image of Gods (myhla).

G) SEVENTH DAY: “And on the seventh Day 'Gods' (myhla) ended His work which He had done, and He rested on the seventh Day” - Gen 2.2.

EVENING: “That [One] (Holy Spirit) will convict the world of ... Righteousness ... of Righteousness, because I go to My Father and you see Me no more” - Jn 16.8, 10.

MORNING: “... until the Day dawns and the Morning Star (Prophet of the seventh Day) rises in your hearts” - 2 Pet 1.19.

“For he who has entered His rest has himself also ceased from his works as God did from His” - Heb 4.10.

“Her [New Jerusalem’s] gates shall not be shut at all by Day (there shall be no Night there)” - Rev 21.25.

“Behold, the tabernacle of God is with men ... Behold, I make all things new” - Rev 21.3, 5.

This was the creation of “The Heavens and the Earth” (Gen 1.1). This is a parable representing the "Old Heavens" (See: 2Pet 3.7-10); and the "New Heavens" (Isa 65.17, 2Pet 3.13, Rev 21). The creation of “The Earth and the Heavens” (Gen 2.4b) is literal signifying the Universe. And, Iesous had declared that Paul was in the Night (Darkness) after “Iesous went to the Father.”

We should apply these facts to our interpretation of Paul’s letter to Rome. Understanding that the congregation was on the “defensive,” helps us to grasp the message. Then, knowing about the, “Three Ages of Man on Earth,” and the, “Three Resurrections Listed Together,” is critical to a sound evaluation of the message. Now we will tackle the text.

3) THE APOSTLE AND THE CONGREGATION AT ROME.

(1) “Paul a servant of Iesous the Anointed (Ihsou Cristou), called ‘one sent’ (apostle), separated to the ‘good message’ [gospel = error] of God which He promised before through His prophets in the Holy Scriptures, concerning His Son Iesous the Anointed our Lord, who was born of the seed of David according to the flesh, and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead. Through Him we have received Favor and ‘a sending’ (apostleship) for the obedience to the faith among all nations for His name, among whom you also are the called of Iesous the Anointed; To all who are in Rome, in Extreme Love [beloved = error] of God, called to be holy ones: Favor to you and peace from God our Father and the Lord Iesous the Anointed” - Rom 1.1-7.

Usually, in his letters to the congregations, Paul would rehearse, “the elementary principles of the Anointed,” at the beginning of his letter; these “principles” are stated to be:

(2) “Therefore, leaving the discussion of the ‘elementary principles of the Anointed,’ we will go on to perfection, not laying again the foundation of Reformation from dead works (#1) and of Faith toward God (#2), of the teaching of Dippings (#3 & 4 & 5), of the Laying on of Hands (#6), of Resurrection of the Dead (#7), and of Eternal Judgment (#8)” - Heb 6.1-2.

The “three Dippings” were explained to be, “out of water” and “of Spirit” and “with fire.” The “fire” referred primarily to the Jews’ war with Rome, which servants of Iesous would flee, and the unsaved Jews would fight. We will compare how this summary agrees, or contrasts, with Paul’s short phrases indicating the same message.

A) “a servant of Iesous” - the word, “bondservant,” appearing in some translations is without justification. Not one of these translations is consistent. Compare: Mt 10.24, Mk 10.44, Lk 2.29, Jn 8.34. The same Greek word is rendered, “slave” and “bondservant.” The proper choice of a definition is between “slave” and “servant.” What to do is not easily determined. But because the “slaves” at that time had much more liberty than the slaves in the United States, in the past century; and due to the fact that this impression of the slavery in the plantations is associated with the word “slaves” today; we will render the word as “servants.”

Paul had announced his servitude to the Lord Iesous, and we should consider this relationship for our lives today. See: Rev 1.1, 22.6.
The serious Bible student should identify all of these short phrases, and locate and read several Scriptures for each phrase employed by Paul. Such an exercise will enlighten the mind, and increase the faith of the student.

B) “called ‘one sent’” - Paul’s commission to publish the good message to the Gentiles is repeated in these verses: Acts 9.15-16, 15.16-19, 21.25, 22.21, 26.14-18.

“But on the contrary, when they saw that the ‘good message’ for the uncircumcised had been committed to me, as the ‘good message’ for the circumcised was to Peter ... they gave me and Barnabas the right hand of fellowship ...” - Gal 2.7, 9.

The Pope teaches that, “you can only have one covenant in effect at any given time.” But the quote above disproves that fallacy. One of the principle points in Paul’s letter to Rome is the two (2) ‘good messages.’ One is “under the law,” in AD 58, and the other is “without the law.” But, besides that, God had twelve covenants in effect at that time!

- Old Covenant received: the covenant with Moses as a mediator - Ex 19.5, 24.7.
- New Covenant. Israel promised a New Covenant by God, in Jeremiah - 31.31-34.
- Curse of Serpent - Gen 3.14-15. [Note: Curses are covenants just as blessings are.]
- Curse of Woman - Gen 3.16.
- Covenant with Noah - Gen 6.18, 9.9-17.
- Covenant with Abraham, Isaac, and Jacob - Ex 6.3-5, Lev 26.42.
- Statute with Aaron and his Sons - Ex 28.43, 29.9; Lev 6.18, 7.36.
- Covenant with David - 2Sam 7.5, 12-16.

All 12 of these covenants were in effect when Paul wrote to Rome, in AD 58. [I am beginning to think that we can not trust anything from the Pope!]

C) “separated to the ‘good message’ of God” -

- “And His name will be called, ‘Separate (PLA - Heb), Counselor, Mighty God, Everlasting Father, Prince of Peace’” - Isa 9.6.
- “He shall be called a ‘Nazarene’” - Mt 2.23.
- “Whenever either a man or a woman ... to take a vow of a Nazarite, to separate (PLA) himself to 'He Is' ...” - Num 6.2.

Iesous was “separated” from the congregation of Israel, and “suffered outside the gate” (Heb 13.12), and the “From Calling” (ekklesia) are His servants. In like manner, Paul was “separated” to the ‘good message,’ as the Lord Iesous and the “Body” were “separated.”

D) “which He promised” -

- “How beautiful upon the (12) Mountains (kingdoms) are the feet of him who brings good news, who proclaims peace ... who proclaims salvation” - Isa 52.7, Rom 10.15.
- “The people who walked in darkness have seen a great light; those who dwell in the land of the shadow of death, upon them a light has shined” - Isa 9.2, Mt 4.16.
- “The Spirit of Lord (יִשְׂרָאֵל) 'He Is' being upon Me, because 'He Is' has anointed Me to publish good tidings to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives ...” - Isa 61.1-2, Lk 4.18-19.

These quotes partially explain what Paul meant by, “which He promised.” Actually, the reader should examine every quote in an expanded format for better understanding. That is an awful lot of information compacted into only three words! “Is not the Lord God overwhelming?”

- “For I am 'God' (גָוי) and there is no other; I am Gods (גָוִים) and there is none like Me, declaring the End from the Beginning, and from ancient times things that are not yet done” - Isa 46.9-10.

E) “concerning His Son” -

“‘I will declare the decree: 'He Is' has said to Me, ‘You are My Son, today I have begotten You (from the dead - Rev 1.5, 1Cor 15.23)”’ - Ps 2.7. See also: Dan 3.25, Joel 2.27, Ps 9.13-14, 22, 40, 96.13.
Iesous declared dogmatically that He was obedient to, “the Lord God of you” (Mt 4.7), and also that He had power to forgive sins on earth (Mt 9.6).

F) “of the seed of David” -
(1) “If you can break My covenant with the Day and My covenant with the Night ... then My covenant may also be broken with David My servant, so that he shall not have a son to reign on his throne” - Jer 33.20-21.
(2) “Once I have sworn by My holiness; I will not lie to David: his Seed (Iesous) shall endure to ever, and his throne as the sun before Me” - Ps 89.35-36.
(3) “These things says He who is holy, He who is true, ‘He who has the key of David, He who opens and no one shuts, and shuts and no one opens” - Rev 3.7, Isa 22.22.

Iesous is on the throne of David, and rules with His Father over New Jerusalem -- into the Ages of the Ages. See also: Acts 2.30, Ps 132.10-12, 17-18.

G) “declared to be the Son of God with power” -
“This the Son of Me, The [One] of Extreme Loving, in whom I think good” - Mt 3.17, 17.5; Lk 3.22, 9.35; 2 Pet 1.17-18.

There is no doubt about that one! Repetition produces faith.

H) “among whom you also are the called of Iesous the Anointed” -
Paul consistently reviewed the basic principles of Iesous’ teaching in the opening of his letters. Then in the body of the letter he would address the subject of spiritual growth, and correct faults in the congregation that he had become aware of by some means or another. But the praise of the Lord God was foremost on the mind of this servant of Iesous. He loved to write of the glory and majesty of the Lord God, and the atonement from sin by Iesous the Anointed.

What we have learned over the years is that the saving message is not clearly detailed in the letters of the “ones sent.” Part of the reason is that the Bible is “spiritually discerned.” Men without the Spirit of God cannot comprehend the subjects presented on the Bible pages. For this reason the various churches have many differing opinions on the subject of salvation. Another point to be considered is the fact that the “ones sent” wrote to the saved only! They had already experienced the saving process, and their leaders would not insult them by teaching the basics over and over again. However, if the reader will seriously consider this group of short phrases about Iesous’ teaching, and search to find out what each one of them relates to in the saving process, then he will have a clearer picture of the Bible basics.

Next Paul will mention his prayers for the servants of God at Rome, and state his desire to impart to them some “spiritual gift.”

4) THE SUBJECT OF SPIRITUAL GIFTS IS BROUGHT UP.

“First, I thank the God (το θεω) of me through (δια) [mercy] of Iesous Anointed (Ιησου Χριστου) for you all, that your faith is spoken of throughout the whole world (Roman Empire). For God is my witness, whom I serve with my spirit in the ‘good message’ of His Son, that without ceasing I make mention of you always in my prayers, making request if, by some means, now at last I may find a way in the will of God to come to you. For I long to see you, that I may impart to you some spiritual gift, so that you may be established -- that is, that I may be encouraged together with you by the mutual faith both of you and me” - Rom 1.8-12.

Paul did not list the spiritual gifts, as he did in his letters to other congregations. Why this was, we do not pretend to know.

A) A LIST OF SPIRITUAL GIFTS.

Now that the subject has been brought up, we will examine a list of spiritual gifts in Paul’s letter to Corinth.

(1) “There are diversities of gifts, but the same Spirit ... But the manifestation of the Spirit is given to each one for the profit of all: for to one is given the word of Wisdom ... the word of Knowledge ... Faith ... gifts of healing ... working miracles ... prophecy ... discerning spirits ...
kinds of tongues ... interpretation of tongues. But one and the same Spirit works all these things, distributing to each individually as he wills” - 1Cor 12.4, 7-11.

The seven Spirits of God have been capitalized: Wisdom, Knowledge, Faith. These had been received by the prayer of Faith. But from this explanation of the subject, it appears that they were also included with the gifts received by “the laying on of hands.” We do not have room in this work, nor the time, to give book, chapter, and verse for our conclusions, but we will share them with you, and you can research them on your own. The Holy Spirit talked directly to the “ones sent,” and to the prophets. See: 1Tim 4.1, Heb 9.8, 1Jn 2.27. Here are our conclusions:

Knowledge: The Spirit recited the Old Testament Scriptures.
Faith: The Spirit increased the Faith of the membership of the congregation.
Healing: Physical infirmities were healed as described in the book of Acts.
Miracles: Could this be Peter and Paul bringing the dead back to life? Peter was removed from jail by an angel. Paul had a jail shaken so that the doors fell open.
Prophecy: Agabus predicted that there would be a famine in the days of Claudius, and that Paul would be arrested in Jerusalem. The “ones sent” had new messages from God. [The days of Claudius were past when Paul wrote to Rome, and Nero was the emperor.]
Discerning of spirits: The true, and fake, spirits of prophecy were detected (1 Jn 4.1-3).
Kinds of tongues: To speak with the tongues of men, and the tongues of angels, as well as the tongues of various nations. See: Acts 2.8.
Interpretation of tongues: The speaking in tongues was not just a lot of babbling, someone could understand what the message was from the Spirit.

This is what Paul desired to “impart” to the servants of God at Rome. “The power is in the Spirit.” A congregation without the “lampstand with seven Lamps (Spirits)” is described by Iesous to be a dead congregation. See: Rev 2.5:

“Remember therefore from where you have fallen and reform and do the first works, but if not, I am coming to you swiftly (AD 77), and I will remove the lamp stand of you from [glory] of the place of her (αὐτῆς), if you do not reform.”

NOTE: The God and the Lamb “send” the Seven Spirits of God to whom they will, and they “remove” the Seven Spirits of God from those who offend. Compare: Heb 6.1-6.

This is just as true today as it ever has been in anytime past. A knowledge of the social conditions at the time of Paul’s ministry is necessary in order to understand the operation of the “gift of the Holy Spirit.” At that time, very few men were educated. They did not have a public education system with which nations today are blessed. But Iesous emphasized that the “wisdom of men” was foolishness, and that the “poor” would put them to shame. The servants of Iesous received supernatural Wisdom and Knowledge, so that, they surpassed the Pharisees in their understanding of the Scriptures. The servants of Iesous would heal the sick, in order to get public attention, and then testify of Iesous’ glory, and of His love. The Holy Spirit moved the tongues of the faithful, speaking words “that cannot be spoken” (Rom 8.26). The Spirit prayed and sang for the congregation. Prophecies were announced to build up the faith of the congregation, and to glorify God.

(2) “Tongues (were) for a sign, not to those who believe, but to unbelievers ...” - 1Cor 14.22.

One example of this was Cornelius and friends speaking in tongues, and convincing the “unbeliever” (Peter) that they were to become part of the Body of the Lord. See: Acts 10 & 11.
But Paul instructed the congregation not to speak in tongues without an interpreter, while they were in the assembly (1Cor 14.28). However, they were free to pray, and sing, to God in tongues outside the assembly.

(3) “Love never fails. But whether prophecies, they will fail; whether tongues, they will cease; whether knowledge, she will vanish away. For we (ones sent) know in part and we prophesy in part. But after that which is perfect is come, then that which is in part will be done away ... And now it (in part) will remain.” - 1Cor 13.8-10, 13a.

This is a brief summary study of the “gift of the Holy Spirit,” and of “spiritual gifts.” The “perfect” prophesy (contrasted with the “partial” prophecy), after which, these “gifts” passed away, was Iesous’ Revelation, received on the Isle of Patmos, in AD 67. Now we will compare the seven Spirits of God alone, without the “gift of the Holy Spirit.”

B) THE SEVEN SPIRITS ALONE.

“Stand therefore, having girded your waist with Truth (One Lord), having put on the breastplate of Righteousness (One Body), and having shod your feet with the preparation of the ‘good message’ of peace (One Dipping), above all, taking the shield of Faith (One Faith) ... And take the helmet of Salvation (One God), and the sword of the spirit, which is the word of God (One Hope); praying always ... in the Spirit (One Spirit)” - Eph 6.14-18 (Eph 4.4-6). See also: Isa 11.1-4, 2 Pet 1.5-7, Gal 5.22-23, Rev 5.12-13, 7.12.

Paul published three lists of the seven Spirits -- alone! Isaiah and Ezekiel and Peter and Iesous also listed the seven Spirits of God -- alone! Therefore, the “gift of the Holy Spirit” was temporary, and the “seven Spirits of God” are permanent.

Now we have been introduced to the “basics,” and Paul will continue his lesson in the next chapter. Although it usually is not this long, Paul includes a little lesson on the “basics” at the beginning of each of his letters. See: 1Cor 1.1-9, 2Cor 1.1-7, Gal 1.1-5, and so forth.
4

FOR THE JEWS FIRST (Rom 1.13 - 2.10)

1) THE HEADING.

“Now I do not want you to be unaware, brethren, that I often planned to come to you (but was hindered until now), that I might have some fruit among you also, just as among the other Gentiles. I am a debtor (one bound) to Greeks and to sons of burden, both to the wise and to unwise. So much as is in me, I am ready to have announced the good message to the [ones] in Rome also. For I am not ashamed of the good message of the Anointed, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek” - Rom 1.13-16.

A) PAUL’S DESIRE TO GO TO ROME.

Most Bibles, today, have a set of maps at the back of the Bible, and these show Paul’s travels on his three missionary journeys, before his trip from Caesarea to Rome. The time of his arrest, in Jerusalem, was probably around AD 60, and he was carried from there to Caesarea, for safety reasons. After two years of confinement (Acts 24.27), Paul was taken as a prisoner to Rome. The book of Acts documents three journeys, beginning at Antioch of Syria, and back again. That is, except the third mission, which ended in Jerusalem. Paul’s missionary efforts involved a lot of traveling, much teaching, and praying, and also resident ministries in Corinth for 18 months (Acts 18.11), and in Ephesus for three years (20.17, 31). Now (when he wrote in AD 58) the congregations had been firmly established in the word of the Lord, and had been confirmed with the “gift of the Holy Spirit,” by the “laying on of hands.” See: Acts 19.6, 1Tim 4.14, 2Tim 1.6.

Therefore, having everything under control, at the time of his letter to Rome, Paul was considering a trip to Rome -- and Spain (Rom 15.24)!

One year was consumed in Paul’s sea voyage to Rome, due to a shipwreck, and Luke records that he was under “house arrest” for two years in Rome (Acts 28.30). And there, the story ends. This would be about AD 63, and the Jews’ war with Rome began in AD 66. Paul never mentioned the war in his writings, except by way of prophecy. However, John describes, “the day of the Lord” (Rev 1.10), which was the first year of the war with Rome. In prophecy, frequently, a “day” is equal to “one year,” and we believe that this year began in AD 66 and carried over into AD 67. This is the date for the writing of Revelation. We have mentioned these things merely to provide a background for the letter to Rome.

B) THE BARBARIANS.

Paul was “one bound” (debtor) to publish the good news to both Greeks and the “sons of burden.” The Greek word, “bar” is properly translated, “son.” We deduce this from a combination of verses.

(1) “Blessed are you Simon Bar-Jonah” (Barilone) - Mt 16.17.
(2) “You are Simon the son (Bar) of Jonah (Iona)” - Jn 1.42.

This selection of verses equates, “Bar-Jonah” and “son of Jonah.” Therefore, “bar” equals “son.” But then, as you know, this is confirmed by the “doctors of the Greek.” But, if “bar” is “son,” what then is, “baros?” This is defined to be, “burden.”

The “son of burdens” (or, “sons of burden”) lived in territories occupied by Greek troops during the independence of Greece from the Roman Empire. And, they paid taxes to Greece, while the Greeks lived tax-free. “To the victor belongs the spoils.” The occupied lands consisted of Antolia (Asia Minor), and Thrace, and Macedonia, and Crete, and Cyprus. During the days of Alexander the Great, the Greek Empire extended from Egypt into India, even to the Indus River. And, this is what Paul intended by the term translated, “barbaros.” They were taxpayers outside of the kingdom. Jesous referred to this custom, although he employed another word for, “taxes.”

(3) “What do you think, Simon? From whom do the kings of earth take customs or taxes, from sons (υλον) of them or from strangers?” Peter said to him, “From strangers.” Jesus said to him, ‘Then the sons are free ...’” - Mt 17.25.
Even a different word for “sons” was employed, but the message is the same. Therefore, Paul was thinking, and writing, in Hellenistic terms. “Hellenization” was the process of making the Greek language, and customs, universal. All governmental transactions were recorded in Greek, irregardless of what nation was doing the writing. In this manner, God had prepared the Mediterranean Sea, and the nations bordering on the Sea, to be able to receive the “good message,” by one man in many nations. Zephaniah had prophesied this event in these words:

(4) “For then I will restore to the peoples a pure language, that they may call on the name of ‘He Is’ (היה), to serve Him with one accord” - Zeph 3.9.

Formerly, Hebrew had been the pure language, but the Jews mingled in the words of Ashdod and Babylon, thereby corrupting their pure language, of the former years of glory. Now God had created a new “pure language,” in which the New Testament scriptures were written, and it was entitled, “Koine Greek.” The Greek language remained universal throughout the Roman Empire into the second or third century AD.

C) THE GOOD MESSAGE IS THE POWER OF GOD.

Jesus came teaching about the resurrection “in this generation” (Mt 24.34). Sounds good! The Pope has removed that part of the “good message” today. The Lord Jesus also pronounced doom on His enemies, the 12 tribes of Israel, and the supremacy of the Roman Empire. We do not hear much about that today. The majority of the theologians, and all of them that we have read, have missed the most important part of the “good message.” They all present their theories as fact, and their systems to save, but they cannot count to three! See: 1Cor 15.21-24. Jesus proclaimed, and all who believe in Jesus will not doubt, that: “some standing here shall not taste of death!” (Mt 16.28), was accomplished in the first century. Paul declared that:

“We (present tense pronoun) shall not all sleep (die), but we (present tense pronoun) shall all be changed ...” (1Cor 15:51).

But then, the theologians all teach that Jesus was wrong! [This teaching is from the Pope.] Therefore, most of the “power of God,” which is the “good message — unpolluted,” has been taken away from the churches today. But, when Paul wrote, these things were understood, and accepted. Added to these more general parts of the “good message” are the instructions for individuals for “reformation,” and “sorrow,” and “dipping for forgiveness of sins that are past” (Acts 2.38, Rom 3.25, Jn 3.5). Then the “fruit of the Spirit” was taught by Paul, and the congregations were instructed that: “Now if anyone does not have the Spirit of the Anointed, he is not His.” See: Gal 5.22-23, Rom 8.9. Bodily self-control was emphasized, as it had been in the book of Proverbs. Praying, fasting, suffering persecution, loving friend and foe, and so forth, round out the “good message.”

D) FOR THE JEW FIRST.

The Pope has done it again! He teaches that: 3 = 2. And, all believe him. He teaches that “Jesus is confined to the first century.” And, none doubt him. Now, the Pope teaches that: “the Jew is second!” And, all believe him. It matters not what God says, men all believe the Pope. We will share with the reader some comments on Romans (1.16-2.11), where, “the Jew is supposed to be first.” What will we find?

(1) “By truth Paul meaneth all the light that is left in man since his fall (!), not as though they being led thereby (!) were able to come into favour with God, but that their own reason might condemn them of wickedness both against God and man” - 1602, Geneva Bible.

(2) “He begins with the Gentiles, and proves it upon them, from this verse (Rom 1.18) to the 17th verse of the 2nd chapter” - 1680, Matthew Poole.

(3) “In this last part of the chapter (Rom 1.19-32) the apostle applies what he had said particularly to the Gentile world” - 1712, Matthew Henry.

(4) “(1) He shows that all the heathen nations were utterly corrupt, and deserved this threatened punishment. And this is the subject of the first chapter, from v. 18 to the end. (2) He shows that the Jews ... were no better than the Gentiles ... This subject he treats in chap. ii, and chap. iii. 1-19” - 1832, Dr Adam Clarke.

(5) “18-22. This Gratuitous Justification Needed By All Alike, Since The Wrath of God Overhangs All Alike, As Sinners -- And, First, The Heathen World -- Its State Depicted” - 1878, Andrew Faussett.

(6) “18-32. For ... 21. When they knew God. The world (the pagan world) yielded to idle fancies, and were involved in deeper darkness. 22. Became fools. The Greeks and Roman heathen
boasted of their wisdom and held the rest of the world in contempt, but at the same time their idolatry showed their utter folly” - 1891, B. W. Johnson.

NOTE: Some of these expositors believed in, “Natural Religion,” that all men know that there is a Creator-God by observing nature. But we will dispute this theory.

Although all of the expositors quoted believed the Pope, and not God, still we will believe God, that: “The Jews were first!” We will digress to show the folly of, “Natural Religion.”

2) HEAR YE, HEAR YE! NATURAL RELIGION IS A HOAX!

A) THE EXPECTED RESULTS OF NATURAL RELIGION.

The pagan nations believed in Natural Religion. And, they worshiped the sun, and the moon, and the stars, and trees, and mountains, and snakes, and frogs, and demi-gods (half man and half animal). This is not quite what the expositors described as the results of Natural Religion. We suspect that the Pope’s interpreters could not solve the meaning of the verses in Chapter One, of Romans, and so, they had to invent something. But, we are not so imaginative, and so we have found the interpretation in the Bible. Listed below are the gods of three pagan nations.

1) THE SUMERIAN GODS.

Sumeria was the controlling national power by the Euphrates River, before Assyria gained supremacy. Here are their gods from Natural Religion.

An = lord of Heaven. Enlil = lord of Earth.
Shamash = Sun god. Sin = Moon god.
Adad = Storm god. [This is the expected result of Natural Religion.]

2) THE EGYPTIAN GODS.

The Egyptians depicted their gods in animal or reptile forms. We do not have a very thorough list for writers are more interested in Greek and Roman Mythology.

Helios = Sun god. Enlil = lord of Earth.
Osiris = god of the underworld. Anubis = the Jackal-Headed god.
Heliopolis = the City of the Sun. [This is what we would expect from Natural Religion.]

3) GREEK AND (ROMAN) MYTHOLOGY.

Zeus = King of Heaven (Jupiter). [Zeus was the “prince of the power of the air” (Eph 2.2), and his signs were a scepter, a thunderbolt, a throne, scales, and an eagle. The “King of Heaven,” and “thunderbolt,” and “eagle” are the “power of the air.”]

Hage = Queen of Heaven (Juno).
Poseidon = god of the Sea (Neptune).
Helios = Sun god. (This is the only god with the same name for Greece and Rome.)
Artemis = goddess of the Moon, protector of wild animals, goddess of the Hunt (Diana).
Demeter = life-giving god of fertile Soil (Ceres).
Ares = god of War (Mars).
Pan = “All” in Greek, a god of wild Nature who was part human and part animal. [Once again, this is the expected result of Natural Religion.]

B) GOD’S CONDEMNATION OF THOSE WORSHIPING THE HEAVENS.

(1) “… stone to death anyone worshiping the sun, moon, or any of the host of heaven” - Deut 17.3-5, paraphrased for brevity.

See also: Deut 4.19 (Our Bible has a note to compare Rom 1.25), 2Kin 23.5, 11.

(2) “… about 25 men with their backs to the temple … and their faces toward the east, and they were worshiping the sun toward the east” - Eze 8.16.

God expected Natural Religion to result in this kind of sin, and so, He had the door to the tabernacle, and later the temple, on the east side. Then the Israelites had their backs to the sun when entering the temple in the morning; and Egypt, which was condemned, was out of sight in west.

C) GODS (יהוה) DEFINED SUN, AND MOON, AND STARS FOR PROPHECY.

1) Jacob was the Sun, and his wife Leah was the Moon, and his sons were the Stars in Joseph’s dream, which was interpreted by Jacob. They were both prophets of Gods.

2) “The Sun (King) shall not strike by Day, nor the Moon (Priesthood) by Night” - Ps 121.6.

3) “Praise ‘He of Her’ (יהוה) from the Heavens (Governments) … praise Him, Sun (King) and Moon (Priesthood); praise Him all you Stars (Prophets) of Light!” - Ps 148.1, 3.

4) Babylon was “The Heaven and the Earth” (Isa 13.1, 13); and the Sun, Moon, and Stars (13.10) were the Heavens (Government) of Babylon.
(5) Judah was the Sun, and Moon, and Stars darkened in 588 BC, when Babylon took King Zedekiah, and the priesthood, and the prophet Jeremiah captive - Joel 2.10.

(6) Antipas (Rev 2.13) was, “the Sun darkened,” and the priesthood was “the Moon turned to blood,” when Titus, and his Roman legions flattened Jerusalem and the temple, in AD 70.

This prophecy was repeated many times: Isa 24, 65.15-20, Joel 2.30-31 (Acts 2.20-21), Mt 24.28-29, Mk 13.24-25, Lk 21.24-26, Hag 2.6-7 (Heb 12.25-28), 2Pet 3.7-13, Rev 11.16-19, 14.17-20, 19.15-18.

IESOUS IS A TEACHER OF PARABLES!

D) THE CASE FOR NATURAL RELIGION.

B. W. Johnson agreed with our interpretation of the “darkening of the Sun, and Moon, and Stars,” in the following verses: Mt 24.29, Mk 13.30, Lk 21.24-25, Acts 2.20-21. Although he did not know what the components of “The Heavens” (Sun, Moon, Stars) stood for, nevertheless, he understood that these prophecies about the “Sun being darkened” were describing the fall of Jerusalem in AD 70. The other expositors quoted above, who believed in Natural Religion also, were likewise in agreement about these prophecies. Then Johnson stated his belief in Natural Religion in these words:

(1) “The gospel is God’s only (!) appointed means of salvation (Rom 1.17) ... His displeasure is revealed not only (!) by the declarations of the Holy Scriptures, and his judgments, but by nature’s teaching, and by human conscience ... There is a measure of truth revealed to every man ... His attributes are clearly seen, are manifested by His works. Nature speaks of nature’s God ... The earth and the heavenly bodies are effects which must be due to eternal power and divinity. So they are without excuse. No excuse is left for worshiping helpless idols” - 1891, B. W. Johnson.

(2) “So then Faith comes by hearing, and hearing by the word of God” - Rom 10.17.

We prefer the clear Bible message to Johnson’s “wild and woolly theory.” Even he had stated dogmatically, “The gospel is God’s only appointed means of salvation.” Hear, hear! But then, in a very short distance in his text, he had contradicted himself. Alexander Campbell was a church reformer, and a Christian magazine editor, and publisher, in the 1800s. “No man can know about God but by revelation of God” - A.C. By, “revelation” Campbell explained that he meant the Bible. We will now examine the verses that are presented to support this “Natural Religion.”

(3) “The Heavens (Governments) declare the glory of God ( Heb); and the Firmament (Governments) shows His handiwork. Day (Sun) unto Day (Sun; or, King unto King) utters speech, and Night (Moon & Stars) unto Night (Moon & Stars; or, priests & prophets ...) reveals Knowledge. There is no speech nor language (of man) where their voice (of men) is not heard. Their sound has gone out through all the Earth (Israel), and their words (of man) to the end of the world (Roman Empire)” - Ps 19.1-4.

In Genesis (1.8), “Gods called the Spreading (Firmament), ‘The Heavens.’” Therefore, Spreading = The Heavens = The Governments. Jacob, and Leah, and Jacob’s sons were the, “Sun, Moon, and Stars,” and they were the Government of the Tribe of Israel. See: Gen 37.9-10.

This is much less speculative than Johnson’s theory: “Nature speaks of nature’s God.” And, it is based on the Bible too! But then, these verses in Psalm 19 are interpreted by a prophet of God. We would not expect you to receive our testimony, but you should heed the prophet of God. Paul, “one sent” by God, explains that these verses were a prophecy, and that they were fulfilled in his lifetime! See: Rom 10.15-18. Who is better qualified to judge? Johnson or Paul? Paul interprets Psalm 19, in these words, “So then Faith comes by hearing, and hearing by the word of God” (Rom 10.17. followed by Ps 19.3-4). The prophet of God is a better source of Knowledge than the teachers of Natural Religion.

But we have saved the best for the last. For 6,000 years no Chinaman, nor Tibetan, nor Indian, has ever learned about God from the Sun and Moon and Stars. And all of the believers in Natural Religion learned about God from the Bible first, and were converted to Natural Religion later. “Faith comes by hearing, and hearing by the word of God.” The inspired word of God is more reliable than vain theories of man. The prophets of God (Paul) are better interpreters of the Bible (Ps 19) than proponents of Natural Religion.

3) THE WRATH OF GOD IS REVEALED AGAINST THE JEWS.

“For in it (good message) the righteousness of God is revealed out of Faith into Faith; as it is written, ‘The just shall live by Faith.’ For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, because what may be known of God is made evident in them (Jews), for God has shown it to them (Israel). For
since the ‘Creation of the world’ (Heaven & Earth = Israel) His invisible things are clearly seen, God being understood by the things that are made, even His eternal power and Godhead, so that they (Jews) are without excuse, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened” - Rom 1.17-21.

We will explain how we arrive at our conclusions for the benefit of the reader. First things first: “The Fear of ‘He Is’ being the beginning of Knowledge ... of Wisdom” (Prov 1.7, 9.10). We would be afraid of the wrath of God if we added a theory to the word of God, such as, the Natural Religion theory. Secondly, we pray for the Spirit of Knowledge, and the Spirit of Wisdom (Col 1.9, Php 1.9, Eph 1.17, Jas 1.5, Isa 11.2). Thirdly, many of the perversions of the nation of Israel, listed in these verses, are already in our memory. Fourthly, we open a Bible concordance and search for the events listed above, under the words mentioned above. Sometimes this involves prolonged effort, examining every place in the Bible that a word is used. Even that fails at times, and we must search for synonyms of the words employed by Paul in Romans. Frequently, a word in a phrase of Paul’s letter cannot be located, and then, we select another word in that phrase. In summary, it is “detailed study” that produces results.

A) OUT OF (131 Xs) FAITH INTO (571 Xs; [BY - 235 Xs]) FAITH.

“For in it (good message) the righteousness of God is revealed out of Faith into Faith.”

Some of the expositors, quoted above, believed that God was referring to the fact that the good message is from Jewish Faith; or, Faith in the law, to Christian Faith which Paul told to be: “Therefore we conclude that a man is justified by Faith apart from the deeds of the law ... the circumcised out of Faith and uncircumcision by Faith” - Rom 3.28, 30.

We concur with this conclusion. The law had prophesied the coming of a new prophet of God (Deut 18.15), similar to Moses (that is, a Mediator); and the destruction of Jerusalem at the time of the Babylonian captivity was pronounced in the law (Deut 28.41); and finally, the total annihilation of Israel as a nation was pronounced by God (Deut 28.47-48). “The Law and the Prophets” were considered as one subject, by Jesus, and the prophet Jeremiah received the promise of the New Covenant (31.31-34). Isaiah foresaw “the New Heavens and a New Earth” (65.17). Joel prophesied of “the outpouring of the Spirit of God on all flesh” (2.28-29). In view of these facts, true Faith in the Law and the Prophets, would progress into Faith in Jesus’ New Covenant; or, the “new wine not to be put into old wineskins (Israel).” Now the righteousness of God was received in a different manner. “The atonement is in the blood” (Lev 16.27, 17.11). But God’s New Covenant changed the blood that makes atonement from that of bulls and goats, to the precious blood of the Savior of the whole world; who is Jesus the Anointed! [ο Ιησους ο Χριστος]

B) THE WRATH OF GOD REVEALED FROM HEAVEN.

(1) WHICH HEAVEN IS REFERRED TO IN THIS PLACE?

Solomon identified four (4) Heavens, which were: The Sky (#4), and the Jewish Government (#1), and the Government of New Jerusalem (#2), and the Eternal Abode of God (#3); or, Third Heaven. The other prophets of God introduce more Heavens. But Solomon wrote:

(a) “Behold, The Heavens (Sky), and The Heavens (God’s Abode) of The Heavens (#s 1 & 2) cannot contain You” - 1Kin 8.27.

[The word, “Heavens” is always plural in the Hebrew tongue, and usually has the definite article, “the” attached to it. Bible translators ignore the rules, but the lexicographers all agree on this point.]

New Jerusalem was in the future when Paul wrote, and so, only three possibilities remain. Did the wrath of God make itself known in the Government of Israel? -- in the Sky? -- in Third Heaven? Actually, the wrath of God was shown in all three of them, and a few others too!

In the days of Ahab, king of Israel, and in the days of his murdering wife, Jezebel, Elijah prayed to the Heavenly Father (#3), and there was no rain from the Sky (#4) for three and one-half years (Jas 5.17). That was an event that would certainly qualify for, “the wrath of God revealed in Heaven.” On whom did the wrath fall? Certainly not the Gentiles! Israel was punished for, “all ungodliness and unrighteousness of men.”

(b) “Now Ahab the son of Omri did evil in the sight of ‘He Is,’ more than all who were before him” - 1Kin 16.30. [Ahab reigned: 916-895 BC, with a 3 year co-reign.]

And so, Paul’s words, “For the Jew first,” mean, “For the Jew first!” The Pope is wrong again! Ahab married a Gentile, and built a pagan temple to Baal in Samaria (Israel). He also permitted Jericho to be rebuilt during his reign, which God had forbidden (Josh 6.26). Jezebel was
permitted to murder the prophets of God at her own discretion. But all good things must have an end -- and evil things too!

Finally, the wrath of God was revealed from Heaven (#s 1 & 3), and the seed of Ahab was exterminated (2Kin 9.9-10, 30-37). Jehu represented the Heaven of Israel (Government), but he was directed by 'He Is Gods' (יהוה יהוה) in Third Heaven. Most of the history of the nation of Israel follows this pattern. Several kings were reformers, such as, Jehoshaphat, and Hezekiah, and Josiah; but their good works were not maintained for very long. Let us consider another example.

(2) WANDERING IN THE WILDERNESS.

This sounds like a delightful past time. That is, if you get to come out of the wilderness once in a while. But Israel was cursed to wander in the wilderness of the Sinai desert for 40 years, until all of the rebels who refused to invade Canaan had died off, except Joshua and Caleb. See: Num 14.34-38. The Heavens #1 (Israel) and #3 (God’s Abode) revealed the wrath of God. The Government of Israel pronounced the curse of God on her subjects, and they were never given another chance to come out of the wilderness until the rebels died. Is this what Paul meant?

(3) THE TEN NORTHERN TRIBES.

These people led a sorry life. Jeroboam installed two “golden calves,” one in the north and one in the south, when he separated from Solomon’s son, Rehoboam, and the nation of Judah. Many prophets were sent by God to save His people, but they would have none of that. Shalmanezer, the king of Assyria, carried them into captivity in 721 BC (or, 722). See: 2Kin 18.9-12. Now we have encountered a “fifth” Heavens in which the wrath of God was revealed. This is the Government of Assyria. And, the Third Heavens (God) referred to Assyria as, “My rod.” So then, #s 3 & 5 were working together on this project. Is the reader beginning to get the picture? Was this wrath on the Gentiles? Absolutely not! God’s wrath was on the Jews!

(4) JUDAH FALLS FROM FAVOR.

Babylon killed two-thirds of the nation, which God had announced was His will, and destroyed Jerusalem and the temple, carrying off the remaining third of the population into captivity. This is the “sixth” Heavens in which the wrath of God was revealed. The Heavens (Governments) of Babylon (#6) displayed the wrath of God. See: 2Kin 25.8-11. Our Heavenly Father (Third Heaven) had tried to avoid this calamity by persuading the rebels to reform. Joel and Isaiah and Hosea, and Jeremiah and Ezekiel labored for many years warning the rebels of the results of their actions. But they turned the “tin ear” to the wise words.

There are numerous other examples, but they all come out the same in the end. This is sufficient proof that Paul was referring to the Jews, and not the Gentiles, as the Pope teaches.

C) WHO HOLD THE TRUTH IN UNRIGHTEOUSNESS.

(1) “His (Israel’s - vs 8) watchmen are blind, they are all ignorant; they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yes, they are shepherds who cannot understand; they all look to their own way, everyone for his own gain ...” - Isa 56.10-11.

The priests, the Levites, and the judge were established by Moses’ law from God, to “pronounce upon (Israel) the sentence of judgment” (Deut 17.9; see also: 33.10). The Israelites had complained immediately, after coming out of Egypt, even saying that they wanted to return to Egypt. God had the ground open up and swallow men trying to wrest the leadership from Moses. The prophet Balaam advised Balak, the king of Moab, to have his women commit whoredom with the sons of Israel, in order to bring God’s wrath upon them. In other words, sin is always present. Isaiah’s picture of the “watchmen of Israel (56.10),” contrasts sharply with the designed purpose stated in Deuteronomy. Zechariah, 200 years after Isaiah, prophesied of the same sad condition of the nation of Israel, and specifically the priesthood.

(2) “Woe to the worthless shepherd, who leaves the flock! A sword shall be against his arm and against his right eye; his arm shall completely wither, and his right eye shall be totally blinded” - Zec 11.17.

The Levitical priesthood “held the truth,” but they “held it in unrighteousness.” As a result of this rebellion against their Maker, the priests caused the entire nation to suffer the wrath of God revealed from Heaven. As we have observed, this wrath was revealed from several Heavens (Governments). Jesus’ words, “Pluck out your right eye,” and “Cut off your right hand,” are explained by Zechariah in this verse. The “evil eye” was the priesthood, who had lost the inspired revelations from God, and the “dirty hand” was warfare, and Jesus was teaching pacifism in the Sermon on the Mount. The “ones sent” by Jesus were the “good left eye.” See: 1 Jn 1.1-3, and Acts 26.14-18.

The “works of righteousness,” such as, feed the hungry, and give drink to the thirsty, and
cloth the naked, and visit the sick and those in prison, were the “good left hand.” Consider the contrast between works of righteousness and warfare. Therefore, Jesus taught to obey the “left eye,” and to work with the “left hand;” and the Pharisees, were the “evil right eye,” and led the nation into a disastrous war with Rome (right hand).

(3) God continued His condemnation of the priesthood in the book of Malachi.

“And I will come near you (Judah) for judgment; I will be a swift witness against sorcerers, against adulterers, against perjurers, against those who exploit wage earners and widows and orphans, and against those who turn away an alien -- because they do not fear Me,’ says ‘He Is’ (יהוה) of hosts” - Mal 3.5.

Malachi begins with the rebuke of the priests for leaving the wives of their youth, and offering maimed, and blind, and lame, animals for sacrifices to ‘He Is.’ Then the writer adds that they had “robbed God.” The priesthood “held the truth,” but they “held it in unrighteousness!”

The skeptic will say that our interpretation is very speculative, and that you can prove anything from the Bible in this manner. But, this interpretation agrees with the basic principles of the Bible, such as, 430 years from the promise to Abram until the law (Gal 3.17), and 40 years wandering in the wilderness, and 410 years of judges, in the book of Judges, and Eli judged 40 years, and Samuel 20 years, and 502.5 years of kings of Judah until the fall of Jerusalem, followed by 70 years in Babylon. Let us see the skeptic follow the basic Bible story like this, and apply each of these phrases to the Gentiles! It cannot be done.

D) WHAT MAY BE KNOWN OF GOD IS IN ISRAEL.

(1) “What advantage then has the Jew, or what is the profit of circumcision? Much in every way! Chiefly because to them were committed the sayings of God” - Rom 3.1-2.

All that was known of God was in, “The Law and the Prophets,” until Jesus came in the form of man. Today, and when Paul was writing, we have Jesus’ added words, and those spoken by inspiration, by the “ones sent” (apostles), as well as inspired messages by others with the “gift” of prophecy. But Jesus was, and still is, the final prophet, and He has condemned anyone else who speaks in the name of ‘He Is Gods.’ See: Rev 22.18-19. The advantage of the Jews was also mentioned by Moses.

(2) “Surely I have taught you statutes and judgments, just as commanding of [me], ‘He Is Gods of [me] (יהוה יהוה) that you should act according to them in the land which you go to possess” - Deut 4.5.

Israel, as a nation, was the chosen people of God, being called, “My people.”

E) SINCE THE CREATION OF THE WORLD.

Frequently, the “Earth” and the “World” are connected in such a way as to make them appear to be synonymous. The “Earth” is an epithet for “Israel;” and also “Heaven and Earth” are employed for this purpose -- to represent Israel. The evidence is voluminous, but a few samples of this phenomenon should convince a reasonable man.

(1) “For the pillars of the Earth (Israel) are of ‘He Is,’ and He has set the World upon them” - 1Sam 2.8.

(2) “… that they may do whatever He commands them on the faces of the World of the Earth” - Job 37.12. [This may not be translated properly, but some editions have a note.]

(3) “Tremble before Him, all the Earth. The World also is firmly established, it shall not be moved” - 1Chr 16.30.

[NOTE: The physical universe shall pass away, and so, the “World” described seems to be the congregation of Israel and the resurrection of “the remnant saved” to eternal life, in AD 77. See: Gen 8.22, Rev 20.11. Then expressions like, “World without end” refer to the resurrection, and the fact that the kingdom of God has eternal life, and will be raised up to be with God and the Lamb. In the New Covenant, the Gentiles were added to New Jerusalem, and to the “From Calling” before the resurrection in AD 77.]

(4) “For He is coming, for He is coming to judge the Earth. He shall judge the World with righteousness …” - Ps 96.13, (8.9).

See also: Isaiah 18.3, 23.17, 24.4, 26.9, 18; 27.6, 34.1, 45.17, 62.11. These Scriptures all connect the Earth and the World; or, Israel and the World; or, Zion and the World. This pattern suggests that Paul was naming the nation of Israel by the phrase, “Since the Creation of the World.” This conclusion seems more certain when we consider that God had informed the World that He “created Israel.” See: Gen 1.8 (37.9-10), 2Sam 7.13, Ex 2.24, 6.3-4, 19.6; Ps 147.19-20, Eze 16.1-4. [Especially read Ezekiel.]

“In beginning ‘Gods’ (יהוה יהוה) created of ‘the Heavens and of the Earth’ (Governments and
Subjects” - Gen 1.1.

All of the other phrases in this section (Rom 1.18-32) apply to Israel, and it would be illogical to expect this single phrase to be different. Our conclusion is that “the Creation of the World” is “The Heavens and the Earth” which included “Israel.”

F) HIS INVISIBLE (THINGS) ARE SEEN BY THINGS THAT ARE MADE.

(1) “For by Him all things were created that are in ‘Heaven and Earth’ (Israel), visible and invisible, whether thrones or rules or principalities or powers” - Col 1.16.

The power behind the government is actually invisible, and only the mechanisms may be seen. These mechanisms include armies, and tax collectors, and legislative bodies. “No one has seen God” (Jn 1.18, Jn 4.12), but He is the Creator of the “things made,” which are the nations. God is the originator, and the terminator, of all governments. See: Rom 13.1. The “Seven-headed Beast” was predicted by God, and the chronological fall of the seven “Heads” was foretold by the prophets of God. In this manner, the invisible power of God was seen by the things that are made. These seven “Heads” were: Egypt, Assyria, Babylon, Persia, Greece, Rome, and Divided Rome. All of these pagan powers glorified God. Assyria was called, “My rod,” by our Heavenly Father. Nebuchadnezzar was labeled, “My servant;” and Cyrus, the Persian, was tagged as “My anointed.” These visible nations demonstrated the invisible power of God. And, the same phenomenon was true with Israel. Abram was told that his heirs would be “afflicted 400 years” (Gen 15.13), and only the power of the invisible God could make this begin and end exactly as it was declared.

God’s power in Israel is recorded to have been seen by the pagans.

(2) “... and the Egyptians said, “We will flee from the face of Israel, for ‘He Is’ fights for them against the Egyptians” - Ex 14.25.

The “invisible things of God” (delivering Israel from captivity) were seen by the “visible things” (parting the Red Sea). Balak also saw the power of God in Israel.

(3) “Now this company (Israel) will lick up everything around us (Moab), as an Ox (symbol for Israel) licks up the grass of the field” - Num 22.4.

Balak, and the other nations around Canaan, had heard of the parting of the Red Sea, and the drowning of Pharaoh’s army. Israel’s army of fighting men between the ages of 20 years and above numbered 601,730 (Num 26.51). In 215 years, 70 souls produced this number of men, for God had promised to bless the women’s wombs. The average family would have 13 children. Balak feared them for these reasons, and begged the prophet Balaam to curse them. God’s “invisible things were seen by the things that are made,” meaning Israel.

(4) “He destroyed the first born of Egypt, both of man and beast. He sent signs and wonders into the midst of you, Egypt, upon Pharaoh and all his servants. He defeated many nations and slew Og king of Bashan, and all the kingdoms of Canaan” - Ps 135.8-11.

The Psalmist wrote the same message that Paul wrote to Rome, “His invisible things are seen by the things that are made” (Israel).

[Also, in the New Covenant, Babylon was announced to fall twice, in AD 67, when Revelation was written. Jesus was, and is, more specific in Chapter 18, saying, ‘Babylon will fall in ‘One Day’ and in ‘One Hour’” (Rev 18.8, 10). All of the encyclopedias date the “One Day” to be from June 4, 1859 to 1860; after “1260 Days” (Years). And the “One Hour” is dated to have been on September 20, 1870. And, this was written in AD 67. “The invisible things of God are seen by the things that are made.” In this case, the things made were the Papacy ruling with the sword and superstition, and Papal Rome. The Papacy does not rule with the sword any longer, and there is no Papal Rome today]

G) SO THAT THEY ARE WITHOUT EXCUSE.

The Egyptian loss was told by God to be remembered with the Passover feast. Israel was never to forget the invisible power of God. They were instructed to teach this to their children, and their children’s children. God instructed the nation of Israel to keep in mind their captivity in Babylon, which was foretold. Some historians have written that Israel never went back to idolatry after the 70 years in Babylon without a temple. The desecration of the temple by Antiochus Epiphanes had been predicted by Daniel. And, “He shall be broken without hand” (Dan 8.25). This is the history of the nation of Israel, which was loaded with miracles, and so, “they are without
excuse.”

[We have had many miracles in the New Covenant too, and so “we are without excuse.” Rome fell as prophesied (Rev 8.12). Constantinople fell on schedule (9.18). The “tenth of the city fell in 1859” (11.11-13). Armageddon was the fall of the Ottoman Empire in 1918 (16.19). “Satan was loosed from prison” in 1959 (Rev 20.7). Our churches today are just as guilty as the Jews addressed by Paul in AD 58.]

H) ALTHOUGH THEY KNEW GOD, THEY DID NOT GLORIFY HIM.

(1) “There is no Truth or Mercy or Knowledge of God (יְהוָה) in the land ... because you have forgotten the law of your Gods, I will also forget your children ... I will change their glory into shame” - Hos 4.1, 6-7.

(2) “As for Ephraim (Israel), their glory shall fly away like a bird ... Yes, woe to them when I depart from them” - Hos 9.11-12.

I) ALTHOUGH THEY KNEW GOD, THEY DID NOT GLORIFY HIM.

(1) “They (leaders) continually say to those who despise Me (congregation), ‘He Is’ has said, You shall have peace’; and to everyone who walks according to the dictates of his own heart, they say, ‘No evil shall come upon you’” - Jer 23.17. [Sounds like church today!]

(2) “For no more shall there be any false vision or flattering divination within the house of Israel. For I, ‘He Is’ (יְהוָה), I speak, and the word which I speak will come to pass; it will be no more postponed ...” - Eze 12.24-25.

Both prophets of God were exhorting the Jews about the nearness of the destruction of Jerusalem, and the temple, in 588 BC. Jeremiah had been warning them since 611 BC, that God wanted them to surrender to Babylon and serve their captivity at home. Ezekiel was already a prisoner in Babylon, but he wrote to the Jews in Jerusalem, as well as instructing his fellow prisoners in Chaldea. He had been at the job since 594 BC. The false prophet Hananiah opposed Jeremiah, declaring peace within two years. He died the same year. But the Jews did not get the message! They had "futile thoughts."

J) THEIR FOOLISH HEARTS WERE DARKENED.

(1) “Therefore justice is far from us, nor does righteousness overtake us; we look for light, but there is darkness! ... We grope for the wall like the blind, and we grope as if we had no eyes ...” - Isa 59.9-10.

(2) “They do not know nor understand; for He has shut their eyes, so that they cannot see, and their hearts, so that they cannot understand” - Isa 44.18.

“Predestination” is being described here, by Isaiah, and Paul will make mention of this operation of the Spirit of God. “Predestination” relates to a nation of people, and also to the operation of the Spirit on an individual, as the Calvinists teach. We will not get ahead of our message in Romans at this time though. However, the reader should keep this in mind.

Israel was in continuous rebellion against God, from the selling of the prophet, Joseph, into slavery, in about 1871 BC, until the curtain fell on their act, in AD 70.

[However, the New Covenant history is equally corrupt. Expositors frequently harp on the evil nation of Israel, never realizing that their history is an example of all mankind, and is intended for our benefit. The prophet of God stated the same fact. See: 1Cor 10.1-6. Paul can be trusted on this point.]

Therefore, Samaria (Israel) was carried off by Assyria, in 721 BC, and never returned; for, they “ceased to be a people” (Isa 7.8). However, 12,000 from each tribe of Israel was saved in the first century producing the 144,000 in Third Heaven. See: Rev 14.1. This appears to be a contradiction in terms, but it is reconciled by the fact that many fled Israel, going to the nation of Judah, when Jeroboam established the two golden calves in the land. As a result of this event, some of all 12 tribes of Israel were included in the nation of Judah, which was originally only the two tribes of Benjamin and Judah.

Judah was doomed, for insubordination to God, and carried off to Babylon, in 588 BC. And so, all 12 tribes of Israel had their “hearts darkened,” and were separated from "He Is Gods"
(יְהוָה ָאֱלֹהִים); some sooner, and the rest later.

Only the Israelites were indicated by some of these phrases mentioned above, while others described both Jews and Gentiles. (1) Wrath of God from Heaven. “All flesh,” Jews and Gentiles felt the wrath of God. Israel went into captivity to Egypt, and Egypt was almost destroyed by the 10 plagues of God; Assyria carried off the Ten Northern Tribes, and then was annihilated by Media and Babylon, in 612 BC. Judah went into bondage in Babylon, and “Babylon is fallen, is fallen.” (2) Hold the truth in unrighteousness. The Gentiles never had the truth, and so, only Israel is intended by this phrase. (3) What may be known of God is made evident in them. The revelations of God to man were limited to the Jewish nation. (4) God’s invisible things are clearly seen by the things that are made. Although the power of the Almighty was seen in the Gentiles, when they fulfilled prophecy, nevertheless, this was a minimal amount of the evidence when compared to what God did in the nation of Israel. (5) They are without excuse. Only the Jews, who had the word of God, and knew the future before the fact qualify for this phrase. (6) Although they knew God... The Gentiles never knew God. (7) Their foolish hearts were darkened. The Gentiles were never enlightened, and therefore, their hearts could not be darkened.

Our preliminary conclusion is that the Pope is wrong -- again!

4) THE FOOLS CLAIMED TO BE WISE.

“Professing to be wise, they became fools, and changed the glory of the incorruptible God into an image like corruptible man -- and birds and four-footed animals and creeping things. Therefore God also gave them up to uncleanness in the lusts of their hearts to dishonor their bodies among themselves, who exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed into the Ages. Truly. For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. Likewise also the men, leaving the natural use of the woman, burned in their lust one for another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due” - Rom 1.22-27.

Although Paul was addressing the conditions during the Old Testament Age, still, the nature of God is changeless, “with whom there is no variation or shadow of turning” (Jas 1.17; also: Heb 13.8); and sin continues unchanged, “No temptation has overtaken you except such as is common to man” (1Cor 10.13); and therefore the logical conclusion is that:

“Fools who have fallen away from the Anointed will deceive the simple into believing that they are wise today, in 1999.”

Reverend Moon was living proof of this conclusion, who claimed to be “Iesous come again,” and many believed him. Even when his main focus was accumulating money, which Iesous had condemned, the simple were still deceived. Jim Jones led his flock to South America, and all died for their simplicity. Likewise, David Koresh assembled a militia to oppose the government, and the simple died in a state of unbelief. Paganism and cults are having a boon since the “orthodox” denominations have banned the Bible in the churches. This was accomplished in August of 1948, at Amsterdam, Holland when the World Council of Churches was formed. You cannot merge 150 denominations and still have, “One Lord, one Faith, one Dipping.” The Gogs were aware of this fact, and convinced one and all to do away with the Bible. Although “some” of the words of the Bible are still read, the “interpretation” has been banned. And, in our lifetime the Johnny-come-lately Bible translations have changed literally hundreds of words from right to wrong. And, the people love it! The reader should consider this message of Paul’s to apply to them today. Paul even intimated this fact, when he suggested that the book of Exodus was written for the benefit of those living in the first century. See: 1Cor 10.1-6. Now we will document the events referred to in our second group of phrases about the Jews.

A) PROFESSING TO BE WISE, THEY BECAME FOOLS.

(1) “… as (K) ‘I, He Is’ (יהוה אֱלֹהִים), who makes all things ... who frustrates the signs of the babblers, and drives diviners mad; who turns wise men backward, and makes their knowledge foolishness ...” - Isa 44.24-25.

(2) “Wisdom calls aloud outside ... and fools hate Knowledge ... Then they will call on me (Wisdom), but I will not answer; they will seek me diligently, but they will not find me” - Prov 1.20, 22, 28.

(3) “And He said, ‘Go and tell this people ... Make the heart of the people dull, and their
ears heavy, and shut their eyes ...’ Then I said, ‘Lord of [me] (יְהוָ֣ה), how long?’ And He answered: ‘Until the cities are laid waste and without inhabitant ...’” - Isa 6.9-11; Mt 13.14-15.

The Spirit of God made “part of” the nation of Israel deaf and blind (figuratively). Why would “the Father of Lights” (Jas 1.17) promote “darkness?” If He had not done this, then Israel would not have killed Jesus, our Savior, as was planned by God. The “evil eye” (leaders) needed a political base, in order to get away with their heinous crime. But, as Paul will explain, this “darkness” did not lead to death. They were offered “a second chance!” The phrase, “Until the cities are laid waste” refers to the Jews’ war with Rome (AD 66-74). A portion of Israel remained deaf and blind until after the war.

B) CHANGE THE GLORY OF GOD INTO AN IMAGE.

1) “Then the children of Israel again did evil in the sight of He Is, and served Baals and the Ashtoreths ...” - Judg 10.6.

“Baal” was the image of a “man,” and Albert Barnes in his book, “Barnes’ Notes on Daniel,” displays photographs of images of Baal preserved until this day. Solomon went after “Ashtoreth the goddess of the Sidonians” (1Kin 11.5). And so -- in their evil imaginations, the Jews had “changed the glory of the incorruptible God into an image like corruptible man” (Rom 1.23).

2) “So I went in and saw (in the Spirit), and there -- every sort of creeping thing, abominable beasts, and all the idols of the house of Israel, portrayed all around on the walls (in the temple)” - Eze 8.10.

Ezekiel wrote this, “in the sixth year,” of the captivity of Jechoniah; or, in 593 BC. Paul’s words, “creeping things” (Rom 1.23), had already been recorded by Ezekiel over 500 years earlier in time. Egypt’s earliest “gods,” were birds, animals, fish, and reptiles. The term, “abominable beasts,” means beasts that were unclean according to the law of Moses. See: Lev 11, Deut 14.12-18. The “eagle” was an unclean bird, which is the symbol of Egypt today.

3) “You also committed harlotry with the Egyptians ... You also played the harlot with the Assyrians ...” - Eze 16.26, 28.

In the replication of Assyrian art contained in Mr. Barnes’ book is found an image of “Nisroch” (Isa 37.38), an Assyrian god, having the body of a man and the head of a “bird.” And, Mr. Barnes did a very thorough job, and also presented a photograph of the Egyptian god, Osiris seated on a throne with other gods before him, one having the body of a man, and the head of a “bird,” while another had the body of a man, and the head of a “jackal.” As though the worship of the Assyrian gods were not enough proof (this is what is meant by “harlotry with a nation,” that is, to worship their gods) that Israel worshiped “birds,” they are also recorded to have worshiped the Egyptian gods, which included “birds.”

4) “... burning incense to other gods in the land of Egypt where you have gone to dwell” - Jer 44.8.

Therefore the Israelites worshiped “men-gods,” and “women-gods,” and “creeping things” (meaning “snakes”), and they also burned incense to Egypt’s “bird-gods,” and committed harlotry with Assyria’s “bird-gods.” All that remains to be documented is the worship of “four-footed beasts.” Most pagan nations were lacking one, or more, of these categories, except Egypt. For instance, we know of no “snake-gods” in Babylon, nor “bird-gods” in Greece.

5) “They have made themselves a molded calf, and worshiped it and sacrificed to it, and said, ‘This is your god, O Israel, that brought you out of the land of Egypt’” - Ex 32.8.

Paul’s reference to “four-footed animals” would include Aaron’s “molded calf,” and Jeroboam’s “two calves of gold” (1Kin 12.28). Now we have discovered images to man (Baal),
and woman (Ashtoreth), and calves (four-footed beasts), and “creeping things,” and very probably “birds,” in the Assyrian and Egyptian gods which they worshiped. We are thoroughly convinced that Paul was writing of the nation of Israel, and not of Gentiles. But then, the remainder of the phrases will determine if this is a proper conclusion, or not.

C) THE ISRAELITES BURNED IN LUST MAN FOR MAN.
(1) “Now son of man will you judge, will you judge the bloody city?’ (Jerusalem is intended.) ... In you men uncover their father’s nakedness ...” - Eze 22.2, 10.
(2) “Woe to him who gives drink to his neighbor, putting him to your bottle, even to make him drunk, that you may look on his nakedness ... You also drink and be uncircumcised (your foreskin be uncovered - KJV)” - Hab 2.15-16.

Two witnesses are good enough for God’s righteous judgment! The Jews had sunk to the depths of depravity, committing shameful deeds in violation of the law of Moses. See: Lev 18.6-19, 20.13. And, For what reason? Because they had left their God.

D) THE “WOMEN” EXCHANGED THE NATURAL USE OF THEIR BODIES.
Who are the “women?” Now we have a case of prophecy employing symbolism. But the symbols have been identified, and repeated many times.
(1) “So the daughter of Zion (Woman) is left as a booth in a vineyard ...” - Isa 1.8.
(2) “Because the daughters of Zion (Women) are haughty ...” - Isa 3.16.
(3) “Your elder sister (Woman) is Samaria, who dwells with her daughters to the north of you (Judah); and your younger sister (Woman), who dwells to the south of you, is Sodom and her daughters” - Eze 16.46.

Now we have God’s meaning for the word, “daughters.”
(4) “Then the kingdom of Heaven (New Jerusalem) shall be likened to ten virgins (Women)” - Mt 25.1.

The “daughters” of Samaria and of Zion are pictured in ambiguous terms. First of all, the original Government was the “mother,” and then, each succeeding Governments (when new kings took over) was a “daughter.” Babylon also had “daughters, as well as Egypt. See: Jer 46.24, 50.42. Secondly, when the “daughters” are plural and contemporary, then Jerusalem and Samaria are the “mothers,” and the “cities” of these kingdoms were the “daughters.” In the New Covenant Age, the “congregations” of the Lord Jesus were the “virgins,” which are also contemporary and “daughters.” God was the Husband of the Jews (Jer 31.32), and the congregation was the “Bride;” and Jesus is the Husband of the New Covenant “Body” (Eph 5.22-33). When the “Bride,” whether in the Old Covenant or the New, worships a single other god, this is “adultery;” but if she worships more than one other god, this is “prostitution.”
(5) “Take heed to yourself, lest you make a covenant with the inhabitants of the land where you are going (Canaan) ... and you take of his daughters for your sons, and his daughters play the prostitute with their gods and make your sons play the prostitute with their gods” - Ex 34.12, 16.

“Prostitutess” and “virgins” consist of both males and females in the Bible (see: Rev 14.4), as this quote establishes, and this is the symbolism being considered by Paul. The “cities” of Israel are the “women who exchanged the natural use of their bodies.” The following message is pornographic in nature, and is a parable of prostitution and bestiality. God has revealed His thoughts on the people who worship other gods. They are not pleasant, as we would expect them to be angry thoughts. These verses are not meant to be taken literally, and would be repulsive to us all -- in their literal import. But this repulsive thought is employed to express God’s feelings on the subject of worshiping other gods.
(6) “Have you seen what backsliding Israel has done? She has gone up on every high mountain and under every green tree, and there played the prostitute ... So it came to pass, through
her casual prostitution, that she defiled the land and committed adultery with stones and trees (wood)” - Jer 3.6, 9.

This is a disgusting subject, but in His Wisdom God has employed this perverted state of a woman to reveal how He feels about the “daughters” (cities) of Israel. The worship of idols of stone and wood, when the True and Living God had instructed Israel how He wanted them to worship Him, is a victory for Satan, and a loss for mankind. Isaiah contains a record of the depravity of a man worshiping a “metal image,” or a god made from a “tree” (wood). See: Is 44.9-20. A literal interpretation of these verses would be a pornographic message without any spiritual meaning. Iesous is a Teacher of parables! That literal interpretation is folly is demonstrated by the Scripture, “speak to this Mountain (Jerusalem) and it will be removed into the Sea (Gentiles)” [Mt 21.21].

(7) “As the thief is ashamed, when he is found out, so is the house of Israel ashamed ... saying to a tree (wood), ‘You are my father,’ and to a stone, ‘You gave birth to me’” - Jer 2.26-27.

Here again (Jer 3.9), the adultery with trees (wood) and stone, is ridiculed by God as extreme ignorance. The Old Testament prophets majored in iconoclasm, which is the destruction of idols and images. The reformer kings of Judah destroyed many images to Baal and other gods. Jehoshaphat and Josiah stand out for this reason. The Roman Catholic Church, still today, after being exposed for centuries as the “Great Whore and Mother of Abominations,” teaches her subjects to worship statues and artifacts, such as the rosary beads. And, the Protestant Churches teach the words of the Pope (which constitutes idolatry), that: 3 = 2. [Mark of the Beast in mind].

E) THE “WOMEN” AND BESTIALITY.

Another parable, of a sickening thought, is presented to make known God’s extreme wrath, and excessive displeasure, with the nation of Israel, who used to be called, “My people.” The “Woman” is named as Judah, and is compared to Israel and Sodom. We will advise the reader again, that this is not meant to be taken literally. If it were meant to be taken literally, than God would be guilty of “trashy talk,” without any useful purpose. But God has a purpose to everything that He does.

“Yet she multiplied her prostitution in calling to remembrance the days of her youth, when she played the prostitute in the land of Egypt. For she lusted for her illegal lovers, whose flesh is like the flesh of donkeys, and whose issue is like the issue of horses” - Eze 23.19-20.

Women would not degrade themselves in this manner, but in God’s opinion, the congregation of Israel not only did so, but enjoyed herself while she was at it! The “prostitution in the land of Egypt” was not physical prostitution with the men of Egypt, but instead was spiritual prostitution with the gods of Egypt. Israel’s lovers are named to have been Assyria, and Babylon, and Egypt, but their pagan gods is what is intended.

F) RECEIVING THE PENALTY DUE TO THEM.

“But righteous men will judge them (Samaria & Jerusalem) after the manner of adulteresses ... ‘Bring up an assembly against them ...’ The assembly shall stone them with stones and execute them with their swords ... Thus I will cause lewdness to cease from the land, that all (Women) may be taught not to practice your lewdness” - Eze 23.45-48.

God was being sarcastic here, for the “righteous men” whom He employed to do the job were Babylonians. According to the law of Moses, the congregation of Israel was to contain “righteous men” to execute the judgment of God on an adulteress, and a woman guilty of bestiality. See: Ex 22.19, Lev 18.23, 20.16; and also compare: Eze 16.56-59. But because their were no righteous men of any political authority, God utilized the Babylonians for “righteous men.”

Paul’s comments were still limited to the Jews, and the Gentiles will be addressed in the following section. “For the Jew first, and also for the Greek,” means in that order. This is true
regardless of what the Pope teaches.

[We must digress for a moment here, because everything sounds too depressing, and not all of the readers understand the story. God teaches that he has had servants of righteousness in every Age. Probably the best example is the story of Elijah’s misunderstanding. If the prophet of God was susceptible to a misunderstanding, then most probably many others are also. Elijah did not see any servants of God, and the enemy (Ahab and Jezebel) were out to kill him. He pleaded with ‘He Is Gods’ (יהוה אלהי), “I alone am left, and they seek to take my life.’

Then ‘He Is’ said to him ‘... Yet I have reserved 7000 in Israel, all whose knees have not bowed to Baal, and every mouth that has not kissed him’” (1Kin 19.14-15, 18).

The four books of Psalms are filled with prayers, and confessions, and prophecies, of faithful servants of God. The writer of Hebrews describes the plight of the men, and women, of God, and lists the most prominent ones, in Chapter 11. The reader is not to assume that because the nation was judged guilty, that all of the people were also separated from God. The Bible is mostly a book about sin. The parable of the Lord Jesus about the “broad way and the wide gate, and the confined way and the narrow gate,” also applies to the condition of both men as individuals, and to the nation, in the period being referred to by Paul. Keep reminding yourself of these facts so that the message of rebellion against God does not depress you. A person would be well-advised to alternate between the Psalms and Jeremiah, when trying to read the sad tale of the “weeping prophet of God.”]

5) THE SUMMARY AND JUDGMENT OF THE JUDGMENTAL.
A) REHEARSING ISRAEL’S HISTORY OF REBELLION.

“And even as they did not like to retain God in their Knowledge, God gave them over to a debased mind, to do those things which are not fitting; being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness, whisperers (gossipers), backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents, undiscerning, untrustworthy, unloving, unforgiving, unmerciful” - Rom 1.28-31.

This appears to be a summary of what has been previously covered in our comments. Rather than restating the conditions suggested, we will pair up a heading from the section above with a parameter of the summary; and, this will be without comment. The reader is qualified to grasp the parallel thoughts. We will add a heading not commented on above; this will be number six (6).

(1) Did not retain the Knowledge of God. “Although they knew God, they did not glorify Him;” see: 3, H; Rom 1.21.
(2) God gave them over to a debased mind. “And their foolish hearts were darkened;” see: 3, J; Rom 1.21.
(3) To do those things which are not fitting. “Likewise also the men ... burned in their lust one for another;” see: 4, C; Rom 1.27.
(4) Being filled with all unrighteousness. “Changed the glory of the incorruptible God into an image made like corruptible man;” see: 4, B; Rom 1.23.
(5) Sexual immorality. “For even their women exchanged the natural use for what is against nature;” see: 4, D; Rom 1.26.
(6) Who exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator. “Is there not a lie (image) in my right hand?” - Isa 44.20, Rom 1.27.
(7) Unloving. “Nor were thankful, but became futile in their thoughts;” see: 4, I; Rom 1.21.
(8) Undiscerning. “Committing what is shameful, and receiving in themselves the penalty of their error;” see: 4, F; Rom 1.27.
Proud. “Professing to be wise, they became fools;” see: 4, A; Rom 1.22.

Paul had summarized what had been previously stated in more specific terms. Now the text changes from past tense verb forms into present tense verb forms. The current situation will now be discussed.

B) THE CURRENT CONDITION OF THE JEWS.

Paul’s history lesson was over, and now, he applied that history to contemporary circumstances, in AD 58, when he wrote to Rome.

“Having known the righteous judgment of God, that the (ones) practicing such things are deserving of death, not only do the same but also approve of the (ones who) practice (them). Therefore you are inexcusable, man, every one judging, for in whatever you judge the other you condemn yourself; for you practice the same (things) you are judging. And do you think this, man, judging the (ones) practicing such things, and doing them, that you will escape the judgment of God?” - Rom 1.32-2.3.

(1) HAVING KNOWN ISRAEL’S DEPRAVITY.

Recall, if you will, Paul’s 25 personal friends at Rome (Rom 16.1-15). “Priscilla and Aquila,” wife and husband, were with Paul at Corinth (Acts 18.1-19), and they even sailed from there to Syria with him. This interlude together was for 18 months (18.11). Therefore they had been taught by Paul for a considerable length of time, and were familiar with what he called, “my good message” (2Tim 2.8). Then, “Andronicus and Junia ... were in the Anointed before me” (16.7). Also at Rome was, “Epaphus, who is the firstfruits of Achaia to the Anointed” (16.5). When Paul wrote to Rome, these had been events of long ago.

Did Paul withhold the “laying on of hands” for 18 months with these converts? Or, more reasonably, did he “impart some spiritual gift” (Rom 1.11) to his personal friends?

If the aforementioned had the Spirits of Knowledge, and Wisdom, and Prophecy (collectively) among them; then they would know what Paul was referring to in his history of Israel. This seems to be highly probable. Then they would explain it to the congregation.

However, Paul was speaking of unnamed Jews, and ones who were lost, “having known the righteous judgment of God.” Stephen had rehearsed the entire story of Israel’s history of depravity to the Jews in Jerusalem, after Iesous had been raised from the dead, and ascended to His Heavenly Father. See: Acts 6.80-7.60. That was a long history lesson! In Antioch in Pisidia (there were several Antiochus), in the Jews’ synagogue, Paul recited the history of Israel as a nation. See: Acts 13.14-49. Peter presented a mini-course on Jewish history on the Day of Pentecost. See: Acts 2.14-40. Therefore, this was common knowledge among the Jews, of the perversion of their ancestors, and the carrying off of Samaria and Judah by the pagan nations chosen by God for the task. Iesous’ servants, the “ones sent,” had been teaching this for 27 years (AD 32-58). So then, the Jews were aware of the depravity of their own nation in the past.

(2) THE JEWS DESERVING OF DEATH.

Why did Paul address the Jews in such harsh terms? What did this have to do with the congregation at Rome? Paul had changed the subject from, “all who are in Rome” (1.7), which referred to believers, to another subject, “I am ready to publish the good message to ‘the [τούς] ones in Rome’” (1.15). Or, stated differently, he had switched from the “saved” to the “lost.”

[If the “mighty church doctors” would translate the Bible properly, we would be spared a lot of grief. The reader is warned: “Please be on the lookout for any errors where we have failed to edit the text properly, after initially considering these Jews to have been saved, but backsliding.”]

Remember that our general heading for the subject under consideration is, “For the Jew first and also for the Greek.” What is for the Jew? “The good message of the Anointed is the Power (Forgiveness) of God to salvation.” But Paul had stated the terrible past history of the Jewish nation, and then, had declared that they were still committing these crimes against God, and their fellowman. Judging from the proper translation of the Bible (Praise God for lexicographers!), Paul intended to come to the Jews and Gentiles who had never heard, or else, had never accepted
Iesous as their Lord, and Savior. The “one sent” (apostle) had been discussing, with the congregation, the work still to be done in Rome. But, now Paul will state why the Jews were “deserving of death.”

(3) JUDGING THE JUDGMENTAL.

Who were the Jews judging? Why did Paul bring the past depravity of Israel to mind? We will present our line of reasoning, leading to our conclusion, and see what you think about it.

(x) The Jews had a history of rebellion against their Maker.

(y) Paul condemned the Jews for judging someone who had been doing the same things that they had done.

(z) From these premises, we conclude that the Jews were judging the Gentiles for their past depravity.

In the past the Jews had been, “sexually immoral, having been filled with unrighteousness ... proud, boasters ... undiscerning ... unloving, unforgiving, unmerciful.” But -- they still considered themselves better than all other men! In view of these facts, if they were judging the Gentiles as unworthy, for their past history of paganism, while their Jewish ancestors had worshiped the same pagan idols, then: “And do you think ... that you will escape the judgment of God?” But this is worse than it sounds. The verb forms are in the present tense. So then, the Jews were still doing some of these offensive, pagan, acts.

What was needed to convert the unbelieving Jews was a missionary who could work “signs and wonders,” with his hands, to establish authority from God; and after the hearers interest was peaked, to publish the pure good message. See Paul’s testimony, that this is how the operation worked with success, in the first century. See: 2Cor 12.12.

6) TREASURING UP WRATH FOR THE JUDGMENT.

“Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you (Jew) to repentance? But in accordance with your hardness and your impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation (appearing of the Son of man) of the righteous judgment of God, who, ‘will render to each according to his deeds’ (Ps 62.12); eternal life to those who by patient continuance in doing good seek for glory, honor, immortality; but to those who are self-seeking and do not obey the truth, but obey unrighteousness --- indignation and wrath, tribulation and anguish, on every soul of man who does evil, of the Jew first and also of the Greek; but glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek” - Rom 2.4-10.

A) DESPISING THE RICHES OF GOD.

(1) “What if God wanting to show His wrath ... endured with much longsuffering the vessels of wrath ... that He might make known the riches of His glory on the vessels of mercy ...” - Rom 9.22-23.

Paul demonstrated that the “riches of God” included His mercy on the judgment day, with those who please Him, as contrasted with His wrath on the same glorious day. Then, to drive his point home, Paul adds (under inspiration of God) that our Heavenly Father had exercised “forbearance and longsuffering” in order to allow some of the “vessels of wrath” an opportunity to reform. Although Paul’s words to the Jews were harsh, and many still do not understand today, this kind of speech is necessary to save the rebellious. This was a matter of life or death! Someone shouting, “Fire!” would not be rebuked for their tone of voice, or for telling someone, “Shake a leg, and get out of here.” Iesous had shouted, “Hypocrites!” to the Jews, in an effort to get them to wake up to their lost condition. Therefore, although Paul imitated Iesous’ teaching, the Jews had despised this message, and in doing so, had “despised the riches of God.”

(2) “... after I heard of your Faith ... do not cease to give Thanks ... that you may Know what is the Hope of His calling, what are the riches of the glory of His inheritance in the holy ones ...” - Eph 1.15, 18.

Although the “riches of God’s glory” includes a vast number of things, both of the quotes
above relate it to “passing the bar of judgment,” and “inheriting the kingdom of God.” By failing the test of their Faith on earth, the Jews had sealed their fate eternally (unless they would reform), and had “despised the riches of His goodness.” However, many are saved in “the eleventh hour,” as Iesous taught in His parable. See: Mt 20.6-9. Paul was seeking to reach the penitent Jews.

(3) “Worthy is the Lamb who was slain to receive Power (Forgiveness), and Riches (Atonement), and Wisdom (One Spirit), and Strength (Adoption), and Honor (Faith), and Glory (Knowledge), and Blessing (Love)” - Rev 5.12.

This scene in Third Heaven, after the Old Heavens’ resurrection, represents the praise of the redeemed of earth for the Lamb who had saved them. And, they declare that He is worthy to receive the seven Spirits of God; and this intimates that He has the authority to send them to whomever He wishes. One Dipping; or, Power, is the Forgiveness of sins that are past. Then Atonement is pictured, by John, to consist of the authority to continue to forgive sins committed after the new birth. See: 1 Jn 1.7-9. “Walking in the Light with Iesous, and confessing our sins to the Lord, is the proper procedure to receive atonement.”

These three descriptions of the “riches of God’s goodness,” all agree with Paul’s letter to Rome. But the “riches of God” are not limited to these things. Now let us consider, “wrath.”

B) THE DAYS OF WRATH.

(1) “But these are the days of wrath (war with Rome), that all things which are written may be fulfilled” - Lk 21.22.

“Blood and guts” is the title that we have assigned to this story. “Two-thirds in all the land were cut off and died” (Zec 13.8). Iesous has His words about this prophecy recorded in three of the “good messages” (gospels). His servants, the “ones sent,” taught about the coming “blood-bath.” Since the days of Moses, the prophets of God had been warning Israel. See: Deut 28, Isa 24, Eze 39.17-20, Joel 2.30-31, Zec 11.16, Acts 2.19-20, 2Pet 3.7-12. But, not many listened!

(2) “If your hand causes you to sin, cut it off! It is better for you to enter into Life maimed, rather than having two hands, to go to Hell, into the fire that shall never be quenched, where -- ‘Their worm does not die, and the fire is not quenched’” - Mk 9.43-44; quoting: Isa 66.24.

Iesous was addressing the nation of Israel, and not an individual! What was the “evil eye” of Israel? What was the “right hand” of Israel? Zechariah had already explained that it was the “shepherds of Israel.” See: Zec 11.17. Iesous was, and still is, the Prince of Peace. He taught Israel not to listen to their shepherds, and to stay out of war. The shepherds were the “evil eye,” to be plucked out and cast away. Military might was the “right hand,” to be cut off and cast away. Then, 1,100,000 men died in the war with Rome, because they would not listen to Iesous, and His servants. Also, 97,000 were carried off and sold as slaves.

Paul was teaching the congregation, in Rome, that this was to be the destiny of the unconverted Jews, unless they would reform, and respect “the riches of God.”

(3) “All the (12) nations (tribes) will be gathered before Him (Son of man), and He will separate them from one another, as a shepherd divides his sheep from the goats ... ‘Depart from Me, you cursed, into everlasting fire prepared for the Devil and his messengers’” - Mt 25.32, 41.

C) THE RIGHTEOUS JUDGMENT OF GOD.

“... of the righteous judgment of God, who, ‘will render to each according to his deeds’” - Rom 2.5-6; quoting: Ps 62.12.

The Jews seemed to have been guilty of the same mistake that many church leaders today (who invent the teachings of men), are unlawfully guilty in their teachings. This is to overemphasize the power of Faith. Faith is necessary to salvation, but God has six other “Spirits of God” which are also essential. The Bible is a big book. It has more than one subject. James addressed this problem of “too much Faith,” and “too little Work (Love).” “Thus also, Faith by itself, if it does not have Works (Love) is dead” (Jas 2.17). The Jews are described to be, “proud, unloving, unmerciful, unforgiving.” But they had Faith that because they were of the flesh of Abraham, they would be saved. The Jews’ Faith should have been in Iesous, instead of in Abraham, and in themselves.

D) OF THE JEW FIRST ...

(1) “I was not sent except to the lost sheep of the house of Israel” - Mt 15.24.

The woman of Canaan would not accept this answer from Iesous. She continued to plead her case, and was rewarded for her Faith. Iesous healed her sick daughter. But the principle is still valid, that He only came to save Israel. “The twelve” were also instructed, by the Lord, not to go to the Gentiles and Samaritans, but only to the “lost sheep of the house of Israel” (Mt 10.5-6). Isaiah prophesied the same order of events, 700 years before Iesous was born in the flesh.
(2 “The Wolf (Benjamin) also shall dwell with the Lamb (Israel), the Leopard (Gad & Rueben) shall lie down with the young Goat (Israel & Judah), the Calf ((Ephraim) and young Lion (Judah) and Fatling (Joseph) together; and a little Child (Peter - newborn) shall lead them. The Cow (Samaria) and the Bear (Judah) shall graze ... and the Lion (Judah) shall eat straw like the Ox (Israel) ... And in that day there shall be a Root of Jesse (Iesous), who shall stand as a banner to the people; for the Gentiles shall seek Him ...” - Isa 11.6-10.

For the Jew first and also for the Greek. The pattern was recorded by Isaiah long before the work actually began. The Prince of Peace brought an end to the wars among the tribes of Israel. The chapter begins with Iesous being anointed with the seven Spirits of God. Benjamin was of the nation of Judah (Wolf - Gen 49.27), and was at war with Israel (Lamb - Hos 4.16). Gad and Rueben stayed on the east side of the Jordan River, in Nimrah (Num 32.2, 3), and Nimrah is the same Hebrew word as Leopard (Jer 13.23). They were separated from Israel and Judah, who are described as “Rams” (Jer 50.4, 8). But Iesous healed the separation. Ephraim was a division of the tribe of Joseph (Calf; or, Heifer - Hos 10.11), and was at war with Judah (Lion’s Whelp - Gen 49.9). The tribe of Joseph had the largest population, and so, was a Fatling (Manasseh & Ephraim - Num 2.20, 24). Samaria was another name for Israel (Cow - Amos 4.1), who fought wars with Judah (Bear - 2Sam 17.8). Israel was a “lioness,” who had a “cub;” or, “young Lion” that was carried off to Babylon; this being Judah (Eze 19.2-9). And, Israel was also an Ox.(Num 22.1, 4). Dan (Serpent - Gen 49.17) was not saved. See: Twelve Tribes - Rev 7. Therefore, we consider the other definition of a Serpent (Satan - Rev 12.9). And so, the Peacemaker straightened everything out for the 12 tribes of Israel.

(3) “Also the envy of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not harass Ephraim” - Isa 11.13.

All was Love and Peace -- within the kingdom. However, Iesous had promised them “persecution” (Mt 5.10-11, 10.32-39); and, He is always right! Therefore, physical Israel and Rome made life hard on spiritual Israel. Paul interprets this prophecy, being a prophet of God, and determined that it was fulfilled in his lifetime, and partly by his ministry. See: Rom 15.8-12.

Some Jews were saved on the Day of Pentecost (Acts 2), but not the ones mentioned in a derogatory manner by Paul, and the first Gentiles were saved later (Acts 10). And so, “glory, honor, and peace ... to the Jew first and also to the Greek” (Rom 1.16, 2.9, 2.10).

The next chapter will be Paul’s discussion of the saving of the “Greeks,” which term is intended to suggest all of the Gentiles.
... AND ALSO THE GREEK (Rom 2.11-29)

I. EXPOSING THE FALSE PROPHET.

1) DIGRESSION.
(1) “And he (Beast of Sea) was given a mouth speaking great things and blasphemies, and
he was given authority 42 Months (1260 Years)” - Rev 13.5.

Chapter 13, of Revelation, pictures two Beasts: The Papacy and the Pope; or, “The Beast
and the False Prophet.” The “Primacy of the Pope,” meaning rule with the sword in secular affairs,
and dominion over men’s consciences through superstition, in spiritual matters, was established in
AD 600, by Pope Gregory I (#666). However, this “mouth” was given to the Papacy before the
“Primacy of the Pope.” The Roman Catholic Church has claimed to have built their teaching on
the teaching of the “early church fathers,” who are not authorized by the Bible. About AD 1298,
the Papacy, or the Pope, or both, denominated four of these “church fathers” to be “doctors of the
church.” This is also not found in the Bible. The reader can see the pattern. These four elevated
men were: Ambrose, and Augustine, and Jerome, and Pope Gregory I. Augustine is credited, by
Martin Luther, with teaching this false teaching in Romans, Chapter 2, where the Gentiles were
saved by Natural Religion. Therefore we must expose the fallacies of Ages past, and present,
before we attempt to properly interpret the text of Paul’s letter to Rome.

Who is saved? Who is judged?

(2) “And He Is said to Abram, ‘Lift up your eyes now and look ... northward, southward,
eastward, and westward; for all the land ... I will give to you and your Seed. And, I will make your
Seed as the dust of the earth ...’” - Gen 13.14-16.

The accomplishment of this prophecy was interpreted by Paul, the writer of Romans. We
can trust the teachings of the prophets of God. They are much more reliable than the False
Prophet.

(3) “So then those who are of Faith are blessed with believing Abraham. For as many as
are of the works of the law are under the curse ... Yet the law is not of Faith ... The Anointed has
redeemed us (Jews) from the curse of the law ... that the blessing of Abraham might come upon the

The pattern is established once again: “For the Jew first and also for the Greek.” We find
no reference to Gentiles being saved by Natural Religion, in any dispensation! Paul further
confirms the fulfillment of the prophecy in Genesis, with these words:

(4) “Now to Abraham and his Seed were the promises made. He does not say, ‘And to
seeds,’ as of many, but as of one, ‘And to your Seed,’ who is the Anointed” - Gal 3.16.

The grammatical structure of these sentences indicates that the Gentiles have just recently
been saved, while Israel had been saved for over 1600 years. The Jews suffered the “curse of the
law,” which was a type, until Iesous became the antitype for the “sin offering;” being called, “The
Lamb of God.” But because it is dogmatized, by the writer of Hebrews, that Iesous was sacrificed
only “once” (Heb 9.28); and due to the fact that He was the “sin offering for the whole world” (1 Jn
2.2); then we conclude that as Iesous’ blood washes away the sins of men today, it also “flowed
backwards from the cross,” to cover the sins of those who had been faithful in observing the animal
sacrifices commanded of God, through Moses. However, the Gentiles, unless proselyted to Judaism, did not enjoy any promise of forgiveness of sins until Jesus came to earth in the flesh. The message is clearer in Galatians, but the conclusions are the same in Romans. [But “the Jews saved first” were not those being condemned by Paul. See: Rom 1.16 - 2.10.] Please note the primary reason for quoting these verses: “The Anointed has redeemed us (Jews) from the curse of the law -- that the blessing of Abraham might come upon the Gentiles in the Anointed Jesus.” Therefore, only Gentiles in the Anointed were “saved.” So then, Natural Religion is a hoax!

Although Augustine has been dead for over 1600 years -- his words live on! He was a part of “the mouth speaking great things and blasphemies.”

2) COMPARING OTHER EXPOSITORS.
A) MARTIN LUTHER.
“The conscience of every person groans and cries out when a person does evil ... But it is at peace when a person does what is good, as also Cicero says (Cato Mior 3, 9): ‘The satisfaction which a person receives from a life well lived brings with it memories that are filled with joy,’ So then, their thoughts show that the heathen know what they should do or also not do, in other words they are to observe the (divine) Law” - Rom 2; AD 1515.

[NOTE: The words in parentheses have been added by an editor of Luther’s books.]

THE WORDS OF LIFE AND DEATH.
(O) “See, I have set before you today life and good, and death and evil, in that I command you to love ‘He Is Gods of’ you (תבשידת אלוהים) to walk in His ways ... But if your heart turns away so that you do not hear, and are drawn away, and worship other (Gentile) gods and serve them, I announce to you today that you shall surely perish ...” - Deut 30.15-18.

And, the Bible does not agree with the “conscience” of Natural Religion.
(N) “Unless one is born out of water and of Spirit, he cannot enter the kingdom of God” - Jn 3.5.

The kingdom of God was equated to the resurrection. See: Mt 25.34, 1Cor 15.50. These verses depict the present operation of God, when Paul wrote to Rome in AD 58.

B) MATTHEW POOLE.
“... yet they (Gentiles) had a law written in their hearts, which was a copy or counterpart of the other” - Rom 2; AD 1680.
CASTING OUT THE NATIONS.
(O) “For I will cast out the nations (Gentiles) before you and enlarge your borders” - Ex 34.24.

In the Hebrew the same word is translated “nations” and “Gentiles,” depending on the mood of the translator. Therefore, the Jews were saved, and the Gentiles cast out. However, there was provision in the law of Moses to proselyte Gentiles. But the number of examples in the Bible is few.

(N) “When you go therefore make students of all the nations, dipping them in the name of the Father, and the Son, and of the Holy Spirit” - Mt 28.19.

The operation of God in the past, as it related to Israel and the law of Moses, and the present dispensation, are both presented for the reader, and neither has any Natural Religion.

C) MATTHEW HENRY.
“... that is, the unbelieving Gentiles, who had no other guide but natural conscience ... and had not the law of Moses nor any supernatural revelation, shall not be reckoned with for the transgression of the law they never had ... but they shall be judged by, as they sin against, the law of nature, not only as it is in their hearts ... but as in the uncorrupt original the Judge keeps by him” - Rom 2; AD 1710.

Mr. Henry has added to Augustine’s teaching; now, according to him, the Gentiles are not to be judged by their consciences, but by God’s original law, which they knew nothing about in
their lifetimes. Why did he not just pronounce them condemned?

ISRAEL AND PAGAN GODS.

(O) “Then it shall be, if you by any means forget 'He Is Gods of you' (אלהים, אלוהים) follow other (Gentile) gods ... I testify against you this day that you shall surely perish. As the nations (Gentiles) which He Is destroys before you, so shall you perish” - Deut 8.19-20.

There is no indication here of Gentiles being saved. When the Jews behaved in the same manner as the Gentiles, God destroyed them. Paul wrote, “For there is no partiality with God” (Rom 2.11). But if He destroyed the Jews and spared the Gentiles because of conscience’s sake, then He would be guilty of partiality.

(N) “For no other foundation can anyone lay than that which is laid, which is Iesous Anointed (Ἰησοῦς Χριστός)

Why are we emphasizing the present operation, this will be made known shortly.

D) DR. ADAM CLARKE.

“Much stress has been laid on the words by nature, in v. 14, as if the apostle designed to intimate that nature, independently of the influence of divine grace, possessed such principles as were sufficient to guide a man to glory” - Rom 2; AD 1826.

THE PRICE OF ISRAEL’S RANSOM.

(O) “I gave Egypt for your ransom, Ethiopia and Seba in your place. Since you were precious in My sight, you have been honored, and I have loved you; therefore I will give men for you, and people for your life” - Isa 43.3-4.

We observe no signs of anyone being spared, among the Gentiles, for conscience’s sake.

(N) “Reform, and all of you be dipped in the name of Iesous Anointed (Ἰησοῦς Χριστός) for the forgiveness of sins; and you shall receive the gift of the Holy Spirit” - Acts 2.38.

When Cornelius, and friends, were added to the “From Calling” (church is not in the Bible), they were dipped for forgiveness of sins. See: Acts 10.48, 11.17-18.

E) ANDREW FAUSSET.

“Since there is a voice within the breasts even of the heathen, which witnesses for righteousness and against iniquity, condemning or commending them by turns, according as they violate or obey its stern dictates” - Rom 2; AD 1878.

THE DATE OF THE GENTILES’ SALVATION IS PROPHESIED.

(O) “And in that day there shall be a Root of Jesse (Iesous), who shall stand as a banner to the people; for the Gentiles shall seek Him ...” - Isa 11.10.

As you know, Paul had deciphered the meaning of this prophecy in the first century. He declared that Iesous the Anointed was the consummation of this mighty work. See: Rom 15.8-12.

(N) “For as many of you as were dipped into Anointed have put on Anointed” - Gal 3.27. This letter was addressed to Gentiles only!

F) B. W. JOHNSON.

“For as many as have sinned without law. As many as shall be found in sin, at the judgment, without a special revelation of the law of God. While the Mosaic law is in the mind of the apostle, the statement is general. The principle is one of universal application. Those have sinned who have not lived up to their light. Shall perish without law. They shall be judged and condemned without reference to the standard of revealed law” - Rom 2; AD 1891.

JUDAH WAS SAVED FIRST.

(O) “He Is’ will save the tents of Judah first [Old Covenant], so that the glory of the house of David [Iesous] and the glory of the inhabitants of Jerusalem (New Jerusalem = New Covenant) shall not become greater than that of Judah” - Zec 12.7.

This refers to “predestination,” and part of Israel was made “blind” and “deaf” by the Spirit of God (Isa 6.9-13, Mt 13.14-15), so that, some of Israel was saved before the resurrection, in AD 77 (Judah); and another portion of Israel was saved after the resurrection, and by the resurrection (These were the house of David [Iesous] and inhabitants of [New] Jerusalem). But Paul will make
all of this clear when the time arrives.

(N) “To Him who loved us and washed us from our sins in His own blood” - Rev 1.5

The connecting link between Augustine and these expositors was the “Dark Ages,” and the “Papal Inquisitions.” The teaching of “Natural Religion” was established with the sword. Any teaching established “with the sword,” is not from Iesous, our Lord, the Prince of Peace. The expositors have kept this silly teaching alive for over 1600 years. The Pope teaches that, “God can only have one covenant in effect at any given time.” But we have already shared 12 covenants in effect together in the first century. See: pages 16, 17. But then all men are human and prone to error. We forgot about God’s covenants with “Day” and “Night” (Jer 33.20). Actually then, there were 14 covenants in effect simultaneously! And the Pope, and his boys, cannot believe in the Old and New Covenants being simultaneous. “O ye of little Faith!”

3) HISTORICAL EVIDENCE.

Presently, in the United States of America, we are battling illiteracy in our public schools. The poor in the ghettos are disproportionately affected by this social evil. Psychologists and psychiatrists have been consulted about the problem. At the same time they are battling high crime rates in the ghettos, among the youth. Both problems are considered to be of the same origin by the experts. The values instilled in the infants at home make the difference. This is not to say that all of the poor are afflicted by these dilemmas. But moral values are taught, and learned, in infancy. [This is generally true, but many learn these facts later in life, although it is more difficult, and less frequent.] Therefore, the psychologists do not agree with the Bible expositors theory of “an inner voice in their breasts teaching them right from wrong.”

Those who are extremely unfortunate must even grow up in a village of cannibals. This is their “Natural Religion,” from their youth. Why do none of these have this “inner voice?” Why does the entire community consist of cannibals? Some Third World countries even have communities worshipping the sun! Where is the “inner voice?” Even in the twentieth century, missionaries and archeologists have encountered backward societies where they still offered human sacrifices to their pagan gods. Where is the “inner voice?”

In the United States, some are conditioned from infancy to be Democrats, or Republicans, and are never able to judge the better man in an election, based on the issues. In the 1970s, we had a national effort to persuade people to vote rationally, and to educate themselves on the issues at stake. The movement failed! Where was the “inner voice?”

Some nations, historically, have been more prone to war than others. Where is the “inner voice?” Other nations have established a reputation for being slovenly; as Paul wrote about the “Cretans” (Titus 1.12). Where was the “inner voice?”

What our fellow Bible expositors seem to have forgotten is that God has condemned the man worshipping pagan gods. Whether he was a Jew or a Gentile, if he worshipped a pagan god, he was condemned! The pagans killed men who refused to worship their gods. Ahab and Jezebel were killing the prophets of God because they would not worship Baal and Ashtoreth. Elijah was fleeing for his life. Shadrach, Meshack, and Abednego were thrown into the furnace of fire because they refused to bow to Nebuchadnezzar’s idol. Daniel was cast into the lion’s den for refusing to honor the pagan gods. Our historians document that the Empires of the Eastern Mediterranean area allowed the conquered nations to continue worshipping their own gods, but they had to also give honor to the gods of the Babylonians, and Persians, and Romans. Therefore, it matters not what your “inner voice” might tell you was right and wrong, if you did not die (or, be delivered by ‘He Is’) in opposition to pagan gods, you were condemned.

But finally, if this theory of Augustine’s were true: then Iesous the Anointed died in vain! “And He himself is the sin offering for our sins, and not for ours only but also for the whole world” (1Jn 2.2). If man can be saved by his conscience, why did Iesous have to die?

4) CRITICAL EXAMINATION OF THE GREEK VERB FORMS.
First of all, we have a relationship between sinning on earth, and being judged at the resurrection. When the resurrection would arrive, then the acts of man on earth would be in the past tense. But Paul describes the resurrection in the future tense, in AD 58. However, this future judgment is contrasted with sins that will have been past -- at that time. So we have:

“as many as sinned” - aorist, active, indicative = they sinned (past tense);
“will be judged” - future, passive, indicative = will be judged (future tense).

But then, this is all “relative,” trying to describe the future and the past in one sentence.

Other key verb forms (Rom 2.12-15) are all in the “present tense,” in AD 58. These are:
“are righteous” - present, active indicative = present tense, in AD 58;
“not having law” - present, active, participle = present tense, in AD 58;
“do things of law” - present, active, subjunctive = present tense, in AD 58;
“are a law to themselves” - present, active, indicative = present tense, in AD 58;
“who show themselves” - present, middle, indicative = present tense, in AD 58;
“witnessing” - present, active, participle = present tense, in AD 58;
“accusing” - present, active, participle = present tense, in AD 58;
“excusing” - present, middle, participle = present tense, in AD 58.

These rules of English grammar agree with the Greek criticism of the text. Therefore, we have the Jews saved by “two covenants,” and the Gentiles; or, “Greeks,” saved by “one covenant.”

The Jews are saved by the law of Moses plus the law of Faith, and the Gentiles are saved by the law of Faith “apart from the law” (of Moses). This is repeated many times. See: Rom 2.12, 2.14, 2.26, 2.29, 3.20, 3.21, 3.28, 3.29, 3.30, 4.16, 4.17, 5.10, 5.15, 5.18, 5.19, 6.4, 6.8, 6.11, 6.14, 6.18, 10.4, 10.9, 10.12, 10.13, 10.20, 11.11, 11.13, 11.20, 11.24, 11.25, 11.28, 13.9, 14.6, 14.10, 15.8, 15.12, 15.27.

This preponderant amount of evidence, about Paul’s discussion being in the present tense; or, in AD 58, shows that all of the expositors teaching Natural Religion were in the wrong “time-zone!” They were all interpreting this to apply to the Old Testament Age, before the “firstfruits Age” had begun, in AD 32. In their minds were Gentiles 1000 years before Paul wrote; and in Paul’s mind were Gentiles in his lifetime. This is what happens when you heed the False Prophet!

Each and everyone of these verses, cited above, is about the Gentiles being saved by Faith in the blood of Iesous Anointed, “apart from the law” -- if they properly understand. And the Jews were saved by Faith, plus the keeping of the law of Moses, “till ‘Heaven and Earth’ (Israel) should pass away.” Iesous commanded His “ones sent” (apostles) to keep the law. See: Mt 23.1-3. The “council at Jerusalem” suggested that Paul take a Nazarite vow to demonstrate to his Jewish brothers, that he was still under the law, although he taught the Gentiles not to obey the law. See: Acts 21.20, 23-26. Paul concurred with their request, and took the Nazarite vow. Besides this fact, there is a reference in the book of Acts, where Paul says, “I must by all means keep this feast in Jerusalem” (Acts 18.21). And, the “council,” at Jerusalem, also declared, “But concerning the Gentiles who believe, we have written and decided that they should observe no such thing” (as a Nazarite vow - Acts 21.25).

The congregation at Corinth was also a “mixed” congregation of Jews and Gentiles, and Paul explained the same message to them, about “two covenants together,” that he taught to Rome.

“... and to the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law (in about AD 57); to those who are without law, as without law (...), that I might win those who are without law” - 1Cor 9.20-21.

And, now that the Pope is exposed as the False Prophet, we are ready to begin.

II. The Gentiles Were Added to the From Calling (Rom 2.11-16).

1) SAVED WITHOUT THE LAW.
“For there is no partiality with God. For as many as have sinned without the law will also perish without the law, and as many as have sinned in the law will be judged by the law (for not the hearers of the law are just in the sight of God, but the doers of the law will be justified; for when the 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, 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), in the day when God will judge the secrets of men by Jesus the Anointed, according to my good message” - Rom 2.11-16.

A) THERE IS NO PARTIALITY WITH GOD.

First of all, we have a positive proposition stated negatively. However, the reader can cope with this procedure. What is intended by the phrase, “sinned without the law,” is meant that, first of all, they were “saved without the law.” Then, in the glorious day of judgment, those who were backsliders, would be judged “without law.” This implies the other part of the judgment, that some would be “saved without law.” Not everyone judged will be condemned. But often, the Bible only pictures one side of the case in a particular section. Whenever this occurs, we are to recall the other side of the judgment case. And, “without law” means the Gentile Christians.

Why did God make it so difficult to discern? This was planned, in order that fakers could not deceive the congregation of the Lord. Paul pointed this procedure out with these two Scriptures:

(1) “But the natural man does not receive the things of the Spirit of the God, for they are foolishness to him; nor can he know them, because they are spiritually discerned” - 1Cor 2.14.
(2) “For there must also be factions among you, that those who are approved (by God) may be recognized among you” - 1Cor 11.19.

God is the wisest! He wrote the Bible so that it cannot be understood by unbelievers, and He sends His Spirit to the believers so that they may comprehend the message. Then He teaches us that we can tell the difference! That is, the difference between men who comprehend, and others who are “in the dark.” But today, the Devil has worked around the rules and regulations of God, teaching “his messengers” to enforce “strict censorship,” so that the “men of God” may never be seen, or heard. But in Paul’s day, when the two parties were both seen, and heard together: anyone who was deceived was without excuse. Now we will look at partiality.

Once again, we must play by the rules. God employs “restricted generalities,” and this is a good example of them. We have just cited six Scriptures proving that God is indeed partial! See: #2.

(3) “For I will cast out nations (Gentiles) before you (Israel) ...”
(4) “As the nations (Gentiles) which 'He Is' destroys before you (Israel) ...”
(5) “I gave Egypt for your (Israel’s) ransom ...”

This is one side of the coin. God was partial towards Israel, and partial against the Gentiles. On the other side are commandments to treat the Gentiles justly. Here are a few samples.

(6) “Therefore love the stranger (Gentile), for you were strangers in the land of Egypt” - Deut 10.19.
(7) “You shall neither mistreat a stranger (Gentile) nor oppress him, for you were strangers in the land of Egypt” - Ex 22.21.
(8) “'He Is' watches over the strangers (Gentiles); He relieves the fatherless and the widow” - Ps 146.9.

Now then, we have two contrasting messages from God concerning the Gentiles. And, to what do we attribute this difference? -- to their “state of being.” The two “states of existence” pictured above, are: “in and out!” When the Gentile was “in” the physical kingdom of Israel, then he had rights. When he was “outside” the kingdom, he did not have rights. Therefore, the “general statement,” that there is no partiality with God, is “restricted” by the fact that this message was directed to the saved in Jesus only. We have labeled this a “restricted generality.” This is the type. The antitype is the Gentiles as members of the “From Calling” (church is wrong). This was
Paul’s message when he wrote, “There is no partiality with God.” Therefore, the Gentiles were just as deserving of salvation as the Jews. Both categories were “saved by Faith,” but the Jews were “with the law,” and the Gentiles were “without law.” Is God still partial? Absolutely, “Yes!”

(9) “Therefore remember that you, once Gentiles in the flesh ... that at that time you were without Anointed, being aliens from the commonwealth of Israel ...” - Eph 2.11-12.

The “state” that the Gentiles were in: “saved or lost,” determined God’s partiality or impartiality. This is still true today!

B) SINNED WITH, AND WITHOUT THE LAW.

The Pope teaches that the law was “nailed to the cross.” (See: Dan 7.25; "he thinks to change times and law.") However, Paul, the “one sent” by Jesus, refuted that nonsense by these verses. The Bible message is that the Jews were still under the law of Moses, even when saved by Favor, until “Heaven and Earth (Israel) should pass away” (Mt 5.18 - AD 70). Then “others” were dogmatically commanded not to obey the law. “Who were these ‘others’?” Joel answered that question, in about 713 BC, when he prophesied that God “will pour out My Spirit on all flesh” (2.28).

Half of “all flesh” was the Jews being “dipped in the Holy Spirit” on the Day of Pentecost. The second half of “all flesh” was the “outpouring of the Spirit” on Cornelius, and his Gentile friends. So then, “all flesh” equals Jews and Gentiles. We conclude from these premises that the letters forbidding the keeping of the law were addressed to congregations of “Gentiles-only!”

(1) “Foolish Galatians! Who has bewitched you that you should not obey the truth ...? This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of Faith? ... And I testify again to every man being circumcised that he is a debtor to keep the whole law ... you have fallen from Favor” - Gal 3.1-2, 5.3-4.

Paul had explained that “the law was a curse” (3.13), and so, the Gentiles were exhorted not to come under the bondage of the law. They could be “saved without law,” which Paul stated negatively, in Romans, to “sin without law.” But when they were seduced by the Judaizers, then Paul instructed them to become as Jews, and to “keep the whole law.” See: Mt 23.1-3.

Mistakenly, some have taught that “fallen from Favor” (5.4) meant that their souls were lost. But Paul dispels that myth with these words:

(2) “For in anointed [Body] of Jesus (ἐν χριστῷ Ἰησοῦ) neither circumcision nor uncircumcision avails anything, but Faith working through love” - Gal 5.6.

The “Favor” forfeited, when they fell, was to be free from the “curse of the law.” But even though the Judaizers had brought them into bondage to the law, they still had just as much hope of being saved as the Jews -- if the kept the “whole law.” We will look at another command not to keep the law, and bear in mind Jesus’ words to the Jews to obey the law. See: Mt 5.17-20, 23.1-3.

(3) “And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, having wiped out the handwriting of requirements that was against [saving] of us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross” - Col 2.13-14.

Paul was addressing men of “uncircumcised flesh,” or, Gentiles-only! Therefore, the congregations of Galatia, and the congregation at Colosse, consisted of only the uncircumcised.

Why was Paul addressing the “believing Jews” (Rom 1.7) as though they were sinners? See: Rom 1.32 - 2.10. Paul lists many sinners in the congregations, such as, Hymenaeus, and Philetus, and Alexander. John mentions “Zeus-nourishing,” or “Diotrephes,” or “Ignatius.” Jesus specifically mentions “the Nicolaitanes,” and “Jezebel.” Jesus condemned the congregation at Ephesus, but tells them that they are not lost yet:

(4) “Reform and do the first works, or else I will come to you quickly and remove your lamp stand (seven Spirits)” - Rev 2.5.

If the Jews were beyond hope, then Paul would not have wasted his time on them, but his love compelled him to make an effort to bring them back to Jesus before their names were blotted out of the Book of Life. The section mentioned before was to rebuke the Jews for being too
judgemental, and other sins, such as, pride, and being unloving, and unforgiving, and unmerciful, and so on. When we finish this section, Paul will resume berating the Jews. See: Rom 2.17-29.

In summary, the Jews, and the Gentiles seduced to become circumcised, would be judged by the law of Moses, and by the Faith of Iesous. The other Christian Gentiles would only be judged by the Faith of Iesous, and without law. This subject will be brought up again.

C) HEARERS AND DOERS.

“Hearing the law” saves no one. “Doing the law in a spirit of love,” merits salvation. The message is clear! Obey the instruction of the moral part of the law, without the “works of the law” (for Gentiles only), and continue in the Faith of Iesous, and there is Hope of being resurrected. This is a summary of the Ten Commandments, which Paul will mention later. He was exhorting the Jews to get busy and “do the law,” instead of only “hearing the law.”

1) You shall have no other gods before Me -- ‘He Is Gods of you’.
2) You shall not make for yourself a carved image.
3) You shall not take the name of ‘He Is Gods you’ in vain.
4) Remember the Sabbath day, to keep it holy.
5) Honor your father and your mother.
6) You shall not murder.
7) You shall not commit adultery.
8) You shall not steal.
9) You shall not bear false witness.
10) You shall not covet.

Six of these commandments required the Jews to kill their fellowman -- even their family, if necessary. Men are deceived today about being saved by the law of Moses, but they do not perform their duty of murder for violation of the law. “O, that is all right! We have divided the law up into ‘does’ and ‘don’ts.’” In Iesous’ days in the flesh, the Jews still wanted Him to give them permission to stone an adulteress. See: Jn 8.5. They stoned Stephen to death because “they believed” that he was a false prophet. See: Acts 7.57-60. Paul was stoned, and left for dead, for the same reason. See: Acts 14.19. Iesous had confirmed the law in the “Sermon on the Mount,” but He had also convinced His students to be pacifists; for He was the Prince of Peace. And, Iesous still is the Prince of Peace, and He still teaches pacifism by His preserved words. “Turn the other cheek,” was the motto of the first century Christians. And, it should be our motto today!

D) THE GENTILES A LAW UNTO THEMSELVES.

The Gentiles “by nature do the things in the law.” These subjects had been “born out of water and of Spirit” (Jn 3.5). The seven Spirits of God are:

1) Love, Faith, Knowledge, Forgiveness, Wisdom, Atonement, Adoption - general list.
3) One Body, One Faith, One Hope, One Dipping, One Spirit, One Lord, One God - Eph 4.4.

So then, the Gentiles had supernatural Knowledge and Wisdom, and they became a law unto themselves; as we can do today.

E) SHOWING THE LAW WRITTEN IN THEIR HEARTS.

1) “… saying of Me (YT) ‘He Is’; ‘Giving of Me (YT) [dictates] of law of Me (YT) in hearts of them, and on hearts of them; I will write her, ‘and lives of Me’ (נָאְבָרֵד) to them to
'Gods' (שנונים) of them, and they will be people of Me” - Jer 31.33. Compare: New Jerusalem (Rev 21.3).

DIGRESSION: Some prepositions in the Bible, both Hebrew and Greek, have multiple definitions. But the Hebrew preposition (ב) is preferably translated, “in” all the time. The Hebrew preposition (ל) is translated as: “to, for, in, over (395 Xs), on (324 Xs), because, concerning, around, about, from, against, at, under, before, with;” and this word is also used for meanings besides a preposition. Then, the context should determine the proper word in the translation of the Hebrew preposition. Four times in one verse this preposition (ב) is translated “in.”

(2) “They will rejoice in the bounty of 'He Is' ... in grain, and in new wine, and in oil” - Jer 31.12.

This quote is from the “body” of an Interlinear Hebrew-English Old Testament, where the English words are printed below the Hebrew words. But then, in the Bible translation, in a side-column, the last three occurrences of the word “in” are omitted. Jeremiah had seven other verses where this preposition is translated “in.” About 14 times it is rendered “on.” Therefore we need to determine whether the Bible supports “writing on the heart,” or does it prefer “writing in the heart.”

In the New Testament, “in (ἐν) the heart” appears 36 times. Also, “into the heart” occurs 5 times. Then, “out of the heart” is employed at least two times. Another Greek preposition is disputed among the Bible translations, and this is “in/on the heart,” which is found another 5 times. The preponderance of the evidence favors the rendering “in the heart.”

Some Bible translators have fallen into the habit of being too dogmatic about certain words only having one meaning. This produces “on the sea,” and “on the wilderness,” and “on the land,” and “on the ship,” and other silly expressions that do not come to mind right now. Our normal expressions are: “in the sea,” and “in the wilderness,” and “in the land,” and “in the ship.”

“in the forehead” is a symbol for in the “mind.” See: Eze 3.4-9. This is described for us:

(3) “... in whom also ... you were sealed with the Holy Spirit of promise” - Eph 1.13.

(4) “Then I saw another Messenger (Iesous) ... saying, ‘Do not harm the Earth (Israel), the Sea (Gentiles), or the Trees (Kings) till we have sealed the servants of God in their foreheads (minds)’” - Rev 7.2-3.

Iesous was “a little lower than the angels” (Heb 2.7), and so, the Pope’s translation, “another angel” is erroneous. (NOTE: Many of the other “angels” of the Pope are also fallacious.) In agreement with this translation of “in the forehead,” are: Tyndale’s N.T. (1534), and the Rheims N.T. (1582), and the Geneva Bible (1599), and the King James Version (1611), and the Living Oracles N.T. (1826). More to be trusted are the men who brought about the Millennium (AD 1859-1959), than “Gog and Magog” who ushered it out. This change in the Bible translations, from “in the forehead,” to “on the forehead,” was made to accommodate the Pope, and to promote the Second Dark Ages. See: Rev 20.7-10.

In conclusion, the law was in their minds, and written in their hearts.

F) THEIR CONSCIENCE ALSO BEARING WITNESS.

(1) “... we know that we are of God (5.19) ... we know that the Son of God is come (5.20) that we may know Him that is true ... we are in Him that is true ... - 1Jn. 5.19-20; KJV.

(2) “But the anointing (of the Spirit) which you have received from Him remains in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as It* (Spirit) has taught you, you will remain in Him (Iesous)” - 1Jn 2.27.

* Spirit - pneuma - is neuter gender, and is described as - "It" - auto - Rom 8.26.

This seems to be how “their conscience was bearing them witness,” by the presence and the power of the Holy Spirit. The seven Spirits of God were received by the “dipping of the Holy Spirit” on 120 Jews, and by the “dipping of the Holy Spirit” on a few Gentiles, and by “the laying on of hands” (Heb 6.2), and by “prayer” (Jas 1.5). Today we have this same power of the Spirit, but it is only received by the “prayer” of Faith now. We still have supernatural Knowledge and
Wisdom and Faith and Love, and the others. But the “gift of the Holy Spirit” is gone forever. However, this is more power than we can handle! -- and, all that we need.

G) IN THE DAY WHEN IESOUS WILL JUDGE.

1) “The Night is far spent, the Day is at hand” - Rom 13.12.

2) “Then we (present tense pronoun) who are alive and remain shall be caught up ...” - 1Thes 4.17.

(3) “We (present tense pronoun) shall not all sleep (die), but we shall all be changed -- in a moment, in the twinkling of an eye, at the last trump ...” - 1Cor 15.51-52.

(4) “And all these (past tense pronoun) ... did not receive the promise. God having provided something better for us (present tense pronoun), that they (past) should not be made perfect apart from us (present)” - Heb 11.39-40.

The imminence of the “coming of the Son of man” is in almost every New Testament book. Consider this, “Behold, I am coming quickly” (Rev 3.11, 22.12, and others). Does the word “quickly” really signify “after 1900 years,” as the Pope teaches?

In conclusion, “saved without law” (#1 - Rom 2.12), refers to the Gentile Christians being taught not to obey the law of Moses. See: 1Cor 9.20-21.

2) A GUIDE TO THE BLIND (Rom 2.17-24).

“Indeed you are called a Jew, and rest on the law, and make your boast in God, and know His will, and approve the things that are excellent, being instructed out of the law, and are confident that you yourself are a guide to the blind, a light to those who are in darkness, an instructor of the foolish, a teacher of babes, having the form of knowledge and Truth in the law. You, therefore, who teach another, do you not teach yourself? You publishing that a man should not steal, do you steal? You who say, ‘Do not commit adultery,’ do you commit adultery? You who abhor idols, do you rob temples? (See: Acts 19.37.) You who make your boast in the law, do you dishonor God through breaking the law? For ‘the name of God is blasphemed among the Gentiles because of you’ (Isa 52.5), as it is written” - Rom 2.17-24.

A) YOU ARE CALLED A JEW.

In the beginning, Paul had announced that the good news was “For the Jew first, and also for the Greek.” The fate of Israel was covered, at length, showing the depravity of the “chosen people of God.” See. Rom 1.15-31. Secondly, the servant of God had condemned the Jews in the present tense, saying that they were still judging others for the sins that they were now committing. See: Rom 1.32 - 2.10. Obviously, those referred to were outside the congregation of the Lord. Thirdly, those “saved without law” (Gentiles) were described. Now, in this section, Paul has returned to the task of berating the Jews again.

[Paul cried over the loss of his countrymen. See: Rom 9.1-5. The entire book of Romans is, in a large portion, about the Jews: Some had been saved now, others had been blinded “unwillingly,” and would be saved later; but some would never be reconciled to God.]

B) BOASTING IN GOD.

(1) “I will bless 'He Is' (היה) at all times; His praise shall continually be in my mouth. My soul shall make its boast in 'He Is'” - Ps 34.1-2.

(2) “Your name shall no longer be called Jacob, but Israel [‘He is Prince of God’]; he (Y prince (RS) [of] God (LA); LARSY, Strong's #3478], for you have struggled with 'Gods' (גוים) and with men and have prevailed” - Gen 32.28.

(3) “No longer shall your name be called Abram (Father of Exalting), but your name shall be Abraham (Father [BA] [of] Many [AR] [of] Them [MH]); for I have made you a father of many nations ... And I will establish My covenant between Me and you and your Seed” - Gen 17.5, 7.

The children of Abraham, by the flesh, were justly proud: being the descendants of a man who had a personal covenant with God. The covenant was also promised to the heirs. This would cause anyone to swell with pride. (But God condemns pride, and praises humility.) God addressed
the Jews, by the name of Jacob, their father, as “My servant” (Isa 44.2). None could be ashamed with a title like that one. Our Heavenly Father also identified Himself as “the Gods (אֱלֹהֵי) of Jacob” (Ex 3.6). The pride of the nation of Israel was further established when God told the congregation, “You are gods (אֱלֹהֵים), and all of you children of the Most High” (Ps 82.6). Iesous quoted this verse when He was accused of blasphemy for calling God, “My Father” (Jn 10.34).

On the other hand, the prophets of God had instructed the nation in humility. They accepted the pride, but Paul’s assessment was that they rejected the call for humility. Jewish citizens had reason to be proud of “fathers” like Abraham, and Isaac, and Jacob. John the Dipper made an effort to impress the subject of humility on the minds of the Jews with these words:

(4) “For I say to you that God is able to raise up children to Abraham from these [hard-hearted] stones” - Mt 3.9. See: Rom 9.6-8, 1Pet 2.5.

However, at the time of this letter, the Gentiles had become “children of Abraham” (Gal 3.26-29). Therefore, their reason for “boasting” had passed away. This seems to be why Paul had rebuked the Jews for judging the Gentiles (Rom 2.1), coupled with his charge of all their current sins. The reader must be patient. Paul will not get to the point for quite a while! Repetition of the same subjects will occur over and over for several more chapters to come. Peter confessed his love for Paul, while commenting:

(5) “... and consider that the longsuffering of our Lord is salvation -- as also our beloved brother, Paul, according to the Wisdom given to him, has written to you, as also in all his letters, speaking in them of these things, in which are some things hard to understand ...” - 2Pet 3.15-16.

C) KNOW HIS WILL.

(1) “And when he (Herod) had gathered all the chief priests and scribes ... he inquired of them where the Anointed was to be born” - Mt 2.4.

(2) “When the Day of Pentecost had fully come ..., ‘And how is it that we hear, each in his own language ...? Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, Cretes and Arabs -- we hear them speaking in our own tongue the wonderful works of God” - Acts 2.8-11.

The chief priests and scribes knew the Law and the Prophets, and properly located the prediction of where Iesous would be born. Then residents of most of the Roman Empire, who were Jews or proselytes, knew that “every male was to appear before the Lord three times every year.” See: Ex 23.17, Lev 23. The Jews boasted of knowing God’s will, and this was true in part.

Paul was laying the groundwork to build a case against the behavior of the Jews. The meaning of these phrases employed by Paul to describe the feelings of the Jews are shallow, and easily understood by all. There is no deep spiritual meaning concealed in these words.

D) BEING INSTRUCTED OUT OF THE LAW.

(1) “‘Good Teacher, what good thing shall I do that I may have eternal Life?’ ... ‘But if you want to enter into Life, keep the commandments.’ He said to Him, ‘Which ones?’ Iesous said, ‘You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness, Honor your father and your mother, and You shall love your neighbor as yourself’”’ - Mt 19.16-19, Mk 10.17-19.

The Jews had been taught these things all their lives. Iesous began with murder because He is the Prince of Peace, and the nation of Israel was doomed to be annihilated in their war with Rome. The Sermon on the Mount emphasizes “pacifism” also. Next, the Lord Iesous lists adultery, probably because Israel had been prophesied to become “a prostitute” (Isa 1.21), and they had been forewarned that they would divorce themselves from God (Isa 50.1). The reason for this “divorce” prophesied by Isaiah was that:

(2) “When I came, there was no man ... ‘Lord of [me]’ He Is’ (הָאֱלֹהִים) has given Me the tongue of the learned ... I gave My back to those who struck Me, and My cheeks to those who plucked the beard ...” - Isa 50.2, 4, 6.
So then, Israel divorced themselves from God by refusing to accept Jesus. Although it is not stated dogmatically, their "new gods" seemed to be "themselves." Lawlessness reigned.

(3) "Immediately after the tribulation of those days the Sun (King) will be darkened, and the Moon (Priesthood) will not give the light of her (αὐτής); the Stars (Prophets) will fall from Heaven (Government of Israel), and the powers of the Heavens will be shaken" - Mt 24.29.

Jesus was reciting the words of Moses, and of the other Jewish prophets of God.

See: Deut 28; Isa 24, especially 24.23; Isa 63.1-6, 65.15-17; 66.22-24; Dan 9.24-27; Joel 2.30-32; Zec 13.8-9.

The Jews read these dire predictions of their doom regularly. Therefore, they were "instructed out of the Law." Added to these, were the testimonies of the servants of Jesus. Peter had even announced Joel’s prophecy on the day of Pentecost!

E) A GUIDE TO THE BLIND.

(1) "He Is (יהוה) opens the eyes of the blind ..." - Ps 146.8.
(2) "Is it not yet a very little while till Lebanon shall be turned into a fruitful field ... and the eyes of the blind shall see out of obscurity and out of darkness" - Isa 29.17-18.
(3) "For judgment I have come into this world, that those who do not see may see, and that those who see may be made blind." Then some of the Pharisees ... said to Him, ‘Are we blind also?’" - Jn 9.39-40.
(4) "Woe to the worthless shepherd ... A sword shall be against his right eye ..." - Zec 11.17.

The unconverted Jews considered themselves a "guide to the blind." But the promises of Israel being a nation of teachers was not to the likes of them. We seem to denote a little sarcasm in Paul’s message about the lost sheep of Israel. Jesus had this reply to the Pharisees’ question:

(5) “If you were blind, you would have no sin; but now you say, ‘We see.’ Therefore your sin remains” - Jn 9.41.

Although the Jews considered themselves “a guide to the blind,” their shepherds were liars, and only the blind would be ruled over by a liar.

F) A LIGHT TO THOSE IN DARKNESS.

(1) “Then the men of David swore to him, saying, ‘You shall go out no more with us to battle, lest you quench the Lamp of Israel’” - 2Sam 21.17.
(2) “Your word is a Lamp to my feet and a Light to my path” - Ps 119.105.
(3) “He brought them out of Darkness and the shadow of Death, and broke their chains in pieces” - Ps 107.14.

God had instructed Israel by the Law and the Prophets that they were different from the Gentiles -- that they were in the Light. King (Sun) David was a prophet of God (Star), and the “Lamp of Israel.” David was getting old, when this event occurred, and he had just recently came near unto death in battle, so his loyal troops “laid down the law,” that he should retire from battle. David was much more valuable to Israel as a prophet than as a warrior. Israel had many prophets of God over the years, and so, much Light from God.

However, we have been treated to an in-depth study of their depravity, by Paul, and their captivity has been alluded to, so that, these things did not apply when Paul wrote to Rome. -- but the Israelites were deceived into believing that they still did apply. Paul appeared to be accusing the Jews of a convenient “selective memory.” Whatever was flattering to themselves in the Law and the Prophets they applied to their current condition. The record of the nation’s miserable failures, and their constant rebellion against God, were dismissed as inconsequential.

[The congregations today are also specializing in “selective memory.” Preachers “butcher up the Bible” in a terrible manner, picking and choosing (out of context), searching for a flattering message; for verses most conducive to peace of mind. What the congregation desperately needs to hear is censored.]

G) HAVING THE “FORM” OF KNOWLEDGE AND TRUTH (Rom 2.30).
(1) “For men will be lovers of themselves, lovers of money, boasters ... having a form of godliness but denying its power. And from such people turn away!” - 2Tim 3.2, 5.

(2) “For I am not ashamed of the good message of the Anointed, for it is the Power (Forgiveness) of God to Salvation ...” - Rom 1.16.

Paul was the author of both the “form of Knowledge,” and the “form of Godliness,” and thereby, we would expect the word “form” to be the same in both quotes. The words to Timothy are an adequate definition of the word “form” in Romans. In other words, they were hypocrites! Both the Jewish rebels and the Christian rebels were hypocrites, being rotten fruit from the same basket. Those professing to be Christians denied the “power of Godliness,” which is the Bible, and Paul had been accusing the Jews of the same crime with many words.

[The congregations today have committed the same lawless acts. Paul did not detail how much of the “good message” they had denied in his day, but it could not have been anymore than is denied today. Since the 1880s, the Germans have introduced, and sold to many, the theory of “historical criticism,” or “higher criticism.” Under this theory, the “theologians” have much latitude in removing whatever they please from the Bible. Primarily, the “virgin birth” and “miracles” and “prophecy” were attacked as unstable subjects. This was well received, and in the 1960s the “Death of God Theology” was introduced into the churches. The “liberal” denominations eagerly welcomed all of this blasphemy. Public statements, and dogmatic, have been issued expressing their atheistic views. This has gone on so long, uncontested, that people who confess to being “conservatives” allow the same teachings in their assemblies. All denominations, whether, liberal, or conservative, or just cults, have banned prophecy, and the book of Revelation. Even the “doomsday” prophets do not believe in prophecy. Hal Lindsey, who wrote the popular book, “Late, Great, Planet Earth,” had no prophecy after the first century, and before 1948, when the nation of Israel was founded. That is a Big Gap! The “Big Gap Theory” is from the Pope. It stands today.]

H) DO YOU STEAL?

(1) “But you say, ‘If a man says to his father or mother, “Whatever profit you might have received from me is Corban -- (that is, a gift to God)”’” - Mk 7.11.

(2) “It is written, ‘My house shall be called a house of prayer’ (Isa 56.7), but you have made it a ‘den of thieves’ (Jer 7.11)” - Mt 21.13.

Who is better qualified to answer Paul’s question than “the Judge?”

[The Jewish priests, robbing the parents of the Jews, in Jesus’ days in the flesh, is similar to today’s preachers robbing the children of an inheritance, by pressuring the members of the congregations to give their “last will and testimony” to them. The moneychangers in the temple were similar to the “nickel and dime” operations of today. Many congregations have a “special offering” at every opportunity. The “church building” is rich! -- but the “spiritual Body” is “wretched, poor, blind, and naked” (Rev 3.17). The Christian Churches have a Jewish heart!]

I) DO YOU COMMIT ADULTERY?

(1) “… and whoever marries a Woman (Israel) who is divorced (Isa 50.1) commits adultery” - Mt 5.32.

(2) “James a servant of God and of the Lord Jesus the Anointed. To the twelve tribes which are scattered abroad ... Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God?” - Jas 1.1, 4.4.

The Woman (Israel) with whom the Jews committed adultery was the Body with the “evil eye” and the “right hand” that causes to sin (Mt 5.29-30). The “evil eye” was the shepherds of Israel (Zec 11.17), and the “right hand” was military might which led to ruin.

J) DO YOU ROB TEMPLES?

(1) “Onias ... wrote the following epistle to Ptolemy and Cleopatra: ‘Having done many and great things for you ... Now I found a very fit place in a castle that hath its name from the country Diana; this place is full of materials of several sorts, and replenished with sacred animals: I desire, therefore, that you will grant me leave to purge this holy
place, which belongs to no master, and is fallen down, and to build there a temple to Almighty God, after the pattern of that in Jerusalem...” - Josephus.

An authorization for this temple to “Lord, the God, The [One] [keeping] The All Power [and] Time” (Rev 4.8) was found in a quote from the prophet Isaiah -- in the opinion of Onias. Mention was made of this in his letter to Ptolemy.

(2) “In that day there will be an altar to 'He Is' (ךָ֥שַׁעַ֥ו) in the midst of the land of Egypt, and a pillar to 'He Is' at its border ... In that day there will be a Highway (of Holiness - Isa 35.8) from Egypt to Assyria ... In that day Israel will be one of three with Egypt and Assyria -- a blessing in the midst of the land (New Jerusalem) ...” - Isa 19.19, 23-24.

“Gold” is symbolic for “Holiness,” because the altar in the temple was inlaid with gold, and some of the vessels of the temple were made of gold, and the Lamp stand was made of pure gold, and the four rings for the poles to carry the altar were made of gold, and the two cherubim on the mercy seat were made of gold, and the plate of the holy crown of the high priest was made of gold, and engraved on it was: “Holiness to 'He Is'.” Therefore, “Gold = Holiness” and “Holiness = Gold.”

We have concluded that the “Highway of Holiness” (Isa 35.8), and the “Street of Gold” are the same thing. See: Rev 21.21. The point of origin and the point of termination agree in both cases. Egypt was the point of origin, and Assyria (Parthia) was the point of termination. See: Isa 19.23. Everything is brought together by Isaiah’s prophecy:

(3) “Moreover the Light of the Moon (Iesous) will be as the Light of the Sun (Iesous), and the Light of the Sun (Iesous) will be sevenfold, as the Light of seven Days (of Antipas), in the Day that 'He Is' binds up the bruise of His people ...” - Isa 30.26.

Iesous was, and is, the New High Priest (Moon); and He was, and is, the New Sun (King); therefore the “Light of the Moon equals the Light of the Sun.” Then, “sevenfold” was speaking in round figures, and was actually: “7.5.” This is standard procedure in the Bible to speak in both round figures and exact numbers about the same subject. David was recorded to have ruled 40 years, and 40.5 years. See: 2Sam 5.4-5. The 70 Years Babylonian Captivity was not 70 years at all! This period was closer to 69.5 years. The Bible consistently employs round figures and exact numbers for the same subject. The Light of Antipas’ reign was 1600 furlongs (Rev 14.20). New Jerusalem, and Iesous’ reign was 12,000 furlongs (Rev 21.16). [1600 X 7.5 = 12,000.]

On the other hand, there is no historical (or, biblical) record of Israel being “one of three with Egypt and Assyria,” in the days of Onias. We must decide between a biblical record and no record at all! The decision is not difficult. Therefore, New Jerusalem was the fulfillment of Isaiah’s prophecy, and was founded in “One Day” (Isa 66.8). “One Day” in prophecy is frequently, “One Year.” This year began with the resurrection in AD 77, and continued into AD 78.

But Paul will introduce this subject later in his letter to Rome. Presently, he was indicting the Jews for “robbing temples.” And, the temple of Diana would qualify.

K) DO YOU BREAK THE LAW?

(1) “But I say to you that whoever looks at a Woman (Israel) to lust for her has already committed adultery with her in his heart” - Mt 5.28.

(2) “Did not Moses give you the law, yet none of you keep the law?” - Jn 7.19.

Who knows better than “the Judge?”

We will remind the reader once again, that Paul’s 25 personal friends in Rome (16.1-15) most probably had supernatural Knowledge, and Wisdom, and Prophecy, and were qualified to interpret this letter for the congregation.

L) THE NAME OF GOD IS BLASPHEMED.

Israel had been in captivity, to various nations, since 588 BC! Who would suspect their God of having any Power? If the God of Jacob had any Strength, then why did He not deliver them from the occupying armies? The prophets of God answer this question, that they were being
chastised for their sins, and rebellion. Therefore, the Gentiles spoke insultingly of the God of Jacob because of the Jews, who were being punished, and would be further stricken -- even totally annihilated as a nation.

But the Gentiles were not the only ones blaspheming God. The Jews argued with Jesus that God was not presently alive -- He was back with Moses, and the “fathers.” The Sadducees did not even believe in a resurrection. This was despite Enoch and Elijah having been carried up to Paradise. Read the Pharisees’ arguments against Jesus’ message. See: John, Chapters 6 & 8.

3) UNCIRCUMCISION COUNTED AS CIRCUMCISION (Rom 2.25-29).

“For circumcision is indeed profitable if you keep the law; but if you are a breaker of the law, your circumcision has become uncircumcision. Therefore, if an uncircumcised man keeps the righteous requirements of the law, will not his uncircumcision be counted as circumcision? And will not the physically uncircumcised, if he fulfills the law, judge you who, even with your written code and circumcision, are a transgressor of the law? For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh; but he is a Jew who is one inwardly; and circumcision is that of the heart, in the Spirit, not in the letter; whose praise is not from men but from God” - Rom 2.25-29.

In this section of the text, we will observe the folly of some who teach that the Bible is all to be “literally interpreted.” The circumcised cannot literally become uncircumcised. Nor is the circumcision of the heart to be taken literally. On other subjects, the “Sun darkened” is not a trauma of nature, nor is the phrase “the Stars fall from Heaven” an astronomical event. These symbols have been identified as “King” and “Prophets.” In like manner, we do not physically devour “the body and blood of Jesus.” See: Jn 6.53. Jesus is a Teacher of parables! See: Mt 13.13. The entire subject under consideration is stated in “unreal,” or symbolic terms. But despite the symbolism employed by God, the message is clear, and has been understood by a few men for centuries. This is the general conclusion. Now let us consider the specific items.

A) UNCIRCUMCISED HEARTS.

“... if their uncircumcised hearts are humbled, and they accept their guilt -- then I will remember My covenant with Jacob” - Lev 26.41-42.

God had employed this symbolism, which we have encountered in Paul’s letter to Rome, 1700 years before in the days of Moses. “Circumcise” means “to cut around.” This evidently was not a physical operation being described by Moses. As the “circumcision of the flesh” was a “sign of the covenant between Me and you” (Abraham), so the “circumcision of the heart” is defined to be a confirmation of the Jews’ guilt for breaking the covenant, and of the promise of God to forgive them. When Israel would “accept their guilt;” or, “confess their sins,” then our Heavenly Father promised to, “remember My covenant with Jacob,” which included forgiveness of sins.

B) THE PROMISE OF CIRCUMCISED HEARTS.

“... and you return to ‘He Is Gods of you’ (םֶלֶךְ הַאֱלֹהִים) and obey His voice ... that ‘He Is Gods of you’ will bring you back from captivity ... And ‘He Is Gods of you’ will circumcise your heart and the heart of your Seed ...” - Deut 30.2-3, 6.

The prophet, Daniel, confessed the sins of Israel, and his own sins, and he had the proper attitude toward God, which is intimated by a “circumcised heart.” See: Dan 9.3-19. In the same place, Daniel declared that he had been made aware of when the captivity would end. Therefore, this operation had been successfully proven before, by humility and prayer, and obedience. Paul will later prophesy of another return from captivity for Israel. But that is several chapters away.

C) IF HE FULFILLS THE LAW.

(1) “You shall love the Lord your God with all your heart, with all your soul, and with all your mind.’ This is the first and great commandment. And the second like it: ‘You shall love your neighbor as yourself.’ On these two hang all the Law and the Prophets” - Mt 22.37-40.

Please note: Paul specified the righteous requirements of the law, as contrasted with the works of the law without Faith. See: Rom 11.32. The Gentiles uncircumcision was declared righteous, while the Jews were stated not to believe. See: Rom 3.3. Although it is not noted here, but will be expounded later, the circumcision; or, the Jews, also had many that believed. Both Jews and Greeks were circumcised of the heart, in the Spirit. See: Acts 21.20. However, the congregation at Rome knew these facts, and Paul was sharing his diatribe against the Jews who had rebelled against Jesus, and crucified Him, and refused to believe the witnesses of His resurrection. [Here we have another case of “restricted generalities.”] Although no Jews are mentioned as righteous, Paul’s remarks were “restricted” to the rebels of Israel.] Further along in this book, by
Paul, he restates Iesous’ declaration of the fulfillment of the law (Mt 22).

(2) “For the commandments, ‘You shall not commit adultery,’ ‘You shall not murder,’ ‘You shall not steal,’ You shall not bear false witness,’ ‘You shall not covet,’ and if there is any other commandment, are summed up in this saying, ‘You shall love your neighbor as yourself’” - Rom 13.9.

These two Scriptures, one from Iesous, and the other from Paul, make known what the circumcision of the heart was all about.

D) WHOSE PRAISE IS FROM GOD.

(1) “For the Gentiles will seek Him (Iesous) …” - Isa 11.10.
(2) “Behold! My Servant (Iesous) whom I uphold … He will bring forth justice to the Gentiles” - Isa 42.1.
(3) “I will also give You (Iesous) as a Light to the Gentiles” - Isa 49.6.

God had praised the “ones who were Jews inwardly,” 700 years before Iesous was born of Mary. The “ones sent” (apostles) by Iesous also praised the Gentiles for their Faith and service to God.

Paul will not get to the point for several chapters yet. Repeat the basics! Repeat the basics! He will even go all the way back to Adam, and begin the story again. See: Rom 5.12-14. Rehearsing the theme in a variety of words, and from several viewpoints, he will elucidate the story line intended. Therefore, we need say no more about this chapter. Anything that is not now understood, will be cleared up later. Next we will examine “Two Faiths!”

6

JUSTIFIED OUT OF FAITH AND BY FAITH (Rom 3)

1) THE ADVANTAGE OF THE JEWS (Rom 3.1-8).

“What advantage then has the Jew, or what is the profit of circumcision? Much in every way! Chiefly because to them were committed the sayings of God. For what if some did not believe? Will their unbelief make the Faith of God without effect? Certainly not! Indeed, let God be true but every man a liar. As it is written, ‘That You may be justified in Your words, and may prevail as You judge’ (Ps 51.4). But if our unrighteousness demonstrates the righteousness of God, what shall we say? Is God unjust who inflicts wrath? (I speak as a man.) Certainly not! For then how will God judge the world? For if the truth of God has increased through my lie, to His glory, why am I also still judged as a sinner? And why not say, ‘We will do evil that good may come?’ -- as we are slanderously reported and as some affirm that we say. Their condemnation is just.” -
Rom 3.1-8.

A) RECEIVING THE LAW.

(1) “Then ‘He Is’ (יהוה) said to Moses, ‘Come up to Me on the mountain (Sinai - 19.23) and be there; and I will give you tablets of stone, and the law and commandments which I have written, that you may teach them’” - Ex 24.12.

(2) “Blessed are the undefiled in the way, who walk in the law of He Is!” - Ps 119.1.

(3) “For assuredly, I say to you, till the Heavens and the Earth (Israel) pass away, one jot or one tittle will by no means pass from the law till all is fulfilled. Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of the Heavens; but whoever does and teaches them, he shall be called great in the kingdom of the Heavens” - Mt 5.18-19.

Moses received the law, about 1625 BC, and is identified as the mediator of the law (Ex 19.20-25). God sent His prophets to warn Israel when they had violated the law, and they exhorted men to reform, and God also added prophecies about the future through them. Finally, Iesous confirmed the law in the Sermon on the Mount, in about AD 28. “Till all is fulfilled” refers to the destruction of the nation of Israel, and the demolition of the temple, and the ushering in of the “New Heavens and a New Earth” (Isa 65.17, 2Pet 3.13); or, New Jerusalem. We have confirmed every phrase quoted by Iesous from the Law and the Prophets. However, there is not room in this edition to elaborate on this claim, for that is another subject. However, the reader is warned to “Beware of men who teach that Iesous expanded the law, or that He spiritualized the law,” for they are teachers of Darkness!

Once again, we have encountered a “restricted generality.” These are common throughout the Bible. Iesous was addressing the nation of Israel -- only! The Lord also sent Paul to the Gentiles instructing them not to obey the “works of the law.” See: Gal 3.2-3, 5.3-4; Col 2.16-17. When we put these two facts together (obey the law, and do not obey the law), we see that Iesous meant, “A Jew shall not instruct other Jews not to obey the law of Moses.” And, Paul, a Jew, was “to instruct the Gentiles not to obey the law.” This is Inductive Logic, to include all of the premises. It is impossible to comprehend the message of God without grasping this principle of “restricted generalities.” Iesous’ words quoted, applied to Jews only!

And this is the crux of Paul’s message to Rome: “saved with the law and saved without the law.” See the list of verses in Romans about “Two Covenants Together” -- with and without the law. Also read: 1Cor 9.20-21.

B) GOD IS TRUE!

(1) “Every word of God is pure ...” - Prov 30.5.

(2) “The judgments of ‘He Is’ are True and Righteous altogether” - Ps 19.9.

(3) “The Rock, work of Him perfect; for all His ways are justice, a 'God' (יהוה) of Truth and without injustice ...” - Deut 32.4.

The primary method employed by God to demonstrate His Truthfulness, and to prove that He is alive is -- prophecy! None of the pagan gods have ever predicted the future. What did Baal ever say about the future? He could not even talk. In Greek Mythology we find no predictions about future events. Muhammad did not venture to delve into prophecy. None of the popes have become prophets, or attempted future predictions. Naturally, we have always had fake prophets. The School of Mines, in Missouri, studies the “New Madrid Fault” in our area; and a few years ago they insured us that the world would end in November, but -- we are still here!

But the word of the Lord is different! God speaks, and the judgment comes to pass. The overthrow of governments is declared hundreds of years before the actual event. Isaiah, the prophet of God, predicted the fall of Samaria (Israel) in his own lifetime (721 BC), and -- it happened. See: Isa 7.8-9, 18-25. Assyria soon followed Samaria to their doom, in 612 BC. See: Isa 10.24-34. Next came the captivity of Judah, in 588 BC. See: Deut 28.25-37, and Joel 2.10. Babylon was doomed to “breath her last,” and the history books all confirm this event (539 BC). See: Isa 13.1, 10. Iesous foretold the destruction of Jerusalem, in AD 70. See: Mt 24.28-29. But then, we do not live in the Old Covenant today!

“Is God alive today in our atheistic society?” God never changes! See: Heb 1.10-12, 13.8, Jas 1.17. The average grade school child could figure out that this means that God predicts the doom of nations today! (1) God did it in the past. (2) God never changes. (3) God does it today.

Rome fell, as foretold by our Lord Iesous, in AD 410 (Rev 8.1-7). She “breathed her last” in AD 476 (8.12). Antioch was overrun by the Arabs in AD 632 (Rev 9.1-5). Muhammad II took
Constantinople in AD 1453 (Rev 9.18). Babylon fell in AD 1870; or, stated differently, the Papacy and the Pope were run out of Rome (Rev 16.10). The Ottoman Empire surrendered to the British General, Edmund Allenby, on October 29, 1918 (Rev 16.12-19). More recently, the Millennium was made captive by church censorship in AD 1959 (Rev 20.7); and this is why you never hear about God being alive today!

Therefore, each and every Bible-believer should know that: “God is True!”

C) EVERY MAN A LIAR!

On the other hand, every man is a liar! Disregarding the intentional lies that we tell, let us consider the “sins of ignorance.” The Pope’s six teachings of “three equals two” have made liars out of most church members. All of the churches embrace these lies. Anyone believing their church teaching is a liar! But even our public schools pump the heads of the little children full of lies. Today they are brainwashed to believe that “Free World Trade is good for the country.” The innocent babes are deceived by their teachers to believe that “Immigration is good for the nation. And, the more the merrier!” But the national news paints a different picture. The governmental leaders confess their inability to cope with the social problems created by excessive immigration. They are pressed to even find teachers who speak all of these foreign languages -- since the Supreme Court ruled that they must be taught in a foreign language.

[This is not intended to promote any political agenda, but merely to point out that the little children are being lied to by their teachers. And, if they believe, and repeat, these lies -- then they are liars! The law of Moses termed these “sins of ignorance.”]

(1) “... for all have sinned and fall short of the glory of God” - Rom 3.23.
(2) “I said in my innocence, ‘All men are liars!’” - Ps 116.11.

In conclusion, we believe that “God is True!” And because the word of God teaches it, and because of personal experience, we also concur that “All men are liars!”

D) OUR UNRIGHTEOUSNESS DEMONSTRATES THE RIGHTEOUSNESS OF GOD.

Paul’s detailed history of the perversion of the nation of Israel was the fulfillment of prophecy pronounced when the law of Moses was read. Therefore, the Jews’ depravity demonstrated the “righteousness of God;” or, the fact that He is always truthful, and always had righteous judgment when He declared these things in the past. When the Jews sinned -- God was glorified! His perfect Knowledge of the future was justified. Samaria fell -- God was exalted! Judah went into captivity -- God was justified! Antiochus Epiphanes defiled the temple -- Daniel’s prophecies (8.25, 11.31) were confirmed, and God was known to be Righteous!

[We are in the Second Dark Ages, since 1959, and -- Iesous is glorified!]

E) IS GOD UNJUST WHO INFLICTS WRATH?

If God had the pre-knowledge that we would sin under certain conditions, and still He allowed the development of these circumstances, and sin resulted: Is our Heavenly Father unjust? We will inform anyone whom is not aware that, theologians have accused God of injustice for centuries over this issue. They should have read their Bibles! Thomas Aquinas announced that God was “not omnipotent anymore,” because if He were omnipotent, and still allowed sin, then He would be an evil God! This is an example of men who have everything backwards. They have taken upon themselves the duty of judging, and God is the person whom they judge!

Since Adam and Eve ate of the “Tree of Knowledge of good and evil” (Gen 3.5), the children of the “kingdom” have been what the theologians call “free moral agents.” [The Bible is only addressed to the saved, but others have been led to this source of Light when hearing about God and salvation. However, in a great many societies they never hear of the Bible.] So then, the children of the “kingdom” are free moral agents. We have already quoted Iesous’ words, “If you were blind, you would have no sin” (Jn 9.41). The children of the “kingdom” are not blind, but they are still seduced. The Devil, and his boys, teach them to worship “men” instead of God. When we point out to them that they are worshipping men, and not Iesous, they inform us that replacing the words of Iesous with the words of the “church doctor” does not fall under that category. They insist that the worship of “preachers” is not really the worship of “men.” The Bible presents this as a case of “adultery,” when you are unfaithful to your Husband, who is Iesous. Is God unjust to inflict wrath on adulterers and whoremongers? Any man or woman subjected to such abuse would not consider wrath to be unjust! Wild and woolly speculations are employed to convince men that if God allows sin, then He is unjust.

F) WHY NOT SAY, “DO EVIL THAT GOOD MAY COME.”

If our sins glorify God; that is, our punishment verifies the fulfillment of God’s prophecies, and He is glorified; then, “Why not increase our sin and the Lord’s glory?” Or, because, “The
mercy of the Lord endures to ever,” why not sin a heap more, and God will be glorified by more mercy?” Although the question is ridiculous, the answer is obvious. Who would be left to serve the Lord under such a plan? How would the word of God be preserved? Where would we find “laborers for the Harvest?” If men became mad, and followed such a course, “Where would we find men to fulfill the prophecies about righteous men today?” How could the kingdom be everlasting?

The hardened Jews did continue to do evil that good might come, and Iesous (Ἰησοῦς) was glorified when they were destroyed in a horrible slaughter. But there must be a better way than that to glorify God.

The following words of Paul may have been perverted to accuse him of saying, “We will do evil that good may come.”

“... although I was formerly a blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did it ignorantly in unbelief. And the Favor of our Lord was exceedingly abundant, with Faith and Love which are in anointed [Body] of Iesous (ἐν χριστῷ Ἰησοῦ)” - 1Tim 1.13-14.

But, even though Paul confessed these past sins, with sorrow, many times, still he knew his own mind, and this was not to teach, “We will do evil that good may come.” Therefore, “Their condemnation is just.”

2) BOTH JEWS AND GREEKS ALL UNDER SIN (Rom 3.9-18).

“What then? Are we (Jews) better than they? Not at all. For we have previously charged both Jews and Greeks that they are all under sin. As it is written: ‘There is none righteous, no, not one; there is none who understands, there is none who seeks after God. They have all turned aside; they have together become unprofitable; there is none who does good, no, not one (Ps 14.1-3).

Their throat is an open tomb; with their tongues they have practiced deceit (Ps 5.9); The poison of asps is under their lips (Ps 140.3); whose mouth is full of cursing and bitterness (Ps 10.7). Their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace they have not known (Isa 59.7-8). There is no fear of God before their eyes (Ps 36.1)” - Rom 3.9-18.

All men are human! This means that they are fallible, and only God is infallible. Man lives in a weakened state and is prone to sin. The “knowledge of good and evil,” inherited from Adam, frequently causes the love of evil to dominate us, even if only for a moment. The evil nature within man is not extinguished when a soul is “born again.” Iesous’ servant, John, made this point clear:

(1) “If we say that we have no sin, we deceive ourselves, and the truth is not in us” - 1 Jn 1.8.

However, becoming “spiritually alive,” and actively engaged in good works suppresses our evil nature. The power of the Spirit is required in order to achieve the victory over sin. The decision to bring this to mind is based on our observance that the congregations, in recent years, have neglected the message. Upon hearing about the Atonement for sins after the “new birth” (1 Jn 1.7-9), a longtime member of the congregation expressed relief because of wrestling with feelings of guilt. Torment and misery were promoted by the congregation by neglecting this message for so long.

However, this does not seem to be the thrust of Paul’s message at this point, but rather he was declaring the necessity for leading people to Iesous, and out of the bondage of sin. By the phrase, “We have previously charged ...,” Paul is making reference to Chapter One:

(2) “... for it (good message) is the Power (Forgiveness) of God to Salvation for everyone who believes, for the Jew first and also for the Greek” - Rom 1.16.

The prophets of God, quoted by Paul, are easily understood to be condemning Israel. Paul was stressing the fact that Jews as well as Gentiles were in need of a Savior. We will not comment on these verses, for that would be insulting to the reader’s intelligence. However, before proceeding to the next section of the chapter, we will digress for a moment from the story of Paul, and examine these prophets quoted to see if they had any praise for other people, besides those already accursed above.

A) PSALM 14.

“There fearing them fear, for Gods (לאלה) in generation of Righteous. You (vss 1-3) dry
counsels of poor, for 'He Is' (יהוה) being Refuge of him” - Ps 14.5-6.

B) PSALM 5.
“But as for me, I will come into house of You in the multitude of Your Mercy; in Fear of You I will worship toward holy temple of You. Lead me, 'He Is', in Righteousness of You because of enemies of Me (Iesous); make Way of You straight before my face” - Ps 5.7-8.

C) PSALM 140.
“Knowing her, that 'He Is', He will do (יהוה) cause of ‘father of pleasantness’ (מהנה) and Justice for the poor. Surely Righteous ones, they will [clap] hand to name of You, upright [ones] will dwell before face of You” - Ps 140.12-13.

D) PSALM 10.
“'He Is' King to ever ones and ever; (12) Nations (Tribes), they will perish from Earth of him (Israel). 'He Is', hearing You desire of Her, the humble; You will prepare heart of them; You will hear, ear of You, to do Justice to fatherless and oppressed, not again yet to terrify man from the Earth (Israel)” - Ps 10.16-18.

E) ISAIAH 59.
“So they will Fear Name of 'He Is' from the west, and Glory of Him from rising sun; for he, enemy, will come as a flood (Mt 24.39), Spirit of 'He Is' [will lift] a standard in him. And Redeemer coming to Zion (Rom 11.26) and to captives of transgression in Jacob, saying ‘He Is.’” - Isa 59.19-20.

F) PSALM 36.
“Mercy of You,'He Is', in the Heavens (Governments); Faithfulness of you reaches to Clouds (Glory). Righteousness of You as Mountain (Kingdom) of God (יהוה); Judgment of You under many man and Beast (Kingdom), You, ‘He saving,’ He Is (יהוה)” - Ps 36.5-6.

[NOTE: The seven Spirits of God have been capitalized. These holy seven are mentioned in synonymous terms throughout the Bible.]

Paul had painted the dark side of the picture because no one could be saved from sin until they learned that they were captives to sin. Later, he will paint the brighter portion of the overall situation. We have digressed from Paul’s intended message, partly due to the fact that you can comprehend it on your own, and also because we have failed to hear the Bible taught properly, that there were some saved in every generation. God has always had “a remnant” who were faithful to Him. Now Paul had established his proposition, “Both Jews and Greeks are under sin.” Next he wrote of “justification.”

3) JUSTIFIED FREELY BY HIS FAVOR (Rom 3.19-26).
“Now we know that whatever the law says, it speaks to the [ones] in the law, in order that every mouth may be stopped, and all the world may become under verdict to God. Therefore from works of law all flesh will not be Justified before [face] of Him (אֵינוֹ), for through [knowledge] of law (נומְב) [is] Knowledge of sin. But now a Righteousness of God apart from the law has been revealed, being witnessed under (шедш) [record] of the (תִּשְׁכֵּח) Law and of the (תִּשְׁכֵּח) Prophets, but a Righteousness of God through Faith of Iesous Anointed (יִשְׂעָו חֶסְדָּא), into all and on all the [ones] believing. For there is no difference; for all have sinned and fall short of the Glory of the God (נַחַלָא), being Justified a gift in the Favor of Him (אָנוּ), through the Redemption, the [one] ‘in anointed [Body] of Iesous’ (אֶל פְּרֶס בְּאֹוֹ אוֹאָו), whom the God (אָו) set forth through the (נַחַלָא) of the Faith in the (תִּשְׁכֵּח) Blood of Him, into a demonstration of the Righteousness of Him, through the passing over of the previously committed sins in the forbearance of the God in the now season, to being the Righteous Him, and declaring righteous the [one] from Faith of Iesous – Rom 3.19-26.

A) TO THOSE UNDER THE LAW.
“Those under the law” is indicative of the Jews. “Whatsoever the law says,” it addressed to the Israelites. “All the World may become guilty before God.” Several Scriptures linking the word, “World” to the name “Earth” (Israel) have been cited. So then, Paul’s message was “restricted” to the Roman Empire where the Jews had been dispersed. See: Acts 2.9-11, for a list of the countries intended by this word. A literal interpretation, that “world” means the entire globe, would be foolishness. The reader should be convinced by now that our theory of “restricted generalities” is valid. “And so by the deeds of the law no flesh will be justified.” Paul presented two reasons to support this proposition. The first is in Chapter Nine.

(1) “... but Israel pursuing the law of Righteousness, has not attained to the law of Righteousness. Why? Because they did not seek it by Faith, but as it were by the Works of the
law” - Rom 9.31-32.

A cold, impersonal and formalistic keeping of the dictates of the law was opposed to the will of God. Paul quoted Habakkuk, “But the just will live by his Faith” (2.4). Therefore, the law without Faith was useless. The second reason, that some would not be Justified by the Works of the law, is found in Chapter Eleven.

(2) “For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in” - Rom 11.25.

By in part is meant the curse of God, recorded in Isaiah, that Israel would become blind and deaf. See: Isa 6.9-13, Mt 13.14-15. Iesous referred to the curse, in a metaphor:

(3) “No one can come to Me unless the Father who sent Me draws him” - Jn 6.44.

This is intended to be taken literally. Some were drawn, while others were hardened. The Spirit of God, mentioned by Isaiah, prevented men from believing in Iesous -- until the proper time! Therefore, the “From Calling” were converted, and resurrected, in AD 77. But “the meek inherited name* (New Jerusalem) of the Earth (Israel),” after the resurrection. They both heard the message together, but some were saved now, and others later. This is how the kingdom of God was set up after all the believers had been raptured from the earth. The kingdom of God was the resurrection, to Third Heaven, and also, New Jerusalem (Rev 21.2) on the terrestrial ball. God also identified the kingdom as “a New Heaven (Government) and a new Earth (Congregation)” [21.1]. We have presented evidence that “Heaven and Earth” was an epithet for Israel. See: Introduction.

NOTE *: “Inherit” is κληρονομησυ and “name” is onoma and compound words have some letters bleached out. So then, “inherit name” is κληρονομησανεν in Matthew 5.5 and others.

But Paul was not discussing this subject in Chapter Three, and so, “restricted generalities” were frequently employed. By the phrase, “all the World” (3.19) Paul meant Israel in the first century only. Later the Gentiles in the Roman Empire were included in this universal guilt. But the World did not hear the "good message." They did not hear it in the first century, and for many centuries to come.

We will digress for a moment, and discuss the drawing process of the “From Speaking” (ἐκ λεκτον); Elect; or Election.

B) THE DRAWING AND HARDENING PROCESSES.

(1) “For they (students - vs 45) had not understood about the loaves, because their heart was hardened” - Mk 6.52.

(2) “But Iesous being aware of it, said to them (students - vs 14), ‘Why do you reason because you have no bread? Do you not yet perceive or understand? Is your heart still hardened?’” - Mk 8.17.

(3) “But when some were hardened and did not believe, but spoke evil of ‘The Way’ (Iesous) before the multitude, he departed from them and withdrew the students ...” - Acts 19.9.

(4) “... but exhort one another daily, while it is called, ‘Today,’ lest any of you be hardened through the deceitfulness of sin” - Heb 3.13.

In this instance, God is not pictured as hardening hearts, but we should consider all the items describing the subject in order to have a clear understanding.

(5) “Now when they had come and gathered the ‘From Calling’ (ἐκ κληριμαι) together, they reported all that God had done with them, and that He had opened the door of Faith to the Gentiles” - Acts 14.27.

(6) “For a great and effective door has opened to me, and ... adversaries” - 1Cor 16.9.

(7) “Furthermore, when I came to Troas to publish the Anointed’s good message, a door was opened to me by the Lord ...” - 2Cor 2.12-13.

(8) “Therefore He has mercy on whom He wills, and whom He wills He hardens” - Rom 9.18.

Paul was specifically mentioning Pharaoh in this place (Rom 9.18), but at the same time he was pointing out that this was a general rule. The Parable of the Sower distinguishes “seed by the wayside,” and other seed “on stony places,” and also “among thorns,” and some “on good ground.” See: Mt 13.3-9, 18-23. Each of these Scriptures demonstrates that, “He has mercy on whom He wills, and whom He wills He hardens.” Iesous stated this in a parallel manner, “No one can come to Me unless the Father ... draws him.” Paul will define the process as Election and Predestination and “For the gifts and calling of God are irrevocable” (Rom 11.29). The Election were those saved before the resurrection, and the irrevocable calling were those saved after the resurrection, and both
It seemed to have been predestined to their particular experiences. And because, “The mercy of 'He Is' endures to ever” (Ps 136), some who were hardened for a time were drawn to Iesous later.

But the reader is reminded that this was prophesied, by Isaiah 700 years before Iesous was born of Mary. Today, we still have a prophecy like that one, which applies to us. See: Rev 20.7-10, where “Satan deceived the nations in the four corners of the earth.” However, some of us who were warned before the fact, were not deceived. We are recorded to be in prison now (Rev 20.9). This “imprisonment” is accomplished by strict censorship.

C) BY THE DEEDS OF THE LAW NO FLESH WILL BE JUSTIFIED.

[NOTE: The word “Justified” is employed in the future tense, referring to the resurrection “in this generation (Mt 24.34). Both past tense verbs and participles are utilized to picture justification. See: Lk 7.29, Rom 8.30, 1Cor 6.11, Gal 3.24. The present tense verbs and participles are also found describing being “Justified.” See: Acts 13.39, Rom 3.24; Gal 3.11. Added to these examples, are incidents of being “Justified” in the future tense. See: Rom 2.13, 3.20, Gal 2.16. Past, present, and future is the state of Justification. We have concluded from these statistics that “Justification” would not be completed until the Judgment Day.]

(1) “For that the impossible (adjective) blood of bulls and goats to be taking away sins” - Heb 10.4.

(2) “For no other foundation can anyone lay than that which is laid, which is Iesous the Anointed” - 1Cor 3.11.


How then, was Moses saved? Did King David go to Hell? What happened to the prophet Daniel? The answers to these questions are in Chapters Nine and Eleven, of Hebrews.

(4) “All these, having obtained a good testimony through Faith, did not receive the promise, God having provided something better for us, that they should not be made perfect (resurrected) apart from us (present tense pronoun)” - Heb 11.39-40.

What we have learned from much study, and a long life, is that many subjects that seem to be contradictions in the Bible are harmonized by assigning each of the opposing (seemingly) statements to the proper time zone; and, realizing that God had a different relationship with the people in one time, than He did with other people in another time zone. For instance, before the Flood, God spoke to the heads of the tribes directly from Third Heaven. After the flood, God spoke to men by the law of Moses, and by the prophets of God. “In these last days (He has) spoken to us by His Son” (Heb 1.2). And the following period is described, “Now I saw when the Lamb opened one of the seals ...” (Rev 6.1). Revelation contains the New Covenant message for today. The “overlapping” period, where both the Old and the New Covenants were in effect together, have been named “the firstfruits of His creatures” (Jas 1.18), and “the firstfruits of the Spirit” (Rom 8.23). The type of the “firstfruits,” under the law (Lev 23.10) was followed by the Feast of Tabernacles (Lev 23.34, 39). The Feast of Tabernacles was six months after the Passover, and the “firstfruits.” This “Feast” was the complete “Harvest.” And, “the kingdom of God” (AD 77) followed the “firstfruits Age,” described by James and Paul. Then, the Old Covenant Atonement, and the New Covenant Atonement, are related for us in this manner.

God promised Moses, and Israel, that “the Atonement is in the blood” (Lev 17.10), of the animal sacrifices. Now, in the New Covenant, the Atonement is in the blood of the Lord Iesous.

(5) “It was symbolic for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect (sinless) in regard to conscience ... But the Anointed came as High Priest of the good things to come, with the greater and more perfect dwelling (tabernacle) not made with hands ... Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place (Third Heaven) once for all, having obtained eternal redemption” - Heb 9.9-12.

What we have described here is a system of substitutionary sacrifices until Iesous would make the perfect sacrifice. Paul’s verb form is in the future tense (future, passive, indicative, third person, singular - Rom 3.20). This means that it refers to the Judgment Day, in AD 77. The men of Faith (Heb 11) had met the requirements of Salvation, but they were held in limbo until the perfect sacrifice (Iesous) was substituted for their animal sacrifices. Paul had a long, and very involved message, in only a few words. But his 25 personal friends in Rome were qualified to explain it to the congregation. In summary, what he was saying with his future tense verb, was that no one would pass the judgment until Iesous had offered the perfect sacrifice. However, the animal sacrifices had been necessary until the perfect sacrifice was made, in AD 32.
God makes the message difficult so that the deceivers of Satan cannot understand, and then, when they are opposed by the men of God, everyone can tell the difference. See: 1Cor 11.19.

D) THE RIGHTEOUSNESS APART FROM THE LAW.

(1) “But the Scripture has confined all under sin, that the promise by Faith in Iesous the Anointed might be given to those who believe. But before Faith (in the blood) came, we were put under guard by the law, kept for Faith which would afterward be revealed” - Gal 3.22-23.

Paul declared that he had received from God, “the mystery which has been hidden from Ages and from generations, but now has been revealed to His holy ones” (Col 1.26). Peter announced his agreement with this conclusion in these words, “Of this Salvation the prophets inquired ... searching what, or what manner of time, the Spirit of the Anointed ... was indicating” (1Pet 1.10-11).

Now then, Paul had dogmatized the fact that the law could not save. But, Iesous had also dogmatized the proposition that “the law would not fail till the Heavens and the Earth (Israel) passed away.” Iesous had even pronounced a curse on anyone who taught (the Jews) not to obey the law. See: Mt 5.18-19. “Faith is the victory!” wrote, John, the servant of God. See: 1Jn 5.4. Paul was teaching the central significance of Faith also. But then, “Why does this not agree with Iesous’ message? Or, does it agree?” Why were the Christian Jews commanded by the Lord Iesous to keep the law if it could not save them? And, why were they to continue to teach the law in the first century? This is explained by “The Teaching of Relativity.”

Iesous taught His students, and still teaches, that the Lord dispenses different levels of reward in Heaven (and on Earth), and of punishment in Hell. The Judgment day determines the “separating of the sheep and the goats” (Mt 25.32); but that is not all! Candidates for Heaven, or Hell, or New Jerusalem, are to be assessed for different categories of reward and punishment. We will consider Hell first.

(2) “And you, Capernaum ... will be brought down to Hell ... But I say to you that it shall be more tolerable for the land of Sodom in the day of judgment than for you” - Mt 11.23-24.

There you have it! “More” or “less” indicates levels of punishment. The words “more tolerable” signify greater pain for Capernaum, in Hell, than for Sodom. The cause of greater guilt was the fact that Capernaum had heard about the miracles of Iesous, or had even seen them, and still they continued in unbelief. Ezekiel also had pronounced this message from God.

(3) “As I live,” says ‘Lord of [me], (יְהוָה) He Is,’ ‘neither your sister Sodom nor her daughters (smaller adjacent cities) have done as you (Jerusalem - vs 2) and your daughters (cities of Judah) have done”’ - Eze 16.48.

Once again, the determining factor for Sodom having less guilt than Jerusalem, was that Israel was the “chosen people of God,” although they did not behave as though it were true. She had committed adultery, and prostitutions, with all of the pagan gods (יוֹאכָל – Genesis 1.1).

Relativity in “the kingdom of the Heavens” was a subject introduced by Iesous’ students, in a conversation with Him. The Lord did not deny this proposition, but rather confirmed the principle of “relative rewards.”

(4) “… Therefore whoever humbles himself as this little child is greatest in the kingdom of the Heavens” - Mt 18.4.

Now we have encountered dogmatism on this subject! Iesous could not have made it any clearer than that. When He identified the “greatest in the kingdom,” Iesous was also implying that others would be the “least in the kingdom.” [“Implications” are a part of grade school grammar.] Later, we shall examine the “least” in the kingdom also. This theme is continued under the heading of “the mother of Zebedee’s children.” Her children were two of the original “twelve ones sent,” named James and John. The mother presented her petition to Iesous, that her two sons could sit on His right and left hand, “in Your kingdom.” The Lord Iesous did not deny that such an honor would exist for someone, but instead pointed out for whom the honor was reserved.

(5) “... but to sit on My right hand and on My left is not Mine to give, but it is for those whom it is prepared of My Father” - Mt 20.23.

Later, by inspiration of God, the Scripture confirms that Iesous was “sitting at the right hand of God.” This is repeated often. Here are a few: Acts 2.33, 5.31, 7.55, Rom 8.34, Eph 1.20, Col 3.1, Heb 1.3. Therefore, our Heavenly Father would be at Iesous’ left hand, just as Iesous is described to be at the Father’s right hand. This is “relativity.”

Finally, we will examine the teaching of “the least in the kingdom of the Heavens.” The word, “Heavens” is plural in Isaiah (65.17), and in “The Lord’s Prayer” (Mt 6.9-13), and in Peter’s letter to the Jewish dispersion (2Pet 3.13), because there were, “Two New Heavens and One New
Earth.” This was the kingdom of God, or the New Covenant kingdom. The resurrection of the “Old Heavens,” in AD 77, began a New Third Heaven (One Heaven), which was the Eternal Abode of God. See: Rev 4 & 5 & 7. Men of earth added before the throne of God made His Eternal Abode become something New. At the same time, and as a result of the resurrection, New Jerusalem was founded on earth in “One day” (Isa 66.8); which is frequently symbolic for “One Year” in prophecy. New Jerusalem was “a (One) New Heaven (Government) and a New Earth (Congregation).” See: Rev 21.1-3. Whether in Third Heaven, or on earth, men would be judged “least in the kingdom.” Jesus instructed Israel who would be “least.”

(6) “For assuredly, I say to you, till the Heaven and the Earth (Israel) pass away, one jot or tittle will by no means pass from the law till all is fulfilled. Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of the Heavens, but whoever does and teaches them, he shall be called great in the kingdom of the Heavens” - Mt 5.18-19.

The “Body of the Anointed” (Eph 5.30, 32); or, the “From Calling” (Mt 16.18-19), would be raised up to be with the Lord God, and the Redeemer, Jesus.

(7) “The meek (New Jerusalem) would inherit the name of Earth (New Jerusalem)” - Mt 5.5.

The “least” and the “great” in the kingdom of the Heavens (plural) would apply to both realms of the kingdom: Third Heaven and New Jerusalem.

In conclusion, Judgment is divided into Salvation and Reward. For Salvation without a Reward, see: 1Cor 3.11-15. Then some of the citizens of New Jerusalem, on earth, would be stigmatized by the earned title of “least in the kingdom,” because they did not keep and teach the law. “If you love Me, keep My commandments” (Jn 14.15). Although, “By the Works of the law no flesh will be Justified” (Rom 3.20), nevertheless, by the “Works of the law” some Jews would become “great in the kingdom;” and without the “Works of the law” other Jews would be named “least in the kingdom.” But then, this was a “restricted generality,” being addressed to the nation of Israel – only! This concerned Jews teaching other Jews to obey, or not obey, the law. Paul’s case would fall outside of this “restricted” area, when he taught the Gentiles not to obey the law. See: Gal 5.3-4, Col 3.16-17. [Today our nation is plagued with “madness” and many believe that they must worship “the Jews,” and not God.]

Therefore, we have tried to explain the story as “restricted generalities,” or, “fractionalized truths.” Until we reach Chapter Eight, Paul will not confirm our conclusions. But at that time the message will become clear. We did not begin to write the commentary on Romans until we understood it all (more or less). In fact, we have written several other commentaries on books of the Bible before we began this one on Romans. The entire Bible is one book! Anyone who does not comprehend the story line from beginning to end cannot interpret a single book properly. The reader is encouraged to keep an open mind, and to remember Peter’s words, “in which are some things hard to understand” (2Pet 3.16).

E) WITNESSED BY THE LAW AND THE PROPHETS.

(1) “For, behold, I create New Heavens (Governments) and a New Earth (Congregation); and the former (Israel) shall not be remembered or come to heart” - Isa 65.17.

The Old Heavens were the successive Governments of Israel. Each new king began a new Government. “Heavens” consisted of the Sun; or, the king of Israel; and the Moon; or, the Levitical Priesthood; and the Stars; or, the Prophets of God. Titus, and his Roman legions, made an end of the “Heavens.” Then the “Earth” was the Congregation of Israel. Government and Congregation equaled “the Heavens and the Earth.” See: Isa 24; especially verse 24.23. See also: Joel 2.30-31, Mt 24.28-29, Mk 13.24-25, Lk 21.25-26, Acts 2.19-20, 2 Pet 3.7-12. “The Heavens” are consistently used to symbolize Israel.

“Heavens and Earth” is employed to represent other nations also.

Edom - Isa 34.4-5. Pagan Rome again, in AD 476 - Rev 8.12.
Jacob and Leah and Jacob’s sons - Gen 37.9-10; compare: Gen 1.8.

Then we have: “Two New Heavens and One New Earth” pictured, for the New Covenant. Isaiah (65.17) and Peter (2Pet 3.13) list them together, but in Revelation they are divided. The first “New Heavens” (without an Earth), is the resurrection pictured in Chapters 4 & 5 &7.
[“In Heaven and in Earth and Down Under the Earth” (Rev 5.13) are symbols for “The Government of Israel resurrected,” and the “Congregation of Israel resurrected,” and the “Gentiles resurrected.” But there is not a literal Earth, or a symbolic Congregation in Third Heaven. The Eternal Abode of God became New Third Heaven when the spirits of men of planet earth were raised up to be with God.]  

Then “One New Heaven and a New Earth” (Rev 21.1) are pictured for us by Iesous’ vision to John. This is named the Holy City and New Jerusalem (21.2). Iesous is the “New Heaven.” As the New King, He is the New Sun; and as the New High Priest, He is the New Moon; and as the Living Prophet, He is the Bright and Morning Star. The “New Earth” is the congregation of New Jerusalem; Iesous is the “Head,” and His servants are the “Body.”

And here is the “witness” of the prophets about “Righteousness apart from the law.”

(1) “... unless you are converted and become as little children, you will by no means enter the kingdom of the Heavens. Therefore whoever humbles himself as this little child is greatest in the kingdom of the Heavens” - Mt 18.3-4.

The operation of regeneration is to be “born again,” by the washing (bath) of regeneration and renewing of a holy spirit” (Titus 3.5). “[The] Holy Spirit is not in the Greek.] We consider the humbleness of the “little children” to include “innocence.” But God stated the case in a more dogmatic manner. King David murdered Uriah, so that he could take his wife Bathsheba for himself. When she became pregnant God afflicted the son, and sent the prophet, Nathan, to inform David of his guilt before God. While the son was dying, David fasted and prayed. When the son died, he immediately ceased his fasting. He was questioned about the reason for this, and replied:

(2) “While the child was alive I fasted and wept ... But now he is dead; why should I fast? Can I bring him back again? I shall go to him, but he shall not return to me” - 2Sam 12.22-23.

David was a prophet of God, though a murderer and adulterer, and spoke by inspiration of God. Therefore, the child had not “sinned and fallen short of the glory of God!” And so, the Pope is wrong! -- and, God is right! Praise His name! And, we must limit our observations to the “holy ones of the age of understanding.” This is the defined subject.

G) BEING JUSTIFIED FREELY BY HIS FAVOR.

(1) “Ho! Everyone who thirsts, Come to the (Living) Waters (Holy Spirit); and you who have no money, Come buy and eat (Bread of Life). Yes, come, buy Wine (Iesous’ new teaching) and Milk (of the Word) without money and without price (Freely) ... And I will make an everlasting (New) covenant with you -- the sure mercies of David (Iesous). Indeed I have given Him as a witness to the people, a Leader and Commander for the people” - Isa 55.1-4.

The terminology employed by Isaiah, “buy -- who have no money” is a prediction of Paul’s message of being “Justified freely.” Iesous stated the same proposition in these words:
“I am the Bread of Life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst” - Jn 6.35.

The “Living Water” is identified to be the Holy Spirit (Jn 7.39), and Iesous is the, “Word of God” (Rev 19.13). The writer of Hebrews compares the “Milk of the Word” for “babes,” with “Solid Food” (Bread) for the spiritually mature person “of full age.” See: Heb 5.12-14. The “New Wine” of the New Covenant is portrayed as Iesous’ new teaching for persons “outside the congregation of Israel.” And so, the name was applied to the, “From Calling.” See: Mt 9.16-17. This implication of being “outside the congregation,” is contained in the words, “and both are preserved.” The congregation of Israel was “preserved,” and the “From Calling” was created.

Paul insisted that no man could attain the Favor of God by Works, but it was the “free gift of God” (Rom 5.15-18). See: Rom 11.5-6. Iesous, Paul, and Isaiah all agreed about “free Favor.”

H) REDEMPTION THAT IS IN THE ANOINTED IESOUS.

“In Him we have redemption through His blood, the forgiveness of sins, according to the Riches of His Favor ...” - Eph 1.7.

NOTE: The capitalized words are the seven Spirits of God. In Chapter Six, of Romans, Paul will graphically explain this operation of Redemption.

I) THROUGH A SIN-OFFERING (Propitiation) OF THE FAITH IN HIS BLOOD.

(1) “... through Faith in his blood” - Rom 3.25; KJV, Geneva Bible, Tyndale’s N. T., Living Oracles N. T., NIV; and others.

(2) Through a sin-offering of the [Favor] of Faith in the blood of Him.

(3) “... as a propitiation by His blood, through faith” - NKJV, Amplified, NAS.

Why has Johnny-come-lately corrupted the Bible so terribly? This is only a sample of one of hundreds of corruptions added in our lifetimes. Strong’s #2433 - merciful - 2 Xs, make reconciliation - 5 Xs; #2434 - propitiation - 2 Xs; #2435 - mercyseat - 1 X; propitiation - 1 X.

J) GOD PASSED OVER PAST SINS.

(1) “I, even I, am He who blots out your transgressions for My own sake; and I will not remember your sins” - Isa 43.25.

Following Isaiah’s pronouncement of forgiveness for the nation of Israel, which was 700 years in the future, then he explained the pollution of the sanctuary, which came about in 588 & 167 BC, and again, in AD 66-70.

(2) “... I will not hide My face from them anymore; for I will have poured out My Spirit on the house of Israel, says Lord of [Me] (יְהוָה Yehovah) ‘He Is’” - Eze 39.29.

Ezekiel was prophesying about the establishment of New Jerusalem, in AD 77, after the “feast of the Birds (Kingdoms) and the Beasts of the field (Kingdoms),” which was the Jews’ war with the nations of the Roman Empire. See: Eze 39.17-20.

(3) “Who is a God like You, pardoning iniquity and passing over the transgression of the remnant of inheritance of Him? ... You will cast all our sins into the depths of the Sea (Gentiles or literal)” - Micah 7.18-19.

Micah’s message is not so dogmatic, being unrelated to any major events, as the two previous visions were associated with Redemption before the resurrection, and after the war with Rome. Therefore, it could apply to Salvation in the “firstfruits Age” (AD 32-77), or in New Jerusalem; or possibly, it could even be intended to apply to both periods.

K) TO DEMONSTRATE HIS RIGHTEOUSNESS.

“For He (God) made Him (Iesous) who knew no sin to be sin for us, that we (From Speaking; Elect) might become the Righteousness of God in Him” - 2Cor 5.21.

So then, God demonstrated His Righteousness through the lives of His servants who have the “fruit of the Spirit” (Gal 5.22); or, the “power of the Holy Spirit” (Rom 15.13). The same principle is true today, although it is altered by the “gift of the Holy Spirit ... being done away” (1Cor 13.10).

But, the seven Spirits of God remain intact!

L) HE MIGHT BE THE JUSTIFIER OF MEN OF FAITH.

(1) “Who shall bring a charge against God’s From Speaking (Elect; εκ λέγκτον)? It is God who Justifies. Who is he who condemns? It is the Anointed who died, and furthermore is also risen, who is even at the right hand the of God, who also intercedes on behalf of us” - Rom 8.33.

(2) “And the Scripture, foreseeing that God would Justify the Gentiles by Faith, published the good message to Abraham beforehand, saying ...” - Gal 3.8.

Only the God and the Lamb can forgive sins against them. We may forgive other men’s sins against us, but we have no power over their offenses against our Heavenly Father. That is,
except the power of intercessory prayer. God has promised us that prayer for a brother “sinning a sin not unto death,” will be heard. See: Jn 5.15-20. But even then, we are merely beggars, and God still Justifies.

[The “sin unto death,” during the “firstfruits Age,” seems to fall into three categories (but they are really only one): (1) Blasphemy against the Holy Spirit (Mk 3.29); (2) Persons having “tasted the heavenly gift ... of the Holy Spirit ... if they fall away” (Heb 6.4-6); (3) Denying that Jesus (Man) the Anointed (God) has come in the flesh (Jn 4.3). Number One was to deny Jesus’ miracles. Number Two was to despise the Spirit after having enjoyed it, and to give it up. Number Three was to deny that Jesus was the Spirit of God, and God. All three involved denying the Spirit in some way or another. Today, in the kingdom of God (New Jerusalem), the difference between Life and Death is also the “mark of the Beast.” See: Rev 14.9-12. Daniel defines the “mark of the Beast,” which is the teaching of the Papacy and the Pope. See: Dan 7.24-25; “The Ten Horns (Ten Papal States) are ten kings who arise from this kingdom (Fourth Beast = Rome - vs 23). And another shall rise after them (The Pope); he shall be different from the first (Ten Horns), and shall subdue three kings (Papal States). He shall speak great words against the Most High, shall persecute the holy ones of the Most High, shall intend to change times (3 = 2), and law (Old Covenant = New Covenant). Then the holy ones shall be given into his hand for a time and times and half a time (42 Months - Rev 11).” The only person certain that he does not have the teaching of the Pope, is the one who studies the teaching of the Pope, and becomes very familiar with it.]

4) THE CONCLUSION (Rom 3.27-31).

“Where is the boasting then? It is excluded. By what law? Of the Works? No, but through a law of Faith. Therefore we conclude that a man is Justified by Faith apart from Works of the law. Or is He the God of the Jews only? But is He not also the God of the Gentiles? Yes, of the Gentiles also, since there is one God [and, one Lord - Eph 4]) who will Justify the circumcision ‘out of Faith’ (Rom 1.17) and the uncircumcision ‘by the Faith’ (235 Xs). Do we then make void the law by Faith? Certainly not! On the contrary, we establish the law” - Rom 3.27-31.

[NOTE: We have translated from an Interlinear Bible to demonstrate to the reader the adjustments made to the Greek text by the Bible translators. The words in italic print, such as, “the,” have been added to the words in the Greek manuscript. Try not to be too judgmental, and understand that this is necessary at times because many sentences in the Bible lack a verb, or a subject, or an object. For instance, “Is He” has been supplied to “the God of Jews only?”; and also to “not also the God of Gentiles?” However, human beings all make errors, and at times these added words produce doctrinal errors in the translations. The preferred method of translating is to place all words coming from translators in brackets, or in italic type. Several translations employ this method, but none are strictly faithful to the rules. The information presented here is intended for educational purposes only, and is not directed against the motives of Bible translators. When we have charges to make, we will announce them clearly.]

A) WHERE IS THE BOASTING?
The redeemed of the land were “Justified freely,” and so, they had no Works to save them, of which they might boast. The God and the Lamb did it all!

(1) “... while we were still sinners, Anointed died for us” - Rom 5.8.

(2) “That as God was in Anointed reconciling world to Himself ...” - 2Cor 5.19.

B) MAN IS JUSTIFIED APART FROM THE WORKS OF (THE) LAW.
The cause which we have confirmed, “That it was necessary for the Jews to continue obeying the law,” has been presented to the reader in indisputable terms. Following is one of many Scriptures supporting this fact.

(1) “And they (Jews) said to him (Paul), ‘You see, brother, how many tens of thousands of Jews there are who have believed, and they are all zealots of the law’” - Acts 21.20.

The Pope is wrong again! His Holiness teaches that God cannot have two covenants in effect at the same time. Therefore, the Jews continued to obey the law of Moses, however, that they were “Justified without the law,” is equally clear.

(2) “... but now, once at the end of the Ages, He has appeared to put away sin by the sacrifice of Himself” - Heb 9.26.

The “Works of the law,” by man, had nothing to do with God’s Justification of man. This is termed, “the free gift of God.” In fact, it is a double-“free gift.” The Spirit of Forgiveness is the first of three steps to Justification. “One Dipping” is being “born again out of water for the

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forgiveness of sins that are past.” See: Acts 2.38, Rom 3.25. But then, Paul rebuked Peter for sin - - after he had been “born out of water!” See: Gal 2.11. Then, “One Lord;” or, the Spirit of Atonement is for forgiveness of these later sins. See: 1Jn 1.7-9. And still man is not completely “Justified.” Finally, “One God” is the Spirit of Adoption “of the purchased possession.” See: Eph 1.13-14. Forgiveness, and Atonement, and Adoption save the souls of men. [Adoption is used ambiguously, signifying in the first place, that we have been accepted into the family of God. But some fall away, as Paul prophesied. See: 2Thes 2.3. Secondly, Adoption is employed to represent the resurrection to Third Heaven, to be with the Father and the Son. See: Gal 4.4-7, Rom 8.23.]

C) OUT OF FAITH.

“For in it (good message) the Righteousness of God is revealed out of Faith into Faith”- Rom 1.17.

The Israelites were led out of the Faith in the law of Moses into the Faith of Iesous.

D) BY THE FAITH.

“For to the Favor you have been saved through the gift of God by the Faith, and this is not of yourselves” - Eph 2.8.

“You have been saved” - the subject is in the case ending of the verb.

“To the Favor” - prepositional phrase; dative case.

“Through” - preposition-object; accusative case.

“The gift of God” - object; accusative case.

“By the Faith of Iesous” - prepositional phrase; genitive case.

“And” - conjunction.

“This is not of yourselves” - second sentence of compound sentence.

The Jews and Greeks had both been saved “through the gift of the Faith,” but the Jews had to be led “out of Faith” in the law of Moses first. This was done; “so as to create in Himself one new man from the two” (Eph 2.15).

E) WE ESTABLISH (A NEW) LAW.

The definite article, “the,” is missing in the Greek text, and so, “the law” is an error in translation. If the Jews had come “out of Faith,” then this Faith that they had left was “Faith in the law.” But now, a New Covenant had been “confirmed for many for one week” (Dan 9.27). This “one week” was from AD 28 to AD 35. Then, Iesous was “cut off in the midst of the week, and He brought an end to sacrifice and offering,” in AD 32 (Ibid.) Iesous was the Mediator of the New Covenant (Heb 9.15). And, so ends the chapter.

But Paul is far from finished! In the next chapter, Paul will go farther back in history than he did in Chapter One, when he described the rebellion of the Israelites in the wilderness (1635-1594 BC), and the successive years of perversion and animosity toward God. He will come at the subject from another point of view, and explain again the sacrifice of Iesous, the Lord, for our sins.
THE BLESSEDNESS OF RIGHTEOUSNESS (Rom 4)

In this chapter, Paul stated his message more directly, than in the previous chapters, and also in words that are more readily comprehended. Therefore, the expositor may use this chapter to gauge his interpretation of the preceding pages. If the examination of this chapter is in harmony with the evaluation of other chapters: It may be right! However, if there is a lack of consistency, the earlier work is probably wrong; or, the teaching of this chapter is wrong. One principle point is different in this place. “For the Jew first and also for the Greek,” is an impractical guideline, for Paul compared the Greek to Abraham’s Faith before circumcision, which was followed by the law, and circumcision. This is only theoretical, and the Jews were still saved first, but the reader should not be confused by this comparison. Abraham was Justified without the law; or, circumcision; and the Gentiles in AD 58, when Paul wrote, employed the same pattern. Our investigation will be helped along by the definitions of these terms:

JUSTIFIED: to be declared sinless.
RIGHTEOUSNESS: acceptance as righteous.
JUSTIFICATION: acquittal, a declaration of justice.

(1) “Therefore you shall be perfect, just as your Father in the Heavens is perfect” - Mt 5.48.
(2) “You shall make yourself holy, for I am holy” - 1Pet 1.16, Lev 11.45.

We can be made “white as snow” (Isa 1.18), and “be presented faultless before the presence of His glory with exceeding joy” (Jude 24). Praise the Lord!

1) ABRAHAM’S RIGHTEOUSNESS (Rom 4.1-5).

“What then shall we say that Abraham our father, according to the flesh, to have found? For If Abraham was Justified by Works, he has something to boast about, but not before God. For what does the Scripture say? ‘Abraham Believed God, and it was accounted to him for Righteousness’ (Gen 15.6). Now to him who Works, the wages are not accounted as Favor but as debt. But to him who does not Work but Believes on Him who Justifies the ungodly, his Faith is accounted for Righteousness…” - Rom 4.1-5.

A) ABRAHAM OUR FATHER ACCORDING TO THE FLESH.

“So then those who are of Faith are Blessed with Believing Abraham ... And if you are the Anointed’s, then you are Abraham’s Seed, and heirs according to the Promise” - Gal 3.9, 29.

The Almighty God is our spiritual Father. These words are not about the father of the spirit of man, but rather, about the father of Faith. “Faith” is introduced into the Bible after Abraham’s day, in Numbers (12.7) and Deuteronomy (7.9, 32.20). However, the words, “believed in ’He Is’” (Gen 15.6) describe Abraham’s Faith. The reader should note that this is the first instance in which “believe” is in the book of Genesis. Therefore, being the first to believe, Abraham was declared to be the father of those saved by Faith. Paul sometimes used the pronouns, “we,” and “us,” and “our” in obvious reference to the Jews, even when writing to Gentiles. NOTICE: One Bible translation has a note suggesting to read, “Forefather according to the flesh,” instead of father.

B) JUSTIFIED BY WORKS OR BY FAITH?

(1) “Therefore by the Works of the law no flesh will be Justified in His sight” - Rom 3.20.

Some of the Works of the law were observing the Passover, and Pentecost, and the Feast of Tabernacles, and New Moons, and Year of Jubilee, and offerings for sin, and trespass, and peace, and so forth. But then, the Lord Jesus taught us of typology, saying that Jonah was a type of Himself (Mt 12.39-41), and the Flood was a type of the destruction of Jerusalem, in AD 70 (Mt 24.37-39), and David was a type for His students “plucking grain on the Sabbath day” (Mt 12.1-4), and Sodom was a type for Capernaum (Mt 11.23-24). The servants of Jesus carried this typology further comparing the physical kingdom of Israel with the spiritual kingdom of the “From Calling.”
Below is a chart of typology.

**PHYSICAL TEMPLE**

ALTAR: offerings for sin - sheep and goats;
LAVER: the priests washed away the blood;
LAMPSTAND: gave light to the Holy Place;
TABLE of SHOWBREAD: 12 cakes to
represent the 12 Tribes, priests burned a
portion for a memorial, ate the rest with the
burnt offerings - Lev 2.9-10, 24.5-9;
ALTAR of INCENSE: incense burned to
God in the Holy Place;
ARK of the COVENANT with MERCY
SEAT: in the Most Holy Place (Heb 9.3-5),
high priest entered on Day of Atonement;

**SPIRITUAL TEMPLE**

THE CROSS: Iesous was the final offering;
ONE DIPPING: souls are cleansed from sin;
ONE SPIRIT: servants are empowered;
BREAD and CUP: “in remembrance of Me” -
Lk 22.19, 1Cor 11.24-25;

INCENSE in THIRD HEAVEN: the prayers of
the holy ones - Rev 5.8.
ARK of HIS COVENANT in THIRD HEAVEN -
the Anointed has entered the Holy Places not
made with hands - Heb 9.24-26;
the redeemed of Earth follow Him at the
resurrection.

Paul was teaching the congregation at Rome, and us, that the physical temple could no
longer lead to Righteousness, “to them that believe” (Rom 10.4). But, Faith and the operations of
the spiritual temple of God (which was the congregation - 1Cor 3.16), produced Justification and
Righteousness. We must bear in mind though that Iesous had pronounced the curse on anyone who
broke the law, and taught others to do the same (Mt 5.18-19). The Hope of those blinded is stated
throughout the Bible.

(2) “And He will destroy on this Mountain (Zion) the surface of the covering cast over all
people, and the veil (2Cor 3.13-15) that is spread over all (12) Nations (Tribes). He will
swallow up Death forever, and 'He Is Lord of' [me] (יהוה יהושע) will wipe away tears from all faces (Rev
21.4 - New Jerusalem); the rebuke of His people He will take away from all the Earth (Israel); for
'He Is' has spoken” - Isa 25.7-8.

Could this be why the law was not taken away? There are many more Scriptures of a
similar nature about New Jerusalem.

2) DAVID’S PROPHECY OF BLESSEDNESS (Rom 4.6-8).

“... just as David also describes the Blessedness of the man to whom God imputes
Righteousness apart from Works: ‘Blessed are those whose lawless Works are forgiven, and whose
sins are covered; Blessed is the man to whom the Lord [‘He Is” in Hebrew] shall not impute sin’” -
Rom 4.6-8; Ps 32.1-2.

David was a prophet of God, and many of his psalms are about Iesous’ prayers in the time
of His trial and torment. Many expositors have written, “If one verse in a psalm applies to Iesous,
then the entire psalm is about Iesous.” See: Ps 2.7, 16.10, 22.7-8, 40.6-8, 68.18, 69.21. When
Iesous mentioned His sins in a psalm, He was referring to our sins in His body. Therefore, David
could have been prophesying about the first century AD. Paul’s verb (describes) is in the present
tense, in AD 58, and David could not be speaking in the present tense except by prophesy for that
day. But let us expand Paul’s quote, and this will shed light on the subject.

A) THE SINNERS DAVID CALLED BLESSED.

“I acknowledge my sin to You, and my iniquity I have not hidden. I said, ‘I will confess
my transgressions to "He Is" (יהוה יהושע),’ and You forgave the iniquity of my sin’” - Ps 32.5.

The law of Moses required men to confess their sins to the priest, and to offer the
appropriate sacrifice of burnt offering. But the Atonement by the blood of Iesous the Anointed is
different. We confess our sins directly to God, and change with His help; or, if it is a simple
matter, we change first, and then confess our sins, and beg for mercy. See: Atonement; 1Jn 1.7-9.
But the reader is advised that David did have plenty of his own sins to confess. However, that this
is a prophecy remains a possibility. When we observe what follows, then it becomes a probability.

B) WHEN THE SINNERS WERE FORGIVEN.

“For this cause (Forgiveness) everyone who is godly shall pray to You in a time when You
may be found; surely in a Flood of Waters (Nations - Rev 17.15) they shall not come near Him” -
Ps 32.6.
“Seek the Lord God, and His Forgiveness, in a time of peace,” is what is meant. When the “hardened” Jews would be at war with Rome, they would not have the time, nor the inclination, to seek Forgiveness; for sinful hate dominates a man’s heart in war! “Kill, or be killed!” This latter part of the message seems to support our interpretation that David was prophesying about the first century AD. Now we will examine Abraham’s physical state when he was Blessed.

3) ABRAHAM’S PHYSICAL STATE WHEN JUSTIFIED (Rom 4.9-12).

“Does this Blessedness then come upon the circumcised only, or upon the uncircumcised also? For we say that Faith was accounted to Abraham for Righteousness. How then was it accounted? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised. And he received the sign of circumcision, a seal of the Righteousness of the Faith which he had while still uncircumcised, that he might be the father of all those who believe, though they are uncircumcised (Gentiles), that Righteousness might be imputed to them also, and the father of circumcision to those who not only are of the circumcision (Jews), but who also walk in the steps of the Faith which our father Abraham had while still uncircumcised” - Rom 4.9-12.

The “Two Covenants Together” are graphically recorded in these words: (1) The Uncircumcision; (2) The Circumcision who walk in the steps of Faith.

A) ARE ONLY THE CIRCUMCISED SAVED?

“Therefore you are inexcusable, man, who, the [one] judging ...” - Rom 2.1.

Paul was still hammering away at the guilt of the Jews for judging the Gentiles unworthy to be “accepted in the Body.” The quote of David’s prophecy, supporting his proposition, should have been convincing to Israelites who loved the Law and the Prophets. Peter had already settled this question for the Christian Jews, in Jerusalem, when he dipped Cornelius and the other Gentiles in about AD 35. See: Acts 10 & 11.1-18. But Paul had been reasoning with the congregation at Rome about the spiritual state of the rebel Jews who were “hardened.” By teaching the holy ones at Rome how he would address the matter, Paul was instructing them in how to witness to these lost Jews. The teacher of a congregation today would accomplish much good by following this example. Instruction in “witnessing” is vital to the health of the Body.

B) EXAMINING ABRAHAM’S PHYSICAL STATE WHEN BLESSED.

Abram received a Promise from God when he was 75 years old. See: Gen 12.1-4, 15.6. The covenant of circumcision was introduced later when he was 99 years old. He then circumcised himself, and his son Ishmael, and:

“... all who were born in his house and all who were bought with his money, every male among the men of Abraham’s house” - Gen 17.23.

The object of Paul’s discussion, at this point, was to declare the legality of the Gentiles being a part of the family of God. Therefore, this objective was established by comparing the Gentiles being saved without Works (of the law is intended) to Abram being Justified apart from Works. God’s boast of Abraham’s “Belief,” which was recorded (Gen 15.6), seemed reasonable proof of his point, in the mind of Paul. But the reader is qualified to grasp this message. We will not “beat a dead horse.”

C) THE FATHER OF ALL WHO BELIEVE WITHOUT THE LAW.

The “sign of circumcision” was “a seal of the Righteousness of Faith received without circumcision.” This was similar to being “born out of water and of Spirit.” The “temple of the Holy Spirit,” which was the body of the believer (1Cor 6.19), was cleansed by “dipping for forgiveness of sin” (Acts 2.38). Then, later, the believer was “sealed with the Holy Spirit of Promise” (Eph 1.13). The Jews, under the law were sealed with circumcision, and the Christians, without the law, were sealed with the Holy Spirit. The proposition, often repeated, was this: “If God Blessed Abraham without Works (circumcision was cited), why not believe that God can Bless the Gentiles without Works of the law?” The reader is warned not to let the repetitions confuse him. The message was the same no matter how many times it was declared. Although this part was not rehearsed again, the reader is reminded of David’s prophesy in support of Paul’s proposition. A parallel passage describes Abraham as the “father of all who believe.”

“So then those who are of Faith are Blessed with Believing Abraham ... And if you are of Anointed, then you are Seed of the Abraham, and heirs according to Promise” - Gal 3.9, 29.

[NOTE: “Seed” is singular and in verse Gal 3.16, where the Promise in Genesis, to Abram, is interpreted by Paul to be “the Anointed.” How is it possible for “all believers” (plural), plus “the Anointed” to compose a number that is “singular?” The answer lies in the fact that the believers are declared to be “in the Anointed,” and the Anointed is “One!” The believers are “One Body,”
and Iesous is the “Head of the Body,” and the Head and the Body together are still only “One!” For verses about being “in the Anointed,” see: Rom 3.24, 6.3, 8.1, 8.39, 12.5, 16.3, 16.9, 16.10. where “in” is the Greek word (ἐν). Also consider: 16.5 (ἐντὸ = into).]

D) THE FATHER OF THE CIRCUMCISION WITH FAITH.

The circumcision who walked in the steps of Faith, were also legitimate sons of Abraham, just as the Righteous Gentiles had been pronounced sons of Abraham. By “the circumcision” is meant the “keepers of the law of Moses.” See: Mt 5.18, 23.1-3. Now we have the evidence, once again, that “The Pope is wrong!” He teaches that “God could not have two covenants in effect at the same time.” [The Pope does not comprehend the power of God!] Therefore, the two covenants, Old and New, were overlapping in time. Consider the evidence, once again:

Paul kept the Feast at Jerusalem - Acts 18.21.
Paul took a Nazarite vow – after Romans was written - Acts 21.23-26.
The Christian Jews continued daily in the temple - Acts 2.46.
Peter and John went to the temple at the hour of prayer - Acts 3.1.
After Paul’s regeneration, he returned to Jerusalem, and went to the temple to pray - 22.17.
“Till the Heaven and the Earth (Israel) pass away, one jot or one tittle will by no means pass from the law till all is fulfilled. Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of the Heavens (AD 77)…” - Mt 5.18-19.

In summary, Abraham was denoted to be the father of all the children of Faith, both of the circumcision (Jews), and of the uncircumcision (Gentiles). In other words, no one can be saved without Faith! [This negates Infant Sprinkling!] Then Paul even circumcised Timothy because he was the son of a Jewish woman “who believed” (Acts 16.1-3).

4) THE PROMISE SURE TO ALL THE SEED (Seed is singular; Rom 4.13-18).

The translations of the Bible have added the word, “the” – 6 times; and in another place they have omitted it when it is in the Greek. Besides that, one word (οτι - vs 17) is totally ignored. Therefore, we shall translate this section for ourselves, and our readers. Our rendering of the text will be more of a literal nature, and so, it may appear awkward to those unaccustomed to reading the Greek text. But, the polish achieved by the popular translations is the result of adding missing subjects and verbs and adjectives. Whenever we resort to these necessary additions of components of a complete sentence, you will find the additions by us in italic print.

“For not through Works of law, the Promise to establish him the heir of the world, to Abraham or to his Seed, but through the act of Righteousness of Faith. For if the ones by Works of law are heirs, the Faith has been emptied, and the Promise nullified. For the law produces wrath; where law is not, neither is transgression. On account of this [Works nullifying the Promise], it is by the act of Faith so that it may be according to Favor, for the Promise to establish sure is to all the Seed, not to the one by Works of the law only, but also to the one of Faith of Abraham, who is father of us all; just as it is written, ‘For I have appointed you a father of many nations’ (Gen 17.5), before whom he believed the word of God, of the One giving life to the dead and calling the things not being as though being; who, with Hope up on Hope, he believed for him to have given birth, ‘Father of many nations’ (Gen 17.5), according to the thing having been spoken, ‘So shall your Seed be’ (Gen 15.5)” - Rom 4.13-18.

[* NOTE: We possess 16 translations of the Bible. These date back to Tyndale, from 1534, and the Roman Catholic Rheims New Testament, from 1582, and the Geneva Bible, from 1599, and the KJV, from 1611. The more recent editions are also in our collection, such as, the Amplified Version, and the NAS, and NIV, and CEV, and NKJV, and others. Even Young’s Literal Translation had failed to translate the word “οτι.” Robert Young was a lexicographer, and published a Bible concordance. An English translation, from the Aramaic manuscripts, called the Peshitta, has a boast in the Preface, that their manuscripts preceded the manuscripts of the Pope, and that their work was independent of the Pope. But then, they refused to translate the word, “οτι,” and the translation also included many other lies from the Pope. Then the Interlinear Greek-English Bibles all print the word “οτι” in the body of the work, with the Greek words, but exclude it in their translations in the side columns. Even the world famous lexicographer, Walter Bauer, failed to note Romans (4.17) while discussing the word (οτι). The Hebrew manuscripts have a word relating to “οτι” (“For” - Gen 17.5) which is composed of the letters, “Kiy Yowd” (YK).

Who is the one man who correctly translated this word? We have been unable to determine the answer to this question. Alexander Campbell, a church reformation, published, “The
Living Oracles New Testament,” in 1826. Campbell had accredited Dr. MacKnight and Dr. George Campbell, of Scotland, and Dr. Doddridge, of England, who lived in the previous century, as providing the manuscripts that he published. However, at the same time he admitted editing their work. Then Alexander Campbell complied the work of these three men producing a complete New Testament translation. But we pretend not to know which of these “servants of God” translated “oti.” To the best of our knowledge, this is the only edition with the word “oti” translated in Romans (4.17). The power of the Pope over your lives, and over your congregations, and over “almost” every translation of the Bible, is demonstrated by this situation.

Then the corruption of many other words is from the Pope, including, but not limited to these: Baptize, for forms of “dip;” and Preacher for five Greek words and one Hebrew word, and “church” for, “From Calling” (ἐκ κλησίας), and “saint” for “holy one,” and “angel” for “messenger” (and, it is frequently wrong, being an earthly “messenger”), and “forever and ever” for “into the Ages of the Ages,” and the personal pronouns, “he and she” are usually rendered, “it.”

A) THE HEIR OF THE WORLD.

(1) “This is the heir. Come, we will kill him ...” - Mt 21.38.
(2) “Now I say that the heir, as long as he is a child, does not differ at all from a slave ... Even so we, when we were children were in bondage ... God sent His Son ... to redeem those who were under law, that we might receive the Adoption as sons” - Gal 4.1-5.
(3) “Has not God chosen the poor of this world to be rich in Faith and heirs of the kingdom?” - Jas 2.5.

The quote from Matthew (1), is a parable that Iesous taught about Himself. He was the “firstfruits of the dead,” and so, the heir of eternal life, as well as His servants. The Heir (Iesous) inherited a kingdom, and this is the meaning of the word in Romans. Paul demonstrated in Galatians (2), that the heir was in bondage under the law, and he was Adopted (or, inherited) the status of “sons of God.” “The meek shall inherit name of the Earth” (Mt 5.5). James (3) taught that the “poor” were heirs of the kingdom to come about at the time of the resurrection. Paul repeatedly mentioned the kingdom of God being inherited. See: Eph 1.11, 14, 18; 5.5; 1Cor 6.9-10, 15.50.

Abraham was an heir of a different nature. He was to inherit many nations, and become the “father of Faith.”

B) THE PROMISE NULLIFIED.

Paul, who was a prophet of God, interpreted the Promise to Abraham once, and for all time. (We have new interpretations of the Promise today, and the simple believe!) Had the children of the flesh, and of the Works of the law, become heirs, then the Promise would have been nullified, and Faith would have been emptied. Examine the Promise, and see that this was impossible.

(1) “And in you all the families of the earth shall be blessed” - Gen 12.3.
(2) “For (oti, KY) I have made you a father of many nations” - Gen 17.5.

“All the families of the earth,” as described in the books of Acts, and Galatians, and Colossians, and Romans, and Ephesians -- included the Gentiles! Therefore, the Promise could not be limited to the “fleshy Seed of Abraham.” And, “Faith” included all of these nations, while “the Works of the law,” excluded most of them. Abraham was the “father” of a few nations, who were
his lineage from the flesh. Ishmael was predicted to be the father of “12 princes” (Gen 17.20, 25.16). Then Jacob and Esau continued the family line for Judah and Edom. Jacob had 12 sons, resulting in 12 Tribes of Israel. Esau had Eliphaz and Reuel for sons; and Eliphaz had five sons, while Reuel had four sons. See: Gen 36.9-17. But the genealogy is concluded: “Esau was the father of the Edomites” (Gen 36.43). This represents a “few nations.” Compare: Acts 2.9-11. Israel was dispersed into 15 nations, when the 120 were “dipped around the Holy Spirit.” Today the “children of Abraham;” or, the “children of Faith,” are spread around the globe, in at least 120 countries. Therefore, Faith accounted for more nations than the Flesh had done. And, Joel had prophesied that, “I will pour out My Spirit on all flesh” (2.28). The world was divided -- by God -- into Jews and Gentiles, and this would be “all flesh.” Therefore, the “Works of the law” could not fulfill the Promise to “pour out My Spirit on all flesh!” And, Joel was prophesying about the Promise to Abraham being fulfilled.

C) THE PROMISE TO ALL THE SEED IS SURE.
Paul had related these two categories of “all flesh,” to be, those by “Works of the law,” and others “of the Faith of Abraham,” which he had before the law.

“And this I say, that covenant previously confirmed under (υπό, [authority]) of the God (του Θεου) into Anointed (Χριστον), the [one] WITH (μετα) 430 years later, does not annul law having come into the ‘to make of no effect’ the promise” – Gal 3.17.

The Promise was received in 2056 BC, when Abram was 75 years old (Gen 12.4). The law of circumcision was appointed when Abraham was 99 years old. Isaac was born when he reached the age of 100 years (21.5). Jacob was born when Isaac was 60 (25.26). Jacob, and his family, entered Egypt when he was 130 years old (47.9). [25 + 60 + 130 = 215 Years.] This event is dated like this: [2056 BC - 215 Years = 1841 BC.] Paul had interpreted the prophecy about 400 years (15.13), which began when Isaac was five years old (2026 BC), and he identified the “law” to be equivalent to the “Exodus.” See: Ex 12.40. [2056 BC - 430 Years = 1626 BC.] The Pope has changed the Bible, in our lifetime, to read:

(2) “dwelt in Egypt 430 years” - Ex 12.40; Amplified, NAS, NIV, CEV, The Way; and others.

The New King James Version has retained the original reading:

(3) “Now the sojourn (215 years) of the children of Israel who lived in Egypt (215 years) was 430 years” - Ex 12.40; NKJV.

Paul’s interpretation (Gal 3.17) disproves the Pope’s lie.

D) GIVING LIFE TO THE DEAD.
B. W. Johnson, in “The Peoples’ New Testament with Notes,” of 1891, applied this phrase to the subject of God renewing Abraham’s and Sarah’s bodies in old age, so that, they could have a son, when he was 100 years old, and she was 91 years of age. The Matthew Poole Commentary, of 1680, agrees with Johnson’s opinion. The Lord enlivened their “dead bodies” (Heb 11.12), through their Faith, and called their son, “Isaac” a year before he was born. “Calling the things not being, as though being.” See: Gen 17.19-21.

But then, Paul kept emphasizing the fact that this was about Faith and not Flesh! Abraham was the “father of Faith.” Where are his children in an interpretation like this one? The principle point is at the other end of the Promise. It is explained like this:

(4) “Follow Me, and let the dead (lost) bury their own dead” - Mt 8.22.

(5) “Most truly, I say to you, the hour is coming, and now is, when the dead (lost) will hear the voice of the Son of God; and those who hear will live” - Jn 5.25.

When this happened, then Abraham became the “father of Faith.” See: Gal 3.9, 29. But then, even this does not come near fulfilling the prophecies of God about Faith and New Jerusalem; or, “a New Heaven and a new Earth” (Isa 65.17, 2Pet 3.13). In the same chapter of John, Iesous continues on to the complete accomplishment of the Promise.

(6) “Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice and come forth ... to the resurrection of Life ... to the resurrection of Condemnation” - Jn 5.28-29.

Iesous’ utilization of the word, “hour” meant -- “mighty night!” Then, “this generation” (Mt 24.34) contained the same message of imminence of the “coming of the Son of man.” Also, “Some standing here shall not taste of death” (Mt 16.28) put forward the same idea. When we add, “Behold, I come quickly” (Rev 22.7, 12, 20; and others), the message intended is unmistakable.
E) CALLING THINGS NOT BEING AS BEING.

The kingdom of God is equated to the Resurrection throughout the Bible. See: Dan 7.13-14, Mt 25.34, 1Cor 15.50. John of the Dipping, and Iesous our Lord, announced that the kingdom was near. See: Mt 3.2, 4.17. Iesous also stated that the Resurrection would be near when Jerusalem was destroyed. See: Mt 24.33. Iesous, and John of the Dipping, were “calling things not being as being.” Although they were not so near to the completion date, the Old Testament prophets also told of the resurrection and New Jerusalem (Eze 37.1-14; Isa 30.26, 65.17, 66.8; Hos 1.10, 2.23). In summary, although Johnson and Pool e were partially right, we do not believe that the message was limited to Abraham and Sarah, for the reasons given.

F) HE BELIEVED THAT GOD WOULD GIVE BIRTH.

As young children, when we would read the accounts of the doubts of Abraham and Sarah, then -- we would have our own doubts. These things should be taught to little children.

(1) “And ‘Father of Many of Then’ (Abraham) falling on face of [him], and he laughed, and he said in heart of him, ‘The [birth] to son 100 year, he will be born ...?’” - Gen 17.17.

(2) “And, ‘Princess’ (Sarah; תִּשְׁנָה) laughed in her, to saying, ‘After of [me], in age of me (YT), she will be to me pleasure, lord of [me] (Abraham) old?’” - Gen 18.12.

The Promise had been postponed for 25 years, being received when Abraham was 75 years old, and fulfilled when he was 100 years of age. Hagar had given birth to a son, by Abraham, but that was 13 years earlier. Sarah had never given birth. Moments of doubt, or of foolish jesting (with God’s Promise), did not determine the final mind-set of the parents. For confirmation of their Faith, see: Gen 15.6, Heb 11.11-12. These were heroes of the Faith! Although their Faith seemed to waver for a moment, in the end it prevailed.

5) ABRAHAM DID NOT WAVER THROUGH UNBELIEF (Rom 4.19-25).

“And not weakening to the Faith he did not consider his own body already having been worn out (being about a hundred years) and the deadness of the mother (hood) of Sarah. And he did not waver at the Promise of God to the point of unbelief, but was empowered to the Faith, giving glory to God, and being fully convinced that what He had promised He is also able to do. And therefore it was accounted to him for Righteousness. Now it was not written on account of him alone, that it was accounted to him, but also on account of us to whom it is about to be imputed, to the ones believing on the One having raised Iesous our Lord from the dead, who was delivered up because of our transgressions, and was raised on behalf of our Righteousness” - Rom 4.19-25.

A) BELIEF COUNTED AS RIGHTEOUSNESS.

(1) “And he Believed in ‘He Is’, and He accounted it to him for Righteousness” - Gen 15.6.

(2) “Then Abram said, ‘Look, You have given me no Seed; indeed one born in my house is my heir!’ ... the word of He Is came to him, saying, ‘This one shall not be your heir, but one who will come from your own body shall be your heir’” - Gen 15.3-4.

Abram was beginning to lose patience with God, and he had the Faith in God, as a Friend, to bring the Promise to His remembrance. Whenever this is done in a respectful manner, God does not seem to object. Daniel pleaded with the Lord for the return of Israel from Babylon, and for the rebuilding of the temple in Jerusalem. However, he spent much time confessing his sins, and the sins of the fathers and the princes of Israel first. Here we have an example of the respectful manner of pleading with the Lord God. See: Dan 9.1-19. God hearkened to Abram’s plea.

(3) “Abram was 86 years old when Hagar bore Ishmael to Abram” - Gen 16.16.

This would be in the year 2045 BC, when Ishmael was born. [Age 86 - age 75 = 11 Years. 2056 BC - 11 Years = 2045 BC.] However, Abram had been declared Righteous before that time; see: (1). Now the Promise of a Seed appeared to have been fulfilled. Abram had a son of his own body, but there is no record of him rejoicing. In fact, there is no description of feelings of any nature, for immediately, the next verse jumps from 2045 BC to 2032 BC. At that time, God chose to enlarge His Promise to Abram, so that it now included Sarah. How did the married couple receive the news?

(4) “As for ‘Prince of [me]’ (Sarai) (Captain - 48 Xs) your wife, you will not call her name Sarai, but ‘Princess’ (Sarah; Queen - 1X, Princess - 2 Xs) will be her name. And I will bless her and also give you a son by her ... and she will be a mother of nations ...” - Gen 17.15-16.

B) HE DID NOT WAVER.
(1) “And ‘Father of Many of Then’ (Abraham) falling on face of [him], and he laughed, and he said in heart of him, ‘The [birth] to son 100 year, he will be born ...?’” - Gen 17.17

(2) “And, she laughed, ‘Princess’ (Sarah; סבתא) in her, to saying, ‘After of [me], in age of me (YT), she will be pleasure to me and lord of [me], aging. And He said, ‘He Is’ to ‘Father of Many of Them’ (Abraham), ‘To why this, laughing her?’ ‘Princess’ to saying [to] the face, ‘In deed, I will bear, and I, [in] age of me (YT)? From ‘He Is’ the ‘he is wonder’ [too hard] the speaking. To from [this] time, I will return to you as time [of] spring, and to ‘Princess’ (Sarah) a son.”” – Gen 18.12-15.

We do not judge a man for a moment of doubt, especially when something unbelievable is sprung on him all of a sudden. But the mercy and love of God is beyond the complete comprehension of our feeble minds. He is a Just Judge! The lovers of our story seem bogged down with doubts at the moment, but the next paragraph will develop the basis for Faith in God.

C) HE DID NOT CONSIDER HIS BODY OLD.

Abimelech had a dream, in which God declared to him (and us) that Abraham was a prophet (Gen 20.3, 7).

(1) “Shall I hide from Abraham what I am doing, since Abraham will truely become a great and mighty nation, and all nations of the earth shall be blessed in him?” - Gen 18.17-18.

"He Is" shared with Abraham His plans to destroy Sodom and Gomorrah. Abraham pleaded with God that if there could possibly be ten Righteous people there, God should spare the city. He was thinking of his nephew, Lot. ‘He Is’ agreed with him that he would spare them for ten Righteous people. See: Gen 18.20-23. Then we have the record of the doom of the unrighteous:

(2) “Then 'He Is' rained sulfur and fire on Sodom and Gomorrah, from 'He Is' out of the Heavens. So He overthrew those cities, all the plain, all the inhabitants of the cities, and what grew on the ground” - Gen 19.24-25.

God had sent an angel to save Lot. This Knowledge that God is all-powerful, and all-knowing, and that He destroys cities and areas at His will, would help Abraham to Believe that God could create a son from his old, decrepit body. “If He can destroy (probably) hundreds of people, and (possibly) thousands of those who have disturbed Him; then, He can create a son from my body.” This is the Bible message about Knowing that God lives! The congregations are supposed to be teaching this message to little children, and then, they can learn the first step to being saved.

(3) “The Fear of 'He Is' being the beginning of Knowledge -- Wisdom” - Prov 1.7, 9.10.

Moses published this teaching while in Egypt.

(4) “And you shall say to him, ‘"He Is Gods" (יהוה יהוה) of the Hebrews has sent me ... Thus says 'He Is': “By this you (Hebrews) shall know that I am 'He Is'.”’ Behold, I (Moses) will strike the waters which are in the river with the rod that is in my hand, and they shall be turned to blood” - Ex 7.16-17.

The fulfillment of prophecy is a miracle of God. Should someone tell you that tomorrow your city shall be burned with fire, because God has sent him with this message, and you leave to live, and to witness the fire, then when the city is destroyed you should be convinced that God is alive! This is the basic principle of Faith as described in the Bible. Ezekiel told a similar story:

(5) “Son of man, set your face toward Sidon (from Babylon), and prophesy (to Israel) against her ... 'Behold, I am against you, Sidon; I will be glorified in your midst; and they (Israel) shall know that I am "He Is" ... And there shall no longer be a prickling brier or a painful thorn for the house of Israel from among all who are around them ... Then they (Israel) shall know that I, 'He Is' (יהוה יהוה)’” - Eze 28.20-24.

New Jerusalem, in AD 77, was the final accomplishment of this prophecy. But Nebuchadnezzar destroyed Sidon after Jerusalem, which was in 588 BC. Israel had rest from her enemies while in captivity in Babylon (588-518 BC). Her enemies could not molest her unless they destroyed great Babylon first. New Jerusalem had rest after the Jews’ war with Rome (AD 66-74). And, “there was no prickling brier or a painful thorn for the house of (New) Israel.”

This basic principle of Faith was demonstrated for Abraham and Sarah, by the destruction of Sodom and Gomorrah and the plain around the two cities, and by the announcement before the dilemma. Had you been there, and heard the news, or seen the fire from a distance, maybe even you would believe that God is alive!

[Faith and Knowledge of a “Living God” are being confirmed today by the completion of
the prophecies in Revelation.]

D) GIVING GLORY TO GOD.

The reader is solicited to recall our observation of “restricted generalities,” or “fractionalized truth,” which is common throughout the Bible, but is especially prevalent in the letter to Rome, written by Paul, in AD 58. See: “The Teaching of Relativity.” The message is for “believers only,” and so, basic truths about evangelism, or regeneration, are minimized. Theologians have misinterpreted this chapter to support their false teaching of, “Saved by Faith only.” The Bible translation, “Good News For Modern Man,” has even added the word “only” to Bible to support the theory.

(1) “... a man is not justified by works of the law but by faith in Jesus Christ” - Gal 2.16; NKJV.

(2) “Yet we know that a man is put right with God only through faith in Jesus Christ” - Gal 2.16; Good News For Modern Man.

(3) “For we conclude that a man is put right with God only through faith, and not by doing what the Law commands” - Rom 3.28, Ibid.

(4) “Therefore we conclude that a man is justified by faith apart from the law” - Rom 3.28; NKJV.

“Among the temptations of the world,” does not mean only “by Faith!” We have observed Abraham’s “Works,” and the testimony of God (Gen 22.18 - obeyed) concerning his Works, as well as James’ teaching that “by works (of Abraham) faith was made perfect” (Jas 2.22). In view of all this testimony, it is evident that Paul was limiting his remarks to the operation of Faith, in this place, to distinguish between the law which is passing away” (2Cor 3.7, 11, 13), and the “new law,” which he described as “the uncircumcision a law unto themselves” (Rom 2.14).

[NOTE: We have never read a Bible translation with these three verses (2Cor 3.7, 11, 13) all rendered properly. However, the doctors of the Greek all represent each one of them as a present participle. Why do the Bible translators ignore the doctors of the Greek?] Consider the following example of “fractionalized truth.”

(5) “... that at the name of Jesus every knee should bow ... and that every tongue should confess that Lord Jesus Anointed [leads] into glory of Father God” - Php 2.10-11.

These remarks were addressed to, “all the holy ones in anointed [Body] of Jesus (ἐν χριστω Ιησου)” (1.1). Speculative theologians have taught that this is to mean that Satan will worship Jesus at the judgment day. But when we consider the entire context of these words we find that they include another category of people. The second group is described:

(6) “AND -- all shall be ashamed who are incensed against Him” - Isa 45.24.

While expounding the glory of God, and also of the redeemed of the Earth, at the Judgment Day, it would be unnatural to dwell on the sorrows of the wicked. This would dampen the joy of the moment depicted. Paul was contemplating Peace and Joy (Php 2.10-11). Digressing to include the miseries of the unjust, would not promote Joy properly. The reader can see the propriety of isolated subjects on some occasions, but not always.

Jesus taught about New Jerusalem, but because most of His listeners would either be saved before then, or else, die in the war with Rome, He did not dwell on the subject. See: Mt 5.5, 24.30-31, Rev 1.7, Zec 12.10. All four of these verses are about Reformation and Dipping in the Holy Spirit -- after the resurrection! We are not to be misunderstood as supposing that Paul did anything wrong, or that we have better understanding than he had, but only as reminding the reader that the Deceiver leads men into false teachings (Faith Only) over these verses because they are unclear. However, when the entire letter has been interpreted, then the reader will see that Paul agreed with what we are pointing out here. Now we will present the testimony of Abraham’s “Works,” and try and balance the scale.

(7) “And so, after he (Abraham) had patiently endured (Works), he obtained the Promise” - Heb 6.15.

(8) “Was not Abraham our father Justified by Works when he offered Isaac his son on the altar? Do you see that Faith was working together with his Works, and by Works Faith was made perfect? ... You see then that a man is Justified by Works, and not by Faith only” - Jas 2.21-24.

The Baptists, and other Calvinists, are “Faith only” teachers. Many Baptists have testified to us that: “they were saved first, and baptized for the forgiveness of sins later.” But then, anyone who is “saved,” does not need “forgiveness for sins that are past!” [Calvin had many crazy ideas.]

Abraham had Works, because of his Faith, from the beginning. God told him to leave the land of his fathers, and he immediately obeyed. Obedience constitutes Works. Compare the
“Love-only” cult with the “Faith-only” adherents. One is just as right as the other, and they are both wrong. The New Testament lists about 17 “things” that save a man’s soul. Who would dare leave one out?

Faith, Forgiveness, the engrafted Word, Reformation, Works worthy of Reformation,Confession, One Dipping, Patience, Persecution, Prayer, Singing, Study of the Word, Love, Meekness, Joy, Hope, Self-control, Goodness, Kindness, Iesous’ death, Iesous’ resurrection to life, Respect your fellowman, Bridge your tongue, keep the Mark of the Beast out of your Forehead (Mind), Feed the Hungry, Give Drink to the Thirsty, Clothe the Naked, Visit the Sick and those in Prison, and so forth, are all mentioned to save men from Wrath. Considering these things, it is insane to teach “Faith-only!”

For a few summaries of the saving plan, see: Heb 6.1-2, Eph 6.11-20, Gal 5.22-23. Concerning Abraham’s Faith, there is no better record than that give by our Savior, Iesous:

(9) “Abraham father of you rejoiced to see the day of Me, and he saw it and was glad” - Jn 8.56.

Abraham was a prophet, and saw the future, just as Daniel saw the “four Beasts coming up out of the Sea,” which were: Babylon, Persia, Greece, and Rome. See: Dan 7.1-6. Daniel received this vision about 556 BC, and Rome fell in AD 476. In like manner, Iesous testified that Abraham saw his day (2056 BC?) which was from AD 28-32. The writer of Hebrews details how Abraham glorified God. See: Heb 11.8-12, 17-18. But this story of Faith is also about us!

E) IT WAS WRITTEN FOR US ALSO.

(1) “... but also on account of us to whom it (Righteousness) is about to be imputed, the (ones) Believing on the (One) having raised Iesous ...” - Rom 4.24.

In other words, Paul was informing the congregation at Rome that the resurrection was at hand. See: Introduction; “Dating the Resurrection.” The other “ones sent” (apostles) emphasized the same point. Later in this letter, Paul mentions this fact again, about the imminence of the “coming of the Son of man.”

(2) “The Night is far spent, the Day is at hand” - Rom 13.12.

Paul teaches in his letters that Iesous was “the Seed” of the Promise, and that if we are “in the Anointed,” then we are “children of Abraham;” or, “children of Faith.” Abraham had Righteousness apart from the law, and the servant of the Lord Iesous, was declaring that the message was for him and his students in the first century. And -- pretty soon!

F) IESOUS PAID THE PRICE!

(1) “... who was delivered up because of our offenses, and was raised because of our Justification” - Rom 4.25.

B. W. Johnson, in 1891, related this section to “immersion.” We will quote his work. Although he used the Pope’s word, “baptism,” nevertheless, earlier on he had declared his belief that “baptism” was by “immersion.” The reader should substitute “immersion” for “baptism,” in order to correctly follow Johnson’s opinion.

(2) “Raised again for our justification. The resurrection of Christ was his own justification against the condemnation of the world. In his justification, all for whom he died, who have laid hold on him by faith and are found in him, are justified with him, in that their sins are forgiven. Without the resurrection, the sepulcher of Christ would be the grave of all our hopes. This is beautifully symbolized in baptism. ‘We are buried by baptism into death’ (#1), his death, ‘planted in the likeness of his death’ (#2), figuratively die with him. We are also ‘planted in the likeness of his resurrection’ (#3). We rise with him, ‘new creatures’ (#4), justified by his resurrection” - Peoples’ New Testament with Notes.

NOTE: (#1) - Rom 6.4, (#2) - Rom 6.5, (#3) - Rom 6.5, (#4) - 2Cor 5.17.

Paul had run through the cycle of Salvation coming “out of Faith into Faith” (Rom 1.17) three times now! Chapters One and Two were the first cycle, and the second was in Chapter Three, and now, the third has been observed in Chapter Four.

What would the reader expect in the next chapter? “There is nothing new under the sun.” But then, do not despair. Paul had a variety of ways to come at this subject. The next chapter will compare Adam and the Second Adam. Therefore, we will cover a broader span of time in that discussion. We are bound to find something new.
DEATH AND ETERNAL LIFE (Rom 5)

In this chapter, Paul had addressed “the sin” (singular), and “the death” (singular), and “the Favor” (singular), and “the Gift” (singular). “The sin” was contrasted with “the Gift,” and “the death” with “the Favor.” No one can comprehend Paul’s message without the knowledge of what these singular events represent. However, the Bible translations have omitted most of the definite articles (the), and the impression is given of a multitude of sins; or, of sin in general, and not one specific sin. Then “death” is designated in such a way as to imply that the natural course of life for all men is intended, instead of a single “death.” Compare these two translations:

1) “sin entered into the world, and death through sin” - Rom 5.12.
2) “the sin entered into the world, and through sin, the death” - literally rendered.

The Bible “translators” present “sin” and “death” as the normal course of life, being applicable to all men, and in all Ages. The “Bible” records Paul’s message about “the (single) sin,” and “the (single) death.” Due to these circumstances, we have decided to print our own translation of this chapter, and the reader is sure to benefit.

1) PEACE WITH GOD THROUGH FAITH IN IESOUS (Rom 5.1-6).

“If, therefore, having been justified from Faith, we have peace toward the God through [righteousness] of the Lord of us, of Iesous Anointed, through whom also we have had the access in the Faith into this Favor in which we stand. And not only [this], but also we boast in the tribulations, knowing that the tribulation works endurance, and endurance character, and character Hope. And Hope does not put to shame, for the Extreme Love (η αγάπη) of the God has been poured in the hearts of us through Holy Spirit, of the (τού) [one] having been given to us. For yet Anointed, [when] being us weak, according to a season on behalf of ‘ones without worship’ (α σεβασμον) died.”

A) PEACE DEFINED.

1) “For He Himself is our Peace, who has made both one (Jew & Gentile), and has broken down the middle wall of separation, having abolished in His flesh the enmity, that is, the law of commandments ... that He might reconcile them both to God in one Body through the cross, thereby putting to death the enmity” - Eph 2.14-16.

Iesous is our Peace, as typified by the “peace offering” under the law of Moses. See: Ex 18.23. In another place, our Peace is pictured in these words, which were also written by Paul:

2) “For as in Adam all die, even so in the Anointed all shall be made alive” - 1Cor 15.22.

A third quote should satisfy everyone about what “our Peace” means: “having made Peace through the blood of His cross” (Col 1.20). “In His flesh,” and “in the Anointed,” and “through His blood” represent “our Peace.” As the hymnist wrote, we are: “Saved by the Blood.” But what does the word, “reconcile” mean? In the Greek, this word has three components: from (apo), according to (kata) change (lasso). Reconciliation is “from (something) according to change” [apokatallasso]. In Ephesians (2.14-16), the deliverance was “from enmity,” and “according to change” brought about “in His flesh abolishing the enmity.” The letter to Rome suggested, “we were reconciled to God through the death of His Son” (5.10). The writer of Hebrews spoke of Iesous being tempted in all points like as we, “to show mercy for the sins of the people” (2.17). The reconciliation was a summary of all of these verses, and meant, simply put, “that we have
Peace with God through the blood of Iesous.”

Now then, what does the “middle wall” represent? Josephus will teach us.

B) THE MIDDLE WALL OF SEPARATION.

(1) “Solomon made all these things ... He also placed a partition round about the temple, which in our tongue, we call Gison, but it is called Thrigcos by the Greeks, and he raised it up to the height of three cubits; and it was for the exclusion of the multitude from coming into the temple, and showing that it was a place that was free and open only for the priests” - Antiquities.

Paul was saying, by inspiration of God, that they did not have a separated priesthood any longer. Praise the Lord! They were all equal. Although the primary message is about the Gentiles being added to the Jews to make “One Body,” as he developed this thought, Paul declared that, “the whole building (Jews & Gentiles) grows into a temple in the Lord” (Eph 2.21). The removal of the “middle wall” made priests of the common man. However these priests were all resurrected in AD 77. See: 1Pet 2.5, Rev 1.6, Rev 5.10. [See keepers of the 12 Gates - Rev 21.12.]

(2) “But you were a chosen race, a royal priesthood a holy nation ... that you should have proclaimed (aor, act, subj.) the praises of Him who called you ... who once were not a people (Israel), but now are the people of God (Israel)... the ones not having received mercy, but now receiving mercy (Israel)” - 1Pet 2.9. See: Ex 19.6, Isa 61.6 to confirm “the Jews only would become a priesthood in the future.” See: Rev 1.6, Rev 5.10, Rev 7.15.

Although Israel was once a nation of priests, nevertheless, God had divorced them for their sins. See: Isa 50.1. However, Iesous introduced a new dispensation, and now the students of Iesous, or, the servants of God (of the Jews only), were confirmed to be priests once again.

(3) “And You made us (aor, act, ind.) kings and priests ... and we shall reign (fut, act, ind) over the Earth (New Jerusalem)” - Rev 5.10.

Peter (2) was addressing the Jews of the Dispersion, and not the Levitical priesthood, for he had no authority over them. Paul and Peter both agreed, that the “middle wall” was broken down! The common man was a priest in the temple of God. Then these common man priests were resurrected to Third Heaven, in AD 77. The rule over the Earth (New Jerusalem) was, and is, from Third Heaven. Therefore there are no longer any priests on earth.

This also applies to pastors, and bishops, and preachers, today; and even the “mighty church doctors!” The “components” of Heaven determine whether there are any priests on earth today, or whether there are not any priests. The “Old Heavens” consisted of these elements: The sons of David were the kings (Sun), and the sons of Levi were the priests (Moon), while the (Stars) were the prophets of God. Added to these elements of “Heaven,” the congregation of Israel was the “Earth.” Heaven and Earth equals Government and subjects of the Government; or, it is an epithet for Israel, and other nations. See: Babylon - Isa 13.1, 10, 13.

The “New Heaven and a New Earth” (Rev 21.1), which is the current administration of God, is composed of these elements: Iesous is the King (Sun - Rev 19.16), then, Iesous is the High Priest (Moon - Rev 20.6, Heb 8.1), and Iesous is also the Prophet; or, the “Morning Star” (Rev 22.16). Finally, New Jerusalem is the New Earth (Congregation).

During the physical kingdom, the priests were on earth. Now, we have a spiritual kingdom, and the priests are ALL in Third Heaven, and so, no man of earth is a priest of God; or, a preacher of God -- though many fakers have claimed this title of the origin of the Man of Sin (Ignatius – the “original” preacher). Iesous is the ONLY TEACHER!

The “limited” purpose of priests (on earth) was gone forever, when the Roman legions destroyed the temple of God in Jerusalem, in AD 70. Now we have a “Heavenly Priesthood.” Iesous is the High Priest, and those resurrected in AD 77 were proclaimed to be “priests and kings to our God” (Rev 1.6, 5.10). And they would reign over the Earth (New Jerusalem; see: Rev 5.10). The Old Covenant was abolished at the resurrection. And, the priests on earth died with the Old Covenant! Later, during the “first resurrection” (shortly before AD 1776), the martyrs of the Papal Inquisitions became “priests of God and of the Anointed” (Rev 20.6). Therefore, all of the priests of God are in Third Heaven. But the priests of the Pope are on earth, and are busily involved in deceiving the simple, and leading unstable souls to Hell. The Ecumenical Council of Trent (AD 1563) invented the Pope’s “priests of earth,” and seminaries. Prior to that time, the Man of Sin’s “Bishops” (one per congregation) ruled the apostate church. The Pope and his “boys,” have been busy messing around with the Bible to convince the simple to worship the “priests of earth;” or, the “preachers.” The words “preach” and “preacher” do not belong in a Bible translation. The word “preach” only dates back to the Latin language (praedicare). But then, look what the Pope’s “boys” have done with the Bible translations. Below is a list of the other meanings of the Greek
words translated “preached.”
  
Ευαγγελίζω - declare (1), bring glad tidings (1), declare good* tidings (1), preach (37).

NOTE *: The prefix “eu” is translated, “good.”

Κηρύσσω - proclaim (2), publish (5), preach (33).

Laleo - speak (245*), talk (43), preach (3).

Parresia - bold (21), confidence (5), freely (1), openly (6), plainly (5), preach (1).

Pleroo - fill (78), preach (1).

Akoe - hearing (20), preach (1).

The reader can easily see that the “mighty church doctors” have been corrupting the translation of the Bible to protect their trade, and to promote the Pope’s “priests on earth” -- which are imaginary! -- that is, in relation to the kingdom of God. We are in the New Covenant Age today, and the “middle wall of separation” has been broken down, nevermore to rise again. “Priests of earth” were limited to the Old Covenant dispensation. The Pope’s “boys” are all fakers.

C) PEACE THROUGH FAITH.

(1) “So then Faith comes by hearing, and hearing by the word of God” - Rom 10.17.

The Bible described Faith coming by hearing on the Day of the Fiftieth, and also to Cornelius and his friends.

(2) “But Peter, standing up with the eleven, raised his voice and said to them, ‘Men of Judea ...’ Now when they heard, they were cut to the heart, and said to Peter and the rest of the ones sent, ‘Men and brethren, what shall we do?’” - Acts 2.14, 37.

The Jews heard the “good message” of Iesous the Anointed, and they Believed it; or, had Faith in the words. Our English word, “Faith” is from the Latin word, “fides,” meaning “to trust.” Therefore, the difference between “Belief” and “Faith” is “Trust.” A young man “Believed” Iesous’ words, but because he did not “Trust” them, it is written of him:

(3) “But when the young man heard that saying, he went away sorrowful for he had great possessions” - Mt 19.22.

We have shared in Iesous’ experience described here. Men have been interested in our Knowledge of the Bible, and have continued in Bible study with us for a time, but when it became known that they must change -- they went away sorrowful. The “Believers” in Iesous will not all be saved, but only those who “Trust” Him enough to Obey Him.

(4) “If you love Me, keep My commandments” - Jn 14.15, and others.

“Never so! Legalism!”; shout the “faith-only” adherents. The term students (disciples) refers to Believers in Iesous; or, men of Faith in God. But their “faith-only” could not save them, for it is written:

(5) “Therefore many of His students, when they heard, said, ‘This is a hard saying; who can understand it?’” - Jn 6.60.

What they lacked, at the moment, was Wisdom. But Wisdom comes only from God, and would not be given until the Holy Spirit was, “poured out on all flesh” -- some on the Day of the Fiftieth, and some on others who were with Cornelius, when the Spirit was “poured out.” Although these students were recorded to have Faith; or, to be Believers in Iesous, their story had a sad end.

(6) “From that time many of His students went back and walked with Him no more” - Jn 6.66.

Therefore the fact remains, that “Faith comes by hearing,” for that is how they became students in the first place, by hearing Iesous’ words. All of the conversions recorded in the Bible were the result of “hearing.” These included, but are not limited to: the number of about 3000 at Jerusalem (Acts 2.37-41), and Saul, later named Paul (Acts 9.17-18, 21.16, 26.16), also the Ethiopian eunuch (Acts 8.29-39), and the Philippian jailer (Acts 16.30), and many more. However, we find no record of anyone being saved without “hearing.” The “Christian Experience” cult, isolate a small portion of a record of a conversion, and ignore that they all “heard,” and so, they oppose Iesous’ teaching.

B) WE BOAST ON THE HOPE OF THE GLORY OF GOD.

This phrase, “on the Hope of the Glory of God” represents the resurrection -- in the first century! Paraphrased, this could possibly mean: “on the Hope (of seeing) the Glory of God.” Iesous had prayed for “the twelve” to be allowed to behold His Glory with the Father.” See: Jn 17.24. The Roman letter contains a discourse on Hope:

(1) “For we were saved in this Hope, but Hope that is seen is not Hope; for why does one still Hope for what he sees? But if we Hope for what we do not see, we eagerly wait for it with perseverance” - Rom 8.24-25.
The Adoption mentioned (8.23), was “the redemption of the body,” which was the resurrection. Consider the boasting of this Hope. “Eternal Life” was mentioned 28 times in the New Testament, and the “resurrection” was repeated 31 times, while “Hope” is listed 55 times. Everyone of these topics is “boasting of Hope.” The writers of the Bible also boasted of this Hope as though it was already an accomplished fact.

(2) “... because of the Hope which is laid up for you in the Heavens” - Col 1.5.

This Hope, of which they boasted, was recorded to have been for “the Living and the Dead.” The “Living” were pictured in these words: “this generation shall not pass away” (Mt 24.34), and “some standing here shall not taste of death” (Mt 16.28), and “we who are alive and remain shall be caught up ... to meet the Lord in the air”(1Thes 4.17), also “We shall not all sleep (die), but we shall all be changed” (1Cor 15.51). On the other hand, the “Dead” were declared to be partakers of this Hope like this: “For the trumpet will sound, and the dead will be raised” (1Cor 15.52), and, “The Son of man will come ... with His messengers [dead]” (Mt 16.27), and, “all who are in the graves will hear His voice and come forth” (Jn 5.28-29). The Hope boasted of by Paul, and the congregations, was of both “The Living and the Dead.”

[Compare the New Covenant resurrection where everyone is “Dead” - Rev 20.11-15.]

C) WE BOAST IN TRIBULATIONS.

(1) “Blessed are those who are persecuted for Righteousness’ sake, for theirs is the kingdom of the Heavens” - Mt 5.10.

(2) “If we endure, we shall also reign with Him” - 2Tim 2.12.

(3) “... for he who has suffered in the flesh has ceased from sin” - 1Pet 4.1.

Jesus had predicted that the Righteous would be blessed for suffering persecution, and the “ones sent” had refreshed the memories of the congregations on this point, and the result was -- boasting! Anyone who is a servant of God, and has suffered for his Faith, has reason to boast.

D) SPIRITUAL GROWTH.

“... the Tribulation works Endurance, and the Endurance, Proof, and the Proof, Hope” - Rom 5.3-4.

The “great Tribulation” was mentioned by Jesus to be: “a sign of the destruction of the temple, and the coming of the Son of man, and the end of the age.” See: Mt 24.1-3, 21. The “great Tribulation” was the Jews’ war with Rome. But Paul was boasting of more than one “Tribulation,” and these others were before the commencement of hostilities with Rome. First James was killed with the sword, and the Body of the Lord scattered then followed the famine in the days of Claudius (AD 41-54). After this, Nero burned the bodies of Christians for torches, so that he could race his chariot at night (AD 54), and Paul was stoned and left for dead. Judaizers infiltrated the young congregations of the Gentiles, and seduced them to become circumcised. However, Paul had a complete list of his personal “tribulations,” which is longer than our list presented above. Anyone not familiar with Paul’s account should see: 2 Cor 11.23-28.

But then, Paul Endured, and the congregations also Endured. This Endurance was Proof that Paul was faithful to Jesus. The Proof was known to Paul, and to his fellow Believers. No one could live through such ordeals and be unaware of the facts. As a result of this living Proof, the servants of God had Hope in the resurrection. [Did the reader notice? Paul had changed the subject from being saved by Faith! Now he was discussing the operation of being saved by Works!]

E) THE LOVE OF GOD Poured OUT IN OUR HEARTS.

As we grow spiritually, we begin to become more like God. This is our goal as Christians. At that time, there were few Scriptures. Besides that, the common man could not read anyway. Men received Knowledge of the word of God by the “laying on of hands.” But then, the word is “spiritually discerned” (1Cor 2.14). Therefore, Wisdom, which comes from God only, was also achieved by the “laying on of hands.” Many Scriptures point out that we are “one Body with many members,” and so, some had Knowledge and probably others had Wisdom, as it is today. By operating in this manner, the fact was impressed on the minds of the congregation, that no one man was the teacher, but only Jesus was (and, is) the “Head [sing.] of the Body [sing.]” (Col 1.18), and “The Teacher.” First we must learn what the Bible says, which constitutes Knowledge. After this is done, then we must understand what the Bible means, which is Wisdom. The “Milk of the Word” represents Knowledge, and “Solid Food” signifies Wisdom. And, they are taught to come about in this order. See: Heb 5.12-14. “Knowledge puff s up, but Love edifies” (1Cor 8.1). Now we are making progress! This is the process of spiritual growth.

(1) “If someone says, ‘I love God,’ and hates his brother, he is a liar” - 1Jn 4.20.
The Holy Spirit; or, the seven Spirits of God (which are mentioned individually more than collectively), teaches the children of God of the Love of their Heavenly Father. The “natural man” cannot comprehend these noble thoughts, but only those who are “spiritually alive.” For “spiritual discernment,” see: 1Cor 2.13-14, 2Cor 3.13-16.

(2) “The [one] having Understanding, he will calculate the number of the Beast” - Rev 13.18.

[[We will digress here for a moment to distinguish between the Old Covenant operation, and that of the New Covenant. The Holy Spirit was not received at “baptism,” as the Pope teaches; nor was it received only once! If this were true, why was Paul always praying for the congregations to receive the seven Spirits of God? See: Eph 1.16-18, Php 1.9-11, Col 1.9-12. The book of Hebrews explained that men who had “tasted the heavenly gift, and have become partakers of the Holy Spirit,” had fallen away. See: Heb 6.4-6. Finally, the “fruit of the Spirit,” and the other lists of the seven Spirits of God, made known to men what they should pray for, in order to receive the Spirit. The Sermon on the Mount was an indicator of something for which to pray.

“Blessed are those who hunger and thirst for Righteousness, for they shall be filled” - Mt 5.6.

Iesous is the Sun of Righteousness (Mal 4.2), and the Bread of Life (Jn 6.35), and the Spirit of God (Lk 4.18, Jn 5.21, 16.13-15; 1Cor 15.45, 2Cor 3.17). The words “full” and “filled” are used primarily to describe being “full of the Spirit,” and “filled with the Spirit.” We “hunger for the Bread of Life, and thirst for the Spirit of God,” and we are filled. But the temporary operations of “dipping in the Holy Spirit,” and the “laying on of hands,” had ceased with the resurrection. And Paul prophesied that they would be “done away.” See: 1Cor 13.8-10. All that remains, in the New Covenant Age, in order to receive the Spirit, is “prayer,” and possibly “intercessory prayer.” But only the “one sent,” Paul, is described to have offered intercessory prayers for others to receive the seven Spirits of God. The skeptic will respond, “What happens to the weak in Faith, and to those who are not too bright?” But Iesous had already answered that objection by teaching that the congregation as a whole received the seven Spirits of God. Check out the congregation at Ephesus who had the Lampstand; or, the seven Lamps, which were the seven Spirits of God (Rev 2.5, 4.5). Therefore, the congregation as a whole received the Spirit, by prayer, when the men of Faith prevailed in their prayers for it. What this means is that some received Extreme Love (hagaph). Others received Wisdom and Understanding. Some received Knowledge. All received “The Fear of ‘He Is’”; which is One Dipping. See the entire lists in Isaiah 11.2-4 and Ephesians 4.4-6. But the really mature men of faith received several of the Seven Spirits of God. From personal experience, I can relate to you how it is possible for children to receive Wisdom and Understanding. When I was ten years old, a traveling speaker on prophecy gave a summary of Revelation in one hour. He made it clear enough for me to understand. And I learned that the future prophecies to be fulfilled were: 1) “The Satan loosed from his prison” (Rev 19.20, AD 1870). 2) Satan loosed a Little.” 3) “Fire from God would eat them up” (Rev 20.9b). 4) The Final Resurrection (Rev 20.11-15.) That is a lot of Wisdom for a ten year old boy.]

F) THE ANOINTED DIED FOR THE UNGODLY.

(1) “For the God (o Qeoj) so loved the world that He gave the only family Son of Him, that the [one] Believing into (eij) Him should not perish but should have eternal Life ... The [one] Believing in Him is not condemned; but the [one] not Believing has been condemned already because he has not Believed into the name of the only family Son of the God” - Jn 3.16, 18.

We will begin our discussion with the definition of the word, “godly.” "Eusebees" (ευσεβῆς ευσεβώς) is the Greek term, being a compound word composed of “good” (eu) and “reverence,” or “worship” (sebees). The proper; or, good reverence of our Heavenly Father constitutes godliness. On the other hand, improper worship of God, or no worship at all, is “ungodliness” (α σεβεσω; Rom 5.6; see: page 82). Faith in the Works of the law for Righteousness had been described as “ungodliness” (without employing the word) for several chapters now in Paul’s letter to Rome. Men Justified by Faith “apart from the Works of the law” (Rom 3.21) would be considered to have acquired godliness.

[But we will continue to remind the reader that for the Jews the keeping of the law until the resurrection, in AD 77, determined the difference between those “great” in the kingdom of God, and the “least” in the kingdom. See: Mt 5.18-19, 23.1-3.]

The Anointed died for those persons who were not “reverencing God properly;” or, not even considering reverencing God. And, Paul explained that he was a member of this group, while persecuting the From Calling, as well as all of the Jews who considered their Righteousness to be
from the Works of the law. The Gentiles who had not heard the good message, and had not received it, were also “ungodly.”

(2) “And He Himself is the sin offering for our sins, and not for ours only but also for the whole world” - 1 Jn 2.2.

This Scripture seems to settle the dispute between Particular and General Atonement adherents. However, we must remember the “restricted generalities” in the Bible. Paul confined the phrase “the whole world” to only the Roman Empire - at that time! See: Rom 10.18. Later in his letter, Paul will explain “election” and “predestination.” But that must wait.

Therefore “Faith comes by hearing,” and at that time, the “hearing” was restricted; or, particular. [This does not mean that we agree with Calvin’s wild theory.] No Chinamen nor American Indians are mentioned in the Bible, therefore “General Atonement” was not available at that time. So then, “the whole world” was restricted to the Roman Empire. The reader will benefit by these rules: “Who is speaking?”; and, “To whom is he speaking?”; and, “In what dispensation was he speaking?”; and, “Does it still apply today?” This will help the reader to spot “restricted generalities.” Peter's three dispensations were: Pre-Flood (before 2492 BC), and Old Heavens (until AD 77), and New Heavens and a New Earth (after AD 77, and to the end). See: 2Pet 3.

Our translation of “only family” Son is based on the word (genos) “Kind” and “kindred” and “countrymen” and “stock” and “nation” are some of the ways in which the Bible translators have rendered this word. We have concluded that the word “family” would embrace all of these words. This is an adjective (monogene), and the verb “begot” does not make a very useful adjective, besides the fact the components of the word do not include a Greek word for “begotten.”

(3) “For this reason I bow my knees to the Father of the Lord of us, [Father] of Iesous Anointed (Iησου Χριστου), from whom the whole family (patria) in Heavens and upon the Earth is named” - Eph 3.14-15.

Finally, we will point out that no one, who seeks to keep a clear conscience before God, should read verse John 3.16 without reading verses seventeen and eighteen also. The deceivers employ this subtlety to seduce the simple into believing that Iesous did not bring condemnation with Him when He came to earth in the flesh. Added to this corruption of the word of God, they must also censor hundreds of verses about Iesous' condemnation out of their lifetime of preaching.

(4) “Therefore, what God has joined together, man, he will not separate” - Mt 19.6.

2) ENEMIES RECONCILED TO GOD BY DEATH (Rom 5.7-11).

“For scarcely on behalf of a Righteous one anyone will die, for on behalf of the Good perhaps someone will have died. But God demonstrates His Love into us, that the Anointed died on behalf of us while that the state of us still being that of sinners. Then, having been Justified much more in His blood, we shall be saved through blood of Him from condemnation of wrath. For if we were reconciled to God through the death of the Son, being enemies of Him, having been reconciled, we shall be saved much more in the Life of Him. And, not only so, but also boasting in Faith to God through [Favor] of the Lord of us [Favor] of Iesous Anointed through whom now we received the reconciliation” - Rom 5.7-11.

A) “A RIGHTEOUS” COMPARED TO “THE GOOD.”

Paul had just explained that “the Righteousness of God was now apart from the law” (Rom 3.21). Therefore, he seemed to mean that it would be a rare occasion for someone to die for a servant of God. This thought, that some servants would die, is expressed in these words:

(1) “... yes, the time is coming that whoever kills you (the eleven) will think that he offers God service” - Jn 16.2.

But, let us consider who is the Good:

(2) “Why do you call Me good? No one is Good if not the one God” - Mt 19.17.

Though few will die for the servants of God, however, some will have died for God Himself. The reward for dying for God is more certain than the possibility of receiving a Blessing for sacrificing your life for some man of earth. No one knows the thoughts of man except God. Therefore, our opinion of a Righteous man may be misconstrued from false premises, and this same man may not fare so well in the Judgment of our Heavenly Father.

B) THE ANOINTED DIED FOR SINNERS.

God demonstrates His Love (present tense) by the Righteous act of One, who is Iesous. The Lamb of God shed His blood for the whole world (1 Jn 2.2). Everyone’s sins have been compensated for (who hear the Word), if they properly accept the Gift of God. This is similar to the news broadcast last week, where the Lotto had a prize of $190 million dollars. Four tickets
were sold in the St. Louis area worth $100,000. But -- no one had claimed the prizes. Forfeiting the Favor of God is a parallel to this anecdote. Forgiveness is “free to all” who play by the rules. See: “Born out of water and of Spirit” (Jn 3.5) Chapter Six, of Romans, will go into the details about the saving process.

C) IESOUS DIED FOR US -- WHO WERE STILL SINNERS.

The reader can imagine the doubts and confusion that would occur, if Iesous had promised to die for our sins after we reformed. Not many people would be motivated by a promise of this nature. But God is not the author of confusion. God demonstrated His Love first, and then, commanded men to reform and be dipped for the forgiveness of sins, and receive the Gift of the Holy Spirit. (That promise has passed away, about the “Gift” of the Holy Spirit. See: 1Cor 13.8-10.) But, dying once (Heb 9.28), Iesous became the perfect offering for our sins. The animal sacrifices, under the law of Moses, were continual, and they still did not produce a clear conscience for the servants of God. But lesous suffered once, the Just for the unjust, He who was without sin became sin for us, that we might become the Righteousness of God in Him. See: 2Cor 5.21. But, although lesous suffered on the cross, and died only once, still, through Faith in His cleansing blood, we continue to make Him our offering for sin throughout our lifetimes. The sacrifice was only once -- the offering continues, and will continue until the end of time. “Dipping for the forgiveness of sins that are past” (Rom 3.25) removes fear for sins committed (but not fear of God), and also removes the feeling of guilt from our conscience. See: Heb 9.9, compare: 9.14; see: 10.2, compare: 10.22.

Many animals died for the sin offerings, and peace offerings, and trespass offerings, and “morning offering” and “evening offering” of Israel under the law of Moses. The Lamb of God died once, and that was it! By this one perfect sacrifice God offered pardon to all men from Abel to the last man on earth (who hear the Word). However, just because the sacrifice has ended, this does not mean that the offering has ceased. Forgiveness (One Dipping) and Atonement (One Lord) were designed to wash away past sins, and to atone for sins committed after being “born out of water.” Forgiveness was intended to be a one-time ceremony by which we call on the name of the Lord (Acts 22.16), and “wash away our sins” -- which had been previously committed (Rom 3.25). On the other hand, Atonement is a continual offering up of Faith in the blood of Iesous (and not, the blood itself) as a cure for new offenses. John elaborates on this process (1Jn 1.7-9):

“But if we walk in the Light as He is in the Light, we have fellowship with one another, and the blood of Iesous Anointed (Ιησου Χριστου) [blood] of the Son of Him cleanses us from all sin. If we say that we have no sin, we deceive ourselves, and the Truth is not in us. If we confess our sins, He is Faithful and Just to forgive us our sins and to cleanse us from all unrighteousness.”

[The “one-time ceremony” refers to the operation before the Great Prostitute of Revelation. She corrupted the ceremony, and men ceased to be “dipped,” as commanded by Iesous. Then began the “Great Debate,” whether the servants of the Prostitute should repeat the operation properly, or whether they should claim that they should not “un-church themselves,” and show contempt for their Sprinkling process. Although the sincere men did not hesitate to conform to “dipping,” yet many men argued that the church would be more successful by passing over this requirement of God. The preachers were fascinated with great numbers of converts (?), and did not want to put a stumbling block in anyone’s way. But the Roman Catholics, and members of the Daughter Prostitutes, who were converted, did not bring up such a controversy. This was created by the preachers.]

D) WE SHALL BE SAVED FROM WRATH.

The resurrection, in AD 77, was pictured as the end of the purifying process (for them), so that they would stand “faultless before the presence of His glory with exceeding joy” (Jude 24). Paul was referring to the Old Covenant resurrection in this place, and he makes this point clear in several Scriptures written by himself, that “the time is near.” Again, from Paul, we have: “The Night is far spent, the Day is at hand” (Rom 13.12). This relates to lesous’ words, recorded by John: “I must work the works of Him who sent Me while it is Day; the Night is coming when no one can work. As long as I am in the world, I am the Light of the world” (Jn 9.4-5). Therefore, lesous predicted that Night was coming, and Paul confirmed that Night was present, and also, that Day would soon follow. Then again, “Flesh and blood cannot inherit the kingdom of God ... Behold, I tell you a mystery, ‘We shall not all sleep, but we shall be changed -- in a moment ... For this corruptible must put on incorruption, and this mortal must put on immortality’” (1Cor 15.50-53).

[These comments, about being “saved” also apply to the New Covenant resurrection]
(except for the expectation of the “coming of the Son of man” and the receiving of the “Gift of the Holy Spirit.”) See: Heb 1.10-12, Rev 20.11-15.

[The “mighty church doctors” declared war on the word “perfect,” in the 1950s. See: Mt 5.48. But, if “faulthless” is not “perfect,” then our language is useless. The “mighty church doctors” are deceivers, and the prudent would do well to ignore their suggestions about changes.]

E) RECONCILED BY DEATH, SAVED BY LIFE.

What is the difference between “reconciled” and “saved?” It is the difference between Earth and Third Heaven! Iesous did many more wonderful works besides just dying on the cross. And, they were necessary to save His flock! The Righteous act of One, which produced the blood of the cross for salvation, has made us “one” with our Heavenly Father. This is reconciliation. But whoever has a faith that stops there does not know the Lord Iesous. His “Life” represents many powerful works, after the Forgiveness from the cross, which saved (and, will save) His flock. First of all, following Forgiveness is being “born of the Spirit.”

(1) “I do not pray for these alone, but also for those who will believe in Me through their word; that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me” - Jn 17.20-21.

The Father and the Son are in us through these seven Spirits: Love, and Faith, and Knowledge, and Forgiveness, and Wisdom, and Atonement, and Adoption. The holy seven are listed in the same order in different words: One Body, and One Faith, and One Hope, and One Dipping, and One Spirit, and One Lord, and One God ( Eph 4.4-6). In this case, we are saved by His Life that is in us.

But “saved by the Life of Him” also includes the “providence of God,” in which He demonstrates that He is the “King of kings, and the Lord of lords.”

(2) “For there is no authority except from God, and the authorities that exist are appointed by God” - Rom 13.1.

Of course, the authorities that overthrow these authorities are also from God. In other words, they are only given authority for a specified length of time. Iesous saved His servants by sending Rome to annihilate the nation of Israel, and the city of Jerusalem, and to destroy the temple (as He had predicted - Mt 24.1-3). He also delivered the Christians from the Roman government, by ordering them to “flee to the mountains” (in Asia Minor), when they saw the Romans in the “holy place” (Israel). Then, those who had been predestined to this honor were raised up to Third Heaven to be with God. See: Rev 4 & 5 & 7. Also, “the meek inherited name of the Earth,” and New Jerusalem was founded on earth at the time of the resurrection (AD 77; Rev 21 & 22).

In the New Covenant Age, Iesous’ Life caused Rome to fall in AD 476 (Rev 8.12), and Antioch followed in AD 632 (Rev 9.5), and Constantinople was not far behind, in AD 1453 (Rev 9.18). Then His Life defeated Papal Rome, which fell on September 20, 1870 (Rev 11.11-13, 16.10). The unconditional surrender of the Ottoman empire, to the British General, Edmund Allenby, on October 29, 1918 (Armageddon) was also due to His Life. The glorious period called “the thousand year reign” (AD 1859-1959; Rev 20.4), was another of the deeds confirming the Life of Iesous. The Second Dark Ages was ended (AD 1959-2004). “The Last Battle” (Rev 20.9b-10) is going on now until AD 2015. Then the final resurrection will follow. Therefore, this phrase, “saved by His Life” involves a lot of glorious deeds!

F) BUT ALSO BOASTING IN (...) TO GOD.

When we boast in our faith to God, we are praising our Heavenly Father. If a son’s father or mother were the king or queen of a nation, he would have something to boast of to his friends. If our father were the president of the United States, we would have reason to boast. But because we have a supernatural, all-powerful, and all-knowing, Heavenly Father -- we have greater reason to boast then the sons of earthly parents. Paul was always praising God, and the Lord Iesous, and making mention of their great works. Even works that had not yet been done were boasted of by Paul. Chapters Eight and Eleven, of Romans, will provide evidence of Paul boasting about the works of God in the future. Chapter Fifteen, of the first letter to the Corinthians, finds Paul boasting of the resurrection of Iesous, in AD 32, and the Old Covenant resurrection, in AD 77, and the New Covenant resurrection at the end of the “world” (Israel). See: 1Cor 15.21-24. But, primarily, at this time, Paul is boasting of the Righteousness that comes by Faith in the blood of Iesous.

3) THE REIGN OF DEATH; AND THE FREE GIFT (Rom 5.12-16).

“On account of this, just as through one man the sin entered into the world, and through
sin, the death, and this death passed onto all men, on whom all that sinned; for until the coming of law sin was being in the world, but it is not imputed there not being judgment of law. But the death reigned from Adam until law of Moses even over the ones not sinning according to the likeness of the transgression of Adam, who is a type of the One coming. And not, on the one hand is the Gift (dorea), as through one man sinning for Judgment from one into condemnation, but on the other hand, is the Gift (charisma) from Forgiveness of many offenses into Justification” - Rom 5.12-16.

A) “THE” SIN AND “THE” DEATH.

What was this singular sin, and this singular death, that came upon all men? And, why should others die for the sin of one man? A great number of expositors come close to the same conclusion about these questions. Adam was eternally alive while in the Garden of Eden, and “the death” came when he was expelled from the Garden. The “original death” brought death upon all the heirs of Adam. As the father must die, so in like manner, the children must die.

(1) “And ‘He Is Gods’ (myhla hwhy) commanded the man, saying, ‘Of every tree of the garden you may freely eat; 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” - Gen 2.16-17.

In these verses, the single sin, and the single death, mentioned by Paul, were spelled out. Why was it then, that Adam did not die right away, as we would expect? We will observe the commentators Matthew Henry and Robert Jamieson, and consider their opinions.

(2) “‘In the day thou eatest, thou shalt die’ .. . Nay, the harbingers and forerunners of death shall immediately seize thee, and thy life, henceforward, shall be a dying life: and this, surely; it is a settled rule, the soul that sinneth, it shall die [Eze 18.20]” - Henry, 1704.

(3) “Hebrew, ‘dying you shalt die,’ which the Septuagint translates ‘thou shalt die the death’” - Jamieson, 1878.

Mr. Henry and Mr. Jamieson have concurred that Adam’s death was passed on to his children. In a moment we will observe the Scripture clarifying this point. But first, in order to be honest in our quotations, we must present Mr. Jamieson’s view that is not shared by us.

[Mr. Jamieson also published archeological speculative themes, which stated that there were men before Adam who died. However, he stated that Adam may have been unaware of these other people. In our lifetimes, the archeologists have multiplied the length of life on earth by a factor of over one thousand. Now, every year the first man grows older by several hundred thousand years.]

The inheritance of death, by the sons of Adam, is described for us:

(4) “Behold, the man has become like one from Us,* to know Good and Evil. And now, lest he put out his hand and take also of the Tree (King) of Life, and eat, and live for evermore” -- therefore ‘He Is Gods’ (םייח collaborators) sent him out of the Garden of Eden to till the ground from which he was taken” - Gen 3.22-23.

[The pronoun, “of Us” (n; which is a suffix) could possibly be meant to be limited to “the Lord and His Anointed,” or “the Father and the Son,” or “God and the Lamb.” This is our opinion. On the other hand, the inclusion of all the angels in Third Heaven, and the “four Living Creatures,” and “the seven Spirits of God,” may be intended by the pronoun, “Us.” This is the opinion of “speculators.”]

Now the singular sin, and the singular death, of Paul’s letter, have been identified. (And the general sin, and general death, without the definite article [the], as found in the Bible translations, is deceiving. Also, the article added to “law” later in the chapter, is incorrect, and leads to confusion.) But, is the reader content with the expositors’ explanation of, “in that day?” We certainly will not accept anything that vague and speculative. “Every word of God is pure” (Prov 30.5). This means that “a day” is “a day.” What day? See: “The Seven Parabolic Days of Creation.”

(5) “So the Evening and the Morning were the first day” - Gen 1.5.

EVENING: Adam’s fall from Favor, and Cain’s murder of his brother, Abel, represent Darkness; or “the Evening of the first day.”

MORNING: “... name of him, “Setting” (Seth; הconditionally), for setting (טיו) to me another seed under ‘The Mourning’ (Abel; הלב) the killing [бу] Cain. And to Setting this son child, and he
called out name of him, “Enosh” then the hope to calling in name, ‘He Is’ (יהוה) – Gen 4.25-26.

EVENING (of the 2nd Day): “Now the Flood was on the earth 40 days” - Gen 7.17.

The Beginning of Time was “the generations of Adam” (Gen 5.1), which was 4139 BC, according to the Hebrew manuscript, and 4798 BC, employing the Samaritan text, and 4928 BC, following the Septuagint. The differences result from a variation of 100 years for each of these ages of the “generations of Adam:”

35 years (Gen 11.12), and 30 years, and 34 years, and 30 years, and 32 years, and 30 years, and 29 years (11.24).

This is approximately 700 years of differentiation, but other slight disagreements account for a total gap of 650 years, and 780 years. However, the overall story remains unchanged. The sons of Adam are listed in the same order, and with the names unaltered between the Hebrew and the Samaritan text. The Septuagint adds “Cainan” (Luke 3.36), between Arphaxad and Shelah (Salah). The Hebrew manuscript calculates the Beginning of Time in 4139, and the great Flood (Deluge) in 2483 BC. And, Adam lived 930 years. [4139 BC - 930 Years = 3209 BC.] Therefore, Adam’s entire life was within the boundaries of the “first day.” But then, who ever doubted it? So then, Adam died in the “same day” that he ate of the Tree of Knowledge!

B) SIN BEING IN THE WORLD, IT WAS NOT IMPUTED.

(1) “Then He Is saw the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually. And He Is was sorry that He had made man on the earth, and He was grieved in His heart ... ‘I will destroy man whom I have created from the face of the earth ...’” - Gen 6.5-7.

What does the reader think? Is this imputing sin, to destroy the inhabitants of the earth?

(2) “Thus Noah did; according to all that Gods (全能神) commanded him, so he did” - Gen 6.22; 7.5, 9, 16.

The great Flood (Deluge), in 2483 BC, was the dividing line between “sin not being imputed” and the Age when “sin began to be imputed.” Paul wrote of the “coming of law,” without the definite article (the). Since the time when Adam was “commanded” not to eat of the Tree of Knowledge of Good and Evil, there had been no “law,” until Gods “commanded” Noah. All of the words used to represent “the law of Moses” are absent in the Bible record from Eden to Noah. These words include: (1) commandment, and: (2) charge, and: (3) ordered, and: (4) instructed, and: (5) advised, and: (6) rebuked, and: (7) precepts, and even: (8) repented. We will label this period, “The Big Gap!” (4139 BC - 2483 BC.) Does this “Big Gap” coincide with Paul’s message of, “sin being in the world, but not being imputed?” We believe that it does, for now the word, “command” was introduced to Noah, and then, both “commanded” and “charged” became common words in Abram’s lifetime.

Many elements of the “law of Moses” were understood, and obeyed, 857 years before the “law of Moses.” [The Flood (2483) - The Law (1626) = 857 Years.] Noah built an ark and burnt on it one of every clean animal, and ‘He Is’ ‘smelled a soothing aroma’ (Gen 8.20-21). But then, Abel had offered a sacrifice, the “firstborn of his flock,” near the Beginning of Time. See: Gen 4.4. Paul will discuss Abraham and his household being circumcised before the law of Moses. This was about 406 years before the law. But Methusaleh was older than Abram, and the age of man was steadily decreasing, so that, Abel lived before Abraham; and he offered a sacrifice from the flock, which pleased God; and which was commanded in Moses’ law. When Enosh was born (Gen 4.26), “Then men began to call on the name of ‘He Is’ (יהוה); which was also part of the law of Moses.

Despite these preliminary observances of the law, the “Promise” was to Abram, in 2056 BC, and the “law of Moses” followed in 430 years. See: Gal 3.17. But Noah and Abraham also had commandments:

(3) “For I have known him, in order that he may command his children ... after him, that they keep the Way of He Is, to do Righteousness and Justice, that He Is may bring to Abraham what He has spoken to him” - Gen 18.19.

C) DEATH REIGNED FROM ADAM TO MOSES.

We have observed that the separation of Adam’s seed from the Tree (King) of Life, in the Garden of Eden, led to the death of Adam and his progeny.

“... even over the ones not sinning according to the likeness of the transgression of Adam.”

God spoke, from the Heavens, directly to Adam, and He gave the first man only one commandment to obey. But he failed the test! By the phrase, “not according to the likeness of the transgression of Adam,” is meant that those who followed our first parent did not have this
personal relationship with their Heavenly Father. Nevertheless, except for Enoch, everyone else died also. Paul makes certain that they died because they sinned. How did they sin with no law? This was because they had the Knowledge of Good and Evil, and man for the most part has always preferred Evil. “Their conscience bearing them witness,” that they had sinned. See: Rom 2.15, where those “who were a law unto themselves” had “their conscience bearing them witness,” that they were Righteous. Paul was indicating those with the Holy Spirit in this verse.

“The sin and the death” passed on to all men. In other words, we are born to die. And, at a certain age, we acquire the Knowledge of Good and Evil (normally). This Knowledge produces sin, even without a written law, because we are weak in the flesh. Jesus came to earth to bring men into the Spirit, and out of the flesh. But more of that later.

“We would be lax in our duty to God and our fellowman, if we did not expose the false teaching of the “Infant baptizers” on this subject. Matthew Henry and Andrew Fausset had this to say about Romans, Chapter Five:

(1) “… which is to be understood of infants, that they were never guilty of actual sin, and yet died, because Adam’s sin was imputed to them” - AD 1714, Henry.

(2) “from Adam to Moses. But who are they? Infants (some say) who, being guiltless of actual sin, yet subject to death, must be sinners in a very different sense from Adam. So Origin, Augustine, Melancthon, Beza, Edwards, Haldane and others. But why should Infants be specially connected with the period ‘from Adam to Moses,’ since they die alike in every period? … The meaning then, must be that death reigned from Adam to Moses, even over those that had not, like Adam, transgressed against a positive commandment, threatening death to the disobedient. (So most interpreters.)” - AD 1878, Fausset.

We have other commentators on both sides of this issue, but this is sufficient. Our opinion is similar to Fausset’s, that this is ridiculous to isolate Infants during this period when the Infants and Adults both died in every other period also. The “Babies in Hell” theory seems to have been intended to promote church growth through involuntary means. In other words, the mothers were coerced into selling their Infants into slavery to the Great Prostitute, and the Daughter Prostitutes. But, we will dismiss this opinion as frivolous and illogical.

D) WHO IS A TYPE OF THE (ONE) COMING.

Jesus was taught to have been the antitype of: Jonah in the belly of the whale (Mt 12.40); and the “coming of the Son of man,” preceded by the Jews’ war with Rome, was the antitype of the Flood in Noah’s day (Mt 24.37); also Jesus was the antitype of the “lamb” for a sin offering (Lev 3.7, Ex 29.39, Jn 1.29). These quotes constitute a lesson in typology, as the history of the nation of Israel was a type of the kingdom of God, or the New Covenant congregation, or New Jerusalem. Both Israel and New Jerusalem were delivered from bondage (Egypt and Rome), and had a second captivity (physical Babylon and spiritual Babylon), and both were “servants of sin” at the end of their Ages. Now, Paul had pictured Jesus as the “second Adam” (Rom 5.14), like he wrote earlier:

“And so it is written, ‘The first man Adam became a living soul.’ The last Adam became a life-giving Spirit” - 1 Cor 15.45.

God had introduced “the death” through Adam, which was a result of “the sin,” and He created eternal Life for the inhabitants of earth through Jesus. This “one Righteous act” not only saved the present and future generations of believers in Jesus the Anointed, but it also redeemed those men who had been dead during the previous 4000 years, who had obeyed God. The “dead” were saved by the observance of the offering of the blood of bulls and goats, when Jesus substituted His precious blood for their sacrifices of Faith. So then, with Adam, and “the sin” came “the death,” and with Jesus and the “one Righteous act” came eternal Life. Paul continued his discourse on the conflicting natures of the first Adam and the second Adam.

E) THE FAVOR AND THE OFFENSE.

For better understanding of the context, the reader should dismiss the phrase, “death reigned from Adam to Moses” (which was a digression) from his mind, and consider the previous expression of the state of man:

(1) “the sin entered the world, and through sin, the death, and this death passed onto all men.”

The digression, “from Adam to Moses” has been explained, and now we direct our thoughts to the main message, “death passed onto all men.” [A place for everything, and everything in its place.] The “Gift” was not as the “offense.” This is true in many respects. Man developed the Knowledge of Good and Evil, which was inherited from Adam, without a choice.
On the other hand, the “Gift” is acquired through Faith, and “Faith comes by hearing.” Man was unable to alter his inherited Knowledge of Good and Evil completely, though he could suppress it for evil motives, or enhance it for spiritual reasons, as he would choose. At the date of Paul’s writing to Rome, man possessed (as he does today) the capacity to receive the “Gift” of eternal Life, if he hears the word of God presented properly. (Or, man may choose to refuse the offer of God’s Love.) Therefore, Adam’s sin was forced on all men, for all died (except Enoch and Elijah), but Iesous’ Gift of Life is an optional reward. Physical death resulted from Adam’s deed, whereas spiritual Life is promised to all who Believe and Obey Iesous, and receive His “one Righteous act.” This is quite a contrast between the first Adam and the second Adam. Paul had dogmatized the fact that from the one (Adam) came “the sin and the death,” while from another One (Iesous) was provided “the Gift and the Favor.” Physical or spiritual lifestyles determine “Death or Eternal Life,” whichever man may choose, and practice consistently.

The spiritual condition of the hundreds of millions who had died because of Adam’s sin was discussed by the writer of the book of Hebrews:

(2) “Now Faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good testimony ... And all these, having obtained a good testimony through Faith, did not receive the Promise (Gift), God having provided something better for us (who were alive in AD 64), that they should not be made perfect (faultless - Jude 24) apart from us” - Heb 12.1-2, 39-40.

The conclusion is obvious, that men have been saved by Faith in all Ages, beginning with Abel, who is mentioned first in Chapter Eleven of Hebrews, but no one had received the Promise until the resurrection, in AD 77. The “faith of the fathers” was that the blood of bulls and goats would make Atonement for their sins. But no sin was forgiven until the “Lamb of God” appeared and made the perfect sacrifice for their sins. [The theological speculators argue, pro and con, whether they actually had Faith in the blood of Iesous, or not. But speculative theories do more harm than good, and so, we will not enter into the discussion.] Later, Paul’s Faith (and, our Faith) was that the blood of bulls and goats had been dismissed as a sacrifice for sin, and he, and his fellow servants of God (and, we) were “washed in the blood of the Lamb of God.” See: Heb 13.12, 20; 1Pet 1.2, 18-19; 1Jn 1.7; Rev 1.5, 5.9, 7.14. NOTE: The tabernacle, which related to the Christian congregation in typology, was “sprinkled with the blood,” but the individual man was circumcised for membership in the physical kingdom of God. As with the type, so with the antitype. Peter addressed the congregation of dispersed Jews as being “made holy (sanctified) of Spirit into obedience and sprinkling of the blood of Iesous” (1Pet 1.2), but he adds that “dipping now saves us” (3.21). In like manner, the writer of Hebrews, mentions “having boldness to enter ... by the blood of Iesous ... having our hearts sprinkled from an evil conscience and our bodies washed with pure water” (Heb 10.22). Therefore the connection is certain between the blood on the inside and the water on the outside of the body in the process of regeneration, or the new birth. Only the blood is mentioned to have been sprinkled, and there is no record in the Bible of the sprinkling of water in the New Covenant Age. The Infant Sprinklers are hard pressed to convert “sprinkling blood on the inside of the body,” into “sprinkling water on the outside of the body.” But then, “When is the blood applied to our sins?” Could it be when we have “forgiveness of sins” by “dipping?” See: Acts 2.38. Would the act of being “buried with Him by dipping .. that the body of sin might be done away with,” be the moment when the blood of Iesous is applied to our sins? See: Rom 6.3-6. Why did Peter fail to mention “sprinkling” on the “Day of the Fiftieth?” Also, why did Paul not mention “sprinkling” in Chapter Six, of Romans? Why did Paul fail to mention “sprinkling” in Chapter Nineteen of Acts. See: Acts 19.1-6. But more of this subject later.

(A) THE GIFT.

(1) “For the wages of the (της) sin is death, but the Gift (charisma) of the (του) God is eternal Life ‘in anointed [Body] of Iesous’ (ἐν Χριστω Ιησου) the Lord of us” - Rom 6.23.
(2) “For by the Favor you have been saved according to Faith, and that of yourselves; it is the Gift (doron) of God” - Eph 2.8.
(3) “But to each of us the Favor was given according to the measure of the Gift (doreas) of the Anointed (του Χριστου)” - Eph 4.7.

Here we encounter the seven Spirits of God, which were named: One Body, One Spirit, One Hope, One Lord, One Faith, One Dipping, One God. “The Anointed’s Gift” (4.7) is singular, when referred to the congregation as a whole, but, “And He gave Gifts to men” (4.8) is plural because every man did not receive the same part of the seven Spirits of God. Therefore variant
parts of the Gift of God are recorded to be "Gifts." Eternal Life and Salvation and "spiritual gifts" are all mentioned to be the Gift of God and the Anointed.

(B) THE FAVOR OF GOD.

(1) "... for all have sinned and fall short of the glory of the (του) God, being Justified a Gift (δωρεάν) in Her through Favor of the (της) redemption of the (της) [one] ‘in anointed [Body] of Iesous’ (εν χριστώ Ιησοῦ)" - Rom 3.23-24.

(2) “You have become estranged from [Favor] of the (του) Anointed, who in law are Justified; you have fall from [Gift] of the (της) Favor" - Gal 5.4.

What is meant in this place, is that the Gentiles who were seduced by the Judaizers to become circumcised were no longer saved by “Faith apart from the works of the law.” The fact that these were Gentiles only is evident from the condemnation of the law of Moses, and of circumcision. Iesous instructed His “ones sent” that this was not to be taught to Jews. See; Mt 5.18-19. But we do not agree with the expositors who claim that this signified that the persons were lost forever. Instead of being lost, they had come under the “curse of the law” (Gal 3.13), and now they must keep all of the law -- as Paul, and the other Jewish Christians were still obeying the law. See: Acts 18.21, 21.26. Paul instructed these persons to “keep the whole law.” If they were permanently lost, Paul would not have still been advising them what to do to be saved. We have included this verse to show that the Favor of God may be momentarily lost and regained, as in Iesous’ parable of “The Prodigal Son.” In fact, prayer would be meaningless if we could not seek Forgiveness for sins. We have experienced being “saved again” several times. A study of David’s sins will support this conclusion. See: 2Sam 12.9-12, 1Chr 21.1-8. Salvation is a lifestyle, and not, a one time event. No one is perfect, and so, this means the need for continual change, and improvement. Therefore God instituted Forgiveness (One Dipping), and Atonement (One Lord).

(3) “... in order that having been Justified in the [hope] of that (ἐκείνου) Favor we should become heirs according to Hope (Resurrection) of eternal Life" - Titus 3.7.

The Gift is eternal Life, as well as the Holy Spirit, while the Favor of God produces “redemption” and “justification.” These two work together, and many verses of Scripture find the Gift and the Favor listed as one operation. Frequently it is difficult to notice the difference attached to the two words: Gift and Favor.

But Paul was contrasting the Gift and the Favor with the Sin and the Death. These are easily separated into the proper categories. Both came by “the one.” Adam was “the one” producing the Sin and the death, while Iesous was “the One” bringing in the Gift and the Favor of God. This was Paul’s contrast of Adam and “second Adam.”

4) ADAM AND “SECOND ADAM” (Rom 5.17-19).

“For if the death reigned in the offense of the one [man] through [the sin] of the one, the [ones] receiving much more the abundance of the Favor and of the Gift (doreas) of the Righteousness in Life will reign (AD 77) through the one [Man], of Iesous Anointed. So therefore, as through one offense [Judgment came] into all men into condemnation, so also [the Gift] through one Righteous act [came] into all men into Justification of Life. For just as through [judgment] of the Disobedience of the one man the many were caused to be sinners, so also through the Obedience of the One (Iesous), the many will be (future) caused to be Righteous” - Rom 5.17-19.

[Remember our “restricted generalities!” When Paul wrote, “through one Righteous act came into all men Justification of Life,” naturally he meant to “all men who obeyed the Lord and possessed the Faith that saves.” This would agree with all of his other writings. To repeat all of these specifications every time Paul mentioned that “All Israel will be saved” (Rom 11.26) would have been burdensome, and also would produce boring reading. When the entire letter is read, then this statement in verse 5.18 is easily understood. Paul declared the dividing of Israel into three parts, the ‘From Speaking (Elect; εκ λεκτος) were saved before the resurrection, and then, “For the Gifts and the calling of God are irrevocable” (11.29) described the portion of Israel saved after the resurrection; or, at “the fullness of the Gentiles,” and sad to tell, some were never saved at all. Considered as a total package, the letter to Rome contained this message which we have presented by explaining later parts of the letter. We cannot ignore any component of the message, or else all is vanity.]

A) DEATH VERSUS LIFE.

We cannot change Adam’s transgression, resulting in our deaths, nor can we resist the Knowledge of Good and Evil, which is inherited (usually). However, the death of our bodies is not the end of life. We will live or die eternally. The glory of God is demonstrated by His creation of
immortality in the sons of God. See: 1Cor 15.50-53. First we will observe the sentence of death:

(1) “And by as much (κατ’ οσον) he is appointed in the men to die once, but with (μετα) this Judgment, so also the Anointed having been offered for the many to bear sins. To the [ones] eagerly waiting for Him for salvation, He will appear from a second [time] (AD 77), without sin” - Heb 9.27-28.

Death is inevitable, but eternal Life is the Gift of God for all who Believe and Obey the Lord Iesous. And the Promise to “reign through the one Man, Iesous the Anointed,” has been kept. Iesous had John record this fact in order to build up our Faith (who live in the New Covenant Age). If He had failed to keep the Old Covenant Promises (we speak theoretically), such as, “Behold, I come quickly,” then there would be justifiable doubts about the completion of the New Covenant restoration. The right to “reign” is recorded:

(2) “You are worthy (infinitive) to take the scroll ... for You were slain (past tense), and have redeemed (past tense) us to God by Your blood ... and have made (past tense) us kings and priests to our God, and we shall reign (future tense) over the Earth (New Jerusalem)” - Rev 5.9-10.

Iesous taught, “some standing here shall not taste of death” (Mt 16.28), and we can trust Him! “Behold, I come quickly” (Rev 3.11; 22.12, 20). This “coming of the Son of man on the clouds with power and great glory,” is connected to the fall of Israel in their war with Rome. Daniel linked this glorious event with the Roman Empire. See: Dan 2.32, 44; 7.1-10. Joel pictured the resurrection to follow the “pouring out of the Spirit of God on all flesh” (AD 32), and “the Sun (King) darkened,” also followed the outpouring of the Spirit. See: Joel 2.28-32. Iesous associated the resurrection with, “they shall see Me whom they have pierced.” See: Rev 1.7. This is described to happen, in the future, when the temple would be destroyed. See: Heb 9.8. Other men have written entire books about this resurrection in the first century AD. The proof is overwhelming! Paul had contrasted Death and Life before the resurrection. Iesous’ prophecies have been fulfilled in every century since this happened, and so, the Jewish resurrection is locked up back in the first century, and in Third Heaven. Now we will consider another comparison.

B) THE OFFENSE VERSUS THE RIGHTEOUS ACT.

The reader should be getting the message by now, that all men are as weak as Adam had been in the Garden of Eden. We should personalize the story by substituting our names for Adam’s name. No man is capable of being saved by his own Righteousness. Why was Adam not listed among the men of Faith, in Chapter Eleven, of Hebrews? We read the definition of Faith.

Faith is believing in something that does not exist -- yet!

(1) “Now Faith is the substance of things Hoped (Resurrection) for, the evidence of things not seen” - Heb 11.1.

But Adam did not need Faith, for he had Knowledge. He had experienced personal conversations with God. Due to these facts, Adam may have been saved without Faith. God is merciful and forgiving. But Adam was still God’s instrument for introducing death into the world. If He had not introduced death, then some people would not desire eternal Life, and the presence of the glory of God. Many would probably be content to live forever -- on earth. But death was introduced, and most sane men have lived in fear of death. And here the Gate is pictured:

(2) “For He made Him who knew no sin to be sin for us, that we might become the Righteousness of God in Him” - 2Cor 5.21.

Paul’s “Righteous act of one” is described in this verse, and in many others. We are totally dependent on the Father and the Son for our salvation. We cannot be saved by Works! Our own Righteousness is useless. Only those who have “put on the Anointed” (Gal 3.27) are Abraham’s Seed (3.29). Those who are “in the Anointed” (2Cor 5.17) are “the Righteousness of God in Him (Anointed).” The message is joyful news, but at the same time it is an awesome responsibility!

We remember the “Righteous act of One” when we observe the Lord’s Supper on the first of the week; or, literally “the one of Sabbaths.” See: Acts 20.7, Mt 28.1, Mk 16.2, Lk 24.1, Jn 20.1. Also, Iesous’ sacrifice is called to mind when we commune with Him privately, or when we confess our sins, and plead for mercy. See: 1Jn 1.7-9.

C) THE OBEDIENCE AND THE DISOBEDIENCE.

Paul had emphasized that the cause of both premises, Obedience and Disobedience, had come about by “one man.” Adam was the “one man” whose Sin and Disobedience filled the world with woe. On the other hand, the comfort and Hope of man, came to be by the Obedience of Iesous, who was the other “one Man.” Iesous’ submission to the will of our Heavenly Father led men into the Justification of Life. Life sounds more promising than Death, but the majority still choose Death over Life. Iesous, “who, being in the form of God, did not consider it robbery to be
equal with God” (Php 2.6), had to “learn Obedience.” See: Heb 5.7-9. Iesous never had to obey anyone before the time of the “one Righteous act,” because He was equal to God. But, taking the form of a servant, He became Obedient to death, even the death of the cross. For our benefit it is recorded that Iesous preferred not to obey God after He had lowered Himself a little lower than the angels, meaning that He became flesh and blood. Iesous was terrified of the thought of being contaminated with our sins, and He also feared being separated from the Heavenly Father. For these reasons Iesous entreated the Father to, “if possible it pass from Me this cup (of grief)” (Mt 26.39, 44). Three times the Lord begged for mercy, but He added, “nevertheless, not as I will, but as You will”.

“For You will not forsake soul of Me to Sheol, and not You will give Holy One of You to see corruption (or, bodily decay)” - Ps 16.10.

Although the Lord had been assured, for many centuries, that He would be delivered from the power of Death and the Grave, He still did not like the idea of becoming “sin” -- for He had never sinned. But then, Praise the Lord God and His Son, Iesous “learned Obedience” for you and me! All who follow His example, and “learn Obedience,” have the Promise of eternal Life. Therefore, we have been, “caused to be Righteous” by the Obedience of One, Iesous the Anointed!

5) WHY THE LAW WAS GIVEN (Rom 5.20-21).

“But the law came in alongside (the sin and the death) so that the offense might abound. But where the sin should have abounded, the Favor much more abounded. So that just as the sin ruled in the death also the Favor should have reigned through Righteousness into eternal Life through [Favor] of Iesous Anointed the Lord of us” – 5.20-21.

A) THE LAW CAME IN ALONGSIDE.

Later in this letter to Rome, Paul had discussed the law bringing about “the Knowledge of sin.” See: Rom 7.7. Side by side, the sin and the death and law passed through the centuries of time. Sometimes sin would get the upper hand. At other times the law would prevail for Obedience to God.

[The pattern remains the same until the present day. Currently, sin is in the driver’s seat, but Iesous had prophesied that the driver’s license will soon expire; Rev 20.10. He is never wrong! The major difference between then and now, in the general pattern of Life, is that there has been a new law -- a more perfect law instituted. We have passed from the Old Covenant to the New.]

The Bible is the book of Hope. However, the majority of the messages are about failures of man, and condemnation. It is very depressing to read Jeremiah or Ezekiel, if you understand the message, and so the reader is advised not to attempt to read these books uninterrupted. Get away every couple of chapters and read a happy message. Then return to the books of condemnation. What is the happy part of the Bible? Most preachers are unaware of these facts. The prophecies of God of the 430 Years (Ex 12.40, Gal 3.17), and the 400 Years (Gen 15.13, Ex 12.40), were fulfilled, and Israel was delivered from bondage in Egypt, in 1626C. 215 Years of captivity were ended. 400 Years of “being strangers in a land that was not theirs” had run their course. These were the happy days. Moses sang a song about them, as did Miriam. See: Ex 15. But the joy was short-lived, for the thoughts of a man’s heart are continually evil. Deborah and Barak had defeated Jabin, the king of Canaan, and his commander, Sisera. They sang a song to He Is also. See: Judg 4 & 5. Deborah judged Israel from 1394 to 1354 BC. King David was a warrior king, and God blessed him, and Judah, with victories in war from 1050 to 1010 BC. See: 2Sam. King Solomon was the king of Peace, the type of Iesous our Lord, and he ruled 40 years (1009-970 BC). However, even while he was being blessed, Solomon was raising altars to the pagan gods of his many wives.

“Where sin should have abounded, the Favor was more than enough.”

Inspiring stories of the faithful servants of God, during periods of national apostasy, further display the side by side period of the sin and the death and law. For instance, Elijah and Elisha, and the “sons of the prophets,” meaning the students of the prophets, were faithful to God, while King Ahab and Jezebel were worshipping idols and murdering the prophets of God. But the children of Israel had a choice. Life is never as bad as it seems, if God is on your side.

B) SIN DID RULE.

Physical death was evidence of the sin ruling over the earth. Rebellion against the law of Moses demonstrated the spiritual death reigning over the Israelites. The servants of God who suffered physical death were destined to inherit eternal Life. See: Heb 11. However, this eternal Life was postponed until the “one Righteous act” of the Lord Iesous was accomplished, in AD 32,
and the resurrection followed, in AD 77. The general rules and regulations governing the destinies of men were the same throughout this 4000 year period, as they were explained by Iesous:

“Enter in through the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. How narrow is the gate and confined is the way which leads to Life, and there are few who find it” - Mt 7.13-14.

[As Solomon wrote, “There is nothing new under the sun.”]

Judging from these words of Iesous, sin has always had the upper hand with the majority of the people, and “the remnant saved” has always been small. Only eight souls were “saved by water” in Noah’s ark. What percent of mankind did that represent at that time? Only Lot and his family (except the nosy wife!) were pardoned when God destroyed Sodom and Gomorrah. The Ten Northern Tribes “ceased to be a people!” Zero saved! See: Isa 7.8. Two-thirds of Judah died in their war with Babylon, in 588 BC. See: Eze 5.12. Two-thirds of Israel died in their war with Rome. See: Zec 13.8. Who can deny that sin ruled?

C) THE FAVOR SHOULD HAVE REIGNED.

The Love of God (Favor) “should have reigned through Righteousness,” but the thoughts of men’s hearts are continually evil. However, after the “great Tribulation,” the 144,000 on Mount Zion (Rev 14.1) were the souls redeemed from the Earth by the ministry of the “ones sent” by Iesous (AD 32-77). God had intended this to be the effect of the “one Righteous act,” and, not only for the saved, but Iesous died for the whole world (1 Jn 2.2). “How many died?” Zechariah predicted, “And it shall come to pass in all the land (Israel),’ says He Is, ‘that two-thirds in it shall be cut off and die’” (Zec 13.8). The record of Josephus documented that 1,100,000 died in the war with Rome, and 97,000 were sold into slavery.6 Although the resurrection of man to Third Heaven, to stand on the Sea of Glass before the throne of God, constituted a much more glorious historical event than the destruction of the nation of Israel, and the city of Jerusalem, and the temple -- nevertheless, both secular historians, and Bible commentators, have neglected to give the praise due to God. God and the Lamb have been denied the honor due to them! Chiefly responsible for this crime against our Maker was, and still is, the Beast and the False Prophet (Papacy and Pope), and their teaching that: 3 = 2. These two enemies of God have taught for 1400 years, that the “second resurrection” never took place! See: 1Cor 15.21-24. The secondary burden of guilt is assigned to the Preterists, who admit the “second resurrection,” but they deny the “third.” When questioned, the Preterists recite the Pope’s teaching that: 3 = 2. Despite much reading, we have never encountered a man who believes that God can count to three! They all insist that God is wrong, and only they are right!

But then, Paul had declared dogmatically that “we” (the living) would “meet the Lord in the air” (1Thes 4.17). Again, while speaking of “we” (the living), Paul wrote: “we shall not all sleep (die), but we shall be changed. For ... this mortal must put on immortality” (1Cor 15.51-53). Therefore, the reader is faced with a decision. Will you continue to serve the Pope, or will you come out of popery, and serve the True and Living God? There the chapter ends -- with eternal Life with the Lord Iesous the Anointed.

Paul’s letter to Rome had run through the same cycle of Jewish nationalism, and Iesous’ Body, or the “From Calling,” in the first century AD, and this had been accomplished three times at this juncture in the letter to Rome. (1) Chapters 1 & 2. (2) Chapter 3. (3) Chapters 4 & 5. Repetition is beneficial for memorization, and also to impress a point upon the minds of the recipients of Paul’s communication. His 25 personal friends would have been competent to understand the message, because they had been taught by Paul in person (and the message never changed), and some of them probably had the “Gift of the Holy Spirit” which included supernatural Knowledge and Wisdom. This “Gift” also included Prophecy. They were armed with the Spirit of God and capable of understanding their messenger. See: Rom 16.1-15, for a list of their names.

Primarily, what we have observed up to this point is that the Gentiles were saved “apart from the law,” as were the Jews also. But, secondarily, the Jews were still under the curse of the law despite their saving Faith. This was a test to see who would be “great” in the kingdom, and who would be “least.” See: Mt 5.18-19. Now it is time to discuss the “mechanics of being saved.” What are the steps to membership commanded by God? Paul will enlighten us.
BURIED WITH IESOUS THROUGH DIPPING (ROM 6)

1) THINGS THAT SAVE.

What is the reason for all of the confusion, and the many divisions in the churches today? Some things never change. The cause of the Jews’ separation from God in the first century is still the root of apostasy in the churches today. Iesous, “The Great Physician,” stated His diagnosis of Israel’s spiritual sickness in these words:

(1) “For laying aside the commandment of God, you hold the tradition of men ... All too well you reject the commandment of God, that you may keep your tradition” - Mk 7.8-9.

The Lord Iesous continued His discussion, and cited an example of disobeying the law of Moses in order to observe their man-made tradition. What is “the tradition of men?” A teaching that is found no where in the Bible is the intended meaning of “tradition” here, and in other verses. Iesous’ example, in this section of Mark, was to annul the commandment, “Honor your father and your mother,” and to substitute a gift to the priests, entitled, “Corban.”

Today “partial quotes of Scripture” are employed to deceive the simple, and to try to justify lawlessness. Also, “adding to the word of God” is another trick of the Devil. (And, the people love it!) We have learned, through the mercy of God, that:

(2) “The interpretation of any verse of Scripture can only be correct if it does not contradict any other part of the Bible which is directed to the same subject and the same period of time.”

All dispensations of the Bible contain eternal truths, and these apply to every subject. However, other messages are of a temporary nature, and are limited in time, and to certain groups of people. The animal sacrifices of yesteryear demonstrate this point. Also, because the physical temple is gone, anything commanded in respect to the temple does not apply today.

One eternal truth, from Genesis to Revelation, is that our “Gods” are “plural.” Any interpretation of Scripture that does not agree with this fact is a false theory. In the Old Testament the plural word “Gods” (ה’וֹלֵקֶק) employed to represent “He Is’ and His Anointed” (Ps 2.2), and “He Is’ and His Son” (Ps 2.7). Both the plural pagan gods, and the plural Jewish and Christian Gods are signified by the same word: “הוֹלֵקֶק”, and Iesous interpreted the word “הוֹלֵקֶק” to refer to plural “gods,” which was a symbol for the Israelites.

(3) “Is it not written in your law, ‘I said, “You are gods?’”’ - Jn 10.34.

Who is better qualified to translate the Bible than God? In the New Testament, “Father and Son,” and “God and the Lamb,” and “One Lord and One God” represent the two Gods of Judaism and Christianity. However, the false teaching of “monotheism” (one God) is the “tradition” of men today. The pagan, Zoroaster of Media (600 BC), created this tradition of men, and then the Jews followed his lead, as did the False Prophet, the Pope (Rev 19.20, 20.10), and the second False Prophet, Muhammad (Rev 16.13 - AD 623). But this false religion does not pass the test of agreeing with all other Scriptures. Iesous announced dogmatically that He is God:

(4) “For the Son of man is Lord even of the Sabbath” - Mt 12.8.

(5) “But that you may know that the Son of man has power on earth to forgive sins ... Arise, take up your bed, and go to your house” - Mt 9.6.

In both verses, Iesous was referring to Himself as God. And, our Christian “Gods”
(אַלְכָּדְרִים) are mentioned about 2,492 times in the Old Testament. Therefore, this is the “acid test” for proper interpretation of Scripture: “It must agree with the rest of the Bible; either entirely (in the case of eternal truths), or else, partially in all respects to the time and subject under consideration.”

The Doctors of the Hebrew identify the word אָלְכָּדְרִים to be plural. These include:
- William Sanford LaSor, Handbook of Biblical Hebrew, Vocabulary, p 2.
- Robert Young Concordance, p 424.
- James Strong Concordance, word Hebrew word # 430.
- Robert Jamieson (Genesis), p 1.
- Matthew Henry (Genesis), p 2.

But then, the Bible translators ignore the meanings of the words to promote their church creed. In the New Testament, the forms of (βαπτίζω) are corrupted to read, “baptize” when everyone acquainted with the Greek knows that they should have been translated, “dip.” The Great Prostitute and the Daughter Prostitutes are responsible for these corruptions. In 1826, a man named Alexander Campbell published the “Living Oracles New Testament,” for the simple reason that no translation of the Bible, at that time, had the forms of (βαπτίζω) translated.

(6) “The simple believes every word, but the prudent looks well to his going” - Prov 14.15. Therefore, it is certain that the Bible translators have corrupted the message of God. Only these two words, “Gods” and “dipped,” make a strong case against them.

When the servants of God wrote that we are saved by “dipping” (1Pet 3.21), and also, that we are saved by “Favor through Faith” (Eph 2.8), we must believe that both statements are true. But frequently, especially with Calvinists, the traditions of one man (Calvin) are accepted, and the rest of the Bible message is denied. They have failed the “acid test!” The “Faith-only” adherents promote this false teaching even despite the dogmatic testimony that: “Faith without Works is dead” (Jas 2.17). Who was John Calvin, that he could dismiss a large part of the Holy Bible?

In our study of Romans, Paul had been speaking in general terms, contrasting the “Works of the law” with “Faith apart from the law” (Rom 3.21). But the first five chapters were vague generalities. Now, in Chapter Six, Paul decided that it was time to begin to get specific. The operation of “dipping” (baptism to the Pope) had not been mentioned until Chapter Six. Also the words washing, and sprinkling, and pouring had not been recorded in the first five chapters. What this means to you and to us is that the first five chapters of Romans do not discuss the particulars of “How to be Saved.” The subject matter had been restricted to the change from the law of Moses into the Favor of God through the “Righteous act of One.” Many false religions are based on the first five chapters of Romans by themselves. Chapter Six is either ignored or corrupted.

The reader is reminded that the Bible is intentionally confusing because:

(7) “But the natural man (unsaved) does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned” - 1Cor 2.14.

In other words, men cannot comprehend the Bible until they are “born of Spirit.” And, they cannot be “born of Spirit” until the “temple of the Holy Spirit” (1Cor 6.19) is cleansed by “dipping for forgiveness of sins” (Acts 2.38). The conclusion is, to any who will hear, that a witness of Iesous must teach men how to be saved. Only after they are saved can they comprehend the Bible for themselves. [Men have recorded their experiences of being taught the Bible by dead men -- whose writings have been preserved. And, I have learned much from the writings of dead men.]

A list of things that the Bible stated saves a soul from Hell is:
1. Iesous’ Life - Mt 1.21. 13. Our Meekness - Mt 5.5, Isa 60.18.
3. Iesous’ Blood - Rom 5.9, Rev 1.5. 15. Our Confession - Rom 10.10.
10. Our Fear of "He Is" - Prov 16.6, 19.23.  
22. Fruit of the Spirit in Us - Gal 5.22-23.  
24. Others Prayers - Jude 22, 1 Jn 5.16.

[* This was interpreted by Alexander Campbell, in the 1800s, to mean: “We are saved without any Works of our own, and we remain saved through Works of Righteousness.” Both Scriptures are true, and we concur with this reconciliation of the problem. At first glance, this appears to violate our “acid test” for error. However, each Scripture represents a different period of time in the convert’s life, and so, the rule is adhered to, because two different periods are described -- if we are right! You are qualified to judge.]

Although this is not intended to represent an exhaustive list of the things that save a man’s soul from Hell, nevertheless, this compilation proves that man is not saved by Favor-only, or Faith-only, or Grace-only! Five chapters of the letter to Rome declared the Favor of God, and the Faith of man, and the Righteous act of One (Iesous) to have justified a man on the Judgment day. Chapter Six declared that we are saved by Dipping. One prophet of God wrote all six chapters. Therefore, you cannot trust in the Favor of God any more than you can rely upon Dipping.

(8) “If anyone speaks let him speak as the sayings of God” - 1Pet 4.11.

2) DYING WITH THE ANOINTED (Rom 6.1-4).

“What then shall we say? Shall we continue in the sin so that Favor should have been enough? It would not have been! How shall we live to sin still who died to this? Or, do you not know that as many of us as were Dipped into the Anointed Iesous were Dipped into the death of Him? Therefore we were buried with Him through the Dipping into death so that just as the Anointed was raised from the grave of the dead through the glory of the Father, so also we should have walked in newness of Life” - Rom 6.1-4.

The “mourner’s bench” has produced continual agony for many people. It has been documented that many persons are saved again, and again, by being “prayed through” on the mourner’s bench. They remain in misery because there was no change in their lives. They have no real assurance of being saved. Therefore, they keep trying the system that does not work. Paul paints a different picture for us.

A) CONTINUE IN SIN?

“Afterward Iesous found him in the temple, and said to him, ‘See, you have been made well. Sin no more, lest a worse thing come upon you’” - Jn 5.14.

Salvation at that time, was by the law of Moses. At the same time, and in the same place, Iesous was teaching, “Reform and be Dipped.” Until the outpouring of the Spirit of God, which was yet future at that time; and until “the veil was lifted from men’s hearts,” in AD 77; both methods were continued by Iesous and His “ones sent” (apostles to the Pope). Iesous had healed a longtime physical malady of the person addressed. Then the subject of the cure was encouraged to “sin no more.” The physical cures of Iesous, while in the flesh, were a type of parable about His ability to heal their spiritual souls. “Forgiveness of sins” is the primary object of the message. Both Iesous and Paul exhorted men to become changed, and to sin no more.

But when the other Scriptures are compared, we learn that this was not intended to be taken literally. Only God was able to resist sin while in the flesh. We have read many interpretations of church doctors who taught that this is literal. The result is that anyone who believes them is in for
great disappointment. No man of earth can live without sinning. For this reason we have instructions about what to do when we sin after being “Dipped for the forgiveness of sins that are past.” If Jesus intended for man to “sin no more,” then why did He give additional information about the man who said he had no sin was a liar? See: 1Jn 1.10. This was not a part of Paul’s message to Rome, but because it is commonly misunderstood, and is usually misstated, we have decided to clear the matter up. Even the “ones sent” (apostles) of Jesus sinned when they deserted Him at the time of His arrest. Peter denied Him three times. Paul also rebuked Peter to his face for sinning at Antioch. See: Gal 2.11-17. Therefore, the ideal goal is to “sin no more.” And we should war with the Devil to resist sin. However, we should realize that Jesus does not expect us to reach this goal of sinlessness until the resurrection. We should draw closer and closer to perfection all the time. But we will never reach it until the resurrection, for only God is perfect.

Now that we have addressed the misconceptions about the verse, let us address the positive meaning. God had never intended that men should sin in order to increase His Mercy and Forgiveness. When a person is “buried with Jesus through Dipping,” he should see the change in his character, and this difference should be noticeable to others too.

B) DIPPED INTO IESOUS’ DEATH.

Just as Jesus’ earthly tomb held the dead fleshly body of our Lord and Savior, for three days and three nights, so the “watery grave” of “the Dipping” proclaims our death to sin. Our will and desire to sin is crucified with Him. A “new creature” (2Cor 5.17) is resurrected from the watery tomb. Anyone knowing the person before the “new birth” should recognize the change after this transformation. The Spirits of Love and Joy and Peace are continually exuding from the “new creation of God.” The term, “born from above” is exemplified by this process of transformation.

But then, the enemies of the cross are constantly denying the holy process of “Dipping for the forgiveness of sins,” and so, we shall now elaborate graphically how the operation is supposed to work. Let us observe a few examples of the Bible record of “Dipping.”

(1) “When He had been Dipped, Jesus came up immediately from the water” - Mt 3.16.
(2) “... and was Dipped by John in the Jordan. And immediately, coming up from the water ...” - Mk 1.9-10.
(3) “And both Philip and the eunuch went down into the water, and he Dipped him. Now when they came up out of the water, the Spirit of the Lord caught Philip away” - Acts 8.38-39.

Paul’s words, “buried with Him through Dipping,” are intended to be taken literally. When a message is not literal, this is confirmed by other Scriptures on the same subject. Our discussion of, “Sin no more” (Jn 5.14), is an example of figurative speech. In the absence of such stipulations, as in this case, then the literal interpretation is intended. The reader should have noticed by now that a comprehensive Knowledge of the entire Bible is necessary to make these assessments.

“Sprinkling” and “pouring,” which are substituted by some for “buried with Him,” are not to be found anywhere in the Bible when a conversion is recorded. What are these words used to represent? We will see.

(4) “And those of the circumcision who believed were astonished, as many as came with Peter, because the Gift of the Holy Spirit had been poured out on the Gentiles also ... And he commanded them to be Dipped in the name of the Lord” - Acts 10.45, 48.

Here the Gift of the Holy Spirit is poured out, and the bodies of the converts were Dipped in water for the forgiveness of sin. And so, “poured out” did not represent “Dipping.” This agrees with the three previous quotes (see: 1 & 2 & 3), as we would expect.

(5) “... that I will pour out of My Spirit on all flesh” - Acts 2.17, Joel 2.28.

The Spirit was “poured out,” and the bodies of the converts were “Dipped” (Acts 2.41). “Pouring” does not qualify for “Dipping,” called “baptizing” by the Pope. But what about “sprinkling?” What does the reader think we will find in our investigation?

(6) “... we will (the saved) draw near with a true heart in full assurance of Faith, having our hearts sprinkled from an evil conscience (past tense) and our bodies Washed with pure water (past
tense)” - Heb 10.22.

Now, in this place, the “hearts had been sprinkled,” and the “bodies were Washed.”

(7) “But you have come to Mount Zion ... to Iesous the Mediator of the New Covenant, and to the blood of sprinkling that speaks better things than that of Abel” - Heb 12.22, 24.

Here we have the sprinkling of the blood, but not of the water! The writer was comparing Iesous sprinkling the blood, to Moses sprinkling the blood under the Old Covenant. See: Heb 11.28. Peter also mentions the “sprinkling of the blood,” but not the water! See: 1 Pet 1.2. We do not have to be too bright in order to figure out that they are doing something wrong. Who invented “sprinkling with water?”

(8) “... on the other hand we have evidence of infant baptism from the second century” - Paul Johnson.

(9) “Since then (Tertullian: AD 160-220) the practice of infant baptism had become common, and was tending to be general” - Johnson.

A good number of expositors, and also of church historians, have documented, as Paul Johnson has done, that “infant baptism” was a later development, after the “ones sent” (apostles) by Iesous were all gone. What they were implying was that “infant baptism” was a corruption of the “good message” of the first century. Another writer named Johnson had this to say:

(10) “And Iesous, when he was baptized. The baptism took place in the river Jordan, and was doubtless by immersion. Dr. Whitby, of the church of England, on this passage says: ‘The observation of the Greek Church is this, that he who ascended out of the water must first descend into it. Baptism is therefore to be performed, not by sprinkling, but by washing the body.’ Dr. Schaff, the great Pedo-baptist scholar, says: ‘While the validity of baptism does not depend on the quantity or quality of water, or the mode of its application, yet immersion and emersion is the primitive and expressive mode to symbolize the idea of entire spiritual purification and renovation.’ Dr. Schaff also says: ‘The Greek word baptize is derived from a root that means “to dip,” “to immerse.”’ These views are endorsed by all the great Pedo-baptist scholars” - B. W. Johnson, 1891.

Alexander Campbell, in his monthly Christian magazine, “The Millennial Harbinger” (1830-1866), recorded the interpretation of all the expositors that he could find who agreed that baptism meant “immersion.” These included, but were not limited to, Martin Luther, John Wesley, in the creeds of the Episcopalians, Presbyterians, Methodists, and Baptists -- though not practiced by the people, Dr. Macknight, John Milton, and others. A great number of Bible scholars were quoted as saying, “The meaning of the words must be properly determined ...” Then this was followed up by lexicographers defining (βαπτίζω) to mean: “Dip,” or “immerse.” Our second “Mr. Johnson” (B. W.), also describes the corruption of the practice of “Dipping” as Paul Johnson had done. See: #s 8 & 9. The guilty party is described:

(11) “It is said that for 1260 days the witnesses shall prophesy in sackcloth. Every reader knows that for ages the Bible was forbidden to the people and locked up in the dead languages. It was even a crime, for which many suffered death, to have a Bible in the tongue of the people. It is proper that we should consider here this period of mourning in which, if I am correct, the witness of the Old and New Testaments shall be given in sorrow ... At this period then, the Church is drenched in blood in order to make the Romish power universal” - Johnson, 1891.

The “Great Prostitute” murdered the Two Witnesses of God by AD 600, which began the 42 Months. See: Rev 11. Darkness and Persecution reigned for 1260 years (AD 600-1860).

But Paul, and the congregation at Rome, were both gone before the apostate church gained the ascendancy. Therefore, to them, “Dipping = Dipping;” or, “Dipping was a burial with Iesous.”

C) RAISED TO NEWNESS OF LIFE.

Iesous was named, “Immanuel,” being interpreted, “The God with us” (Mt 1.23). [What do you know? We have encountered another objection to translating “God” (singular)!] After His death and burial, Iesous was raised “in the flesh” to the earth, which is an
analogy of the servant of God being raised from the “watery tomb” to newness of Life.

(1) “This One God raised the third day, and gave Him to become visible, not to all people but to witnesses, the ones having been chosen beforehand by God, to us who ate together and drank together to Him” - Acts 10.41.

We have heard wild and woolly theological speculations whereby the “bodily resurrection” of the Lord Iesous has been denied. How then did He eat and drink? Even the fact that Iesous’ body was not in the grave long enough to decay is emphasized. Lazarus was in the grave for four days, and he stunk, for the body had begun to decompose. But Iesous was resurrected before the decomposition of the body, and so He was bodily resurrected to eat and drink again -- despite the speculative theologians. The prophecy that He would not decay reads like this:

(2) “For You will not leave soul of Me in Sheol, nor will You forsake Holy One of You to see corruption (bodily decay)” - Ps 16.10.

Then men, or women, go to the other extreme, writing hymns that Iesous’ mutilated body is in Third Heaven today. But the Lord’s physical body was changed to a spiritual body in order to be received into Third Heaven. Flesh and Blood did corrupt the purity of Third Heaven.

(3) “… flesh and blood cannot inherit the kingdom of God” - 1Cor 15.50.

The Lord Iesous inherited the kingdom, in the same manner that His servants later did. See: Ps 2.8, 16.5-6, 82.8, Dan 7.14, Rev 7.10-12. Therefore, because “every word of God is pure,” He was changed from “flesh and blood” into a “heavenly Being.” A double-resurrection is recorded to have happened to Iesous. First, He was raised up from the grave to Life on earth, for 40 days. See: Acts 1.3. Secondly, Iesous ascended to Third Heaven to be with our Heavenly Father. Paul had described a double-resurrection for us. “Like Shepherd, like lambs.” First, we are raised up from the “watery grave” to walk in newness of Life. Secondly, we will be elevated to Third Heaven to stand on the Sea of Glass before the throne of God in the great congregation of the Lord. See: Rev 5.9-13. [Although this is particularly about the “Old Heavens” resurrection, in AD 77, it generally applies to our Salvation at the End of the World. Iesous teaches “types” and “antitypes.”]

3) PLANTED TOGETHER WITH IESOUS (Rom 6.5-10).

“For if we have become planted together in the likeness of the death of Him, but also we shall be in the likeness of the resurrection; knowing this that the old man of us was crucified so that the body of the sin should no longer to have served us. For the one dying has been made just from sin. Now if we died with the Anointed, we believe that also we will live with Him, we knowing that the Anointed having been raised from the grave of the dead to die no longer. For the death He died to sin, He died once for all. But the Life He lives, He lives to God” - Rom 6.5-10.

A) THE PLANTING OF THE LORD.

(1) “Also your people shall all be Righteous ... the branch of My planting, the works of My hands” - Isa 60.21.

(2) “… that they may be called, ‘Trees of Righteousness,’ the planting of ’He Is’” - Isa 61.3. These prophecies were written about events to come about in the first century AD. This fact is obvious because Isaiah connected New Jerusalem (Rev 21) to Chapter Sixty. Compare: Isa 60.19 to Rev 21.23, and 22.5; Iesous’ ministry in the flesh was pictured in the second quote (61.3).

(3) “The Spirit of 'Lord of' [me] ‘He Is’ (יְהוָה יישׁוּעַ) is upon Me, because 'He Is' has anointed Me to publish good tidings to the poor” - Isa 61.1.

In Romans the verb for “planted together” is (συμφυτοί) The prefix, (sum) is translated, “with” or “together.” The root verb is (πυτεία) or (πυτευό). The first choice is translated, “the act of planting;” and the second verb is rendered, “to plant.” These verbs are used in the following verses.

(4) “Every plant ... Father has not planted (πυτευσαν)” - Mt 15.13.

(5) “planted a vineyard (πυτευσαν)” - Mt 21.33, Mk 12.1, Lk 13.6.
(6) “say to this Tree (Israel) ... be planted in the Sea (Gentiles - \( \pi\nu\tau\epsilon\upsilon\upsigma\nu\pi\epsilon\tau\iota \))” - Lk 17.6.
(7) “in the days of Lot ... they planted (\( \epsilon\phi\upsilon\tau\epsilon\upsilon\omega\iota \))” - Lk 17.20. See: Lk 20.9, 1Cor 3.6.

The prefix, "E" simply indicates a perfect, positive, participle, (Lk 13.6), but the verb remains the same. And so, the “burial with Iesous through Dipping” (in the water) is represented as a “planting” of the Lord. This is confirmed by the following translations of the Bible:


But then -- look what “Johnny-come-lately” has done!

NKJV - united, Trinitarian - joined together,
NIV - united, CEV - share the death,
NAS - united, Jerusalem Bible - united,
Phillips’ N.T. - sharing his death, New American Bible - united,
[* Tyndale’s translation was an anachronism; or, he was the forerunner of “Johnny-come-lately.”]

The message of God (to those who care) is that “we have been planted together in the likeness of the death of Iesous.” Why has the “planting” been systematically removed from the current translations of the Bible? See: Rev 20.7-8. As the Anointed was crucified bodily, and buried in the tomb, so His servants had their body of sin crucified through sorrow for the Lord’s suffering for them, and by reformation to a different lifestyle. As they shared in Iesous’ death, they would also share in His resurrection to Life. The “coming of the Son of man,” in AD 77, has already accomplished this goal for some, and we have the promise of another resurrection at the End of the World. See: Heb 1.10-12, Rev 20.11-15, 21.7-8. We will digress here for a moment, and consider the dating of the first century resurrection once again.

B) DATING THE RESURRECTION.

God can count to three! He has recorded “Three General Resurrections” in the Bible. See: 1Cor 15.21-24. The Pope teaches that: 3 = 2. Who do you believe?
(1) “THE 1335 DAYS.”
1260 Days: 1258 BC - AD 2.
1290 Days: 1258 BC - AD 32.  (30 Days = AD 2-32.)
1335 Days: 1258 BC - AD 77.  (45 Days = AD 32-77);
(a) “And from the time that the daily sacrifice is taken away, and the abomination of desolation is set up, there shall be 1290 days” - Dan 12.11.
This event began all three periods of days; 1260 and 1290 and 1335. The beginning of abomination is recorded for us like this;
(b) “Then the sons of Israel again did evil in the sight of He Is (יְהֹוָה), and served the Baals and the Ashtoreths, the gods (עַיִּים) of Syria, the gods (e.) of Sidon, the gods (e.) of Moab, the gods (e.) of the people of Ammon, and the gods (e.) of the Philistines; and they forsook 'He Is' and did not serve Him” - Judg 10.6.
(2) “THE 30 DAYS” (One Month).
The “30 Days” is pictured as, “I dismissed the three shepherds in One Month (30 Years). My soul loathed them, and their soul also abhorred Me” (Zec 11.8). Augustus Caesar was selecting someone to replace him as the emperor when he died. He rejected his son, Agrippa Posthumus, and recalled Tiberius from exile, in AD 2. This was Number One cut off. Augustus died in AD 14. This was Number Two cut off. Iesous, our Lord, was crucified in AD 32. He was the third Shepherd cut off. Our Heavenly Father loathed Iesous, because He became sin who knew no sin. Iesous abhorred; or, feared, the Heavenly Father because He was separated from God, and became contaminated with the sins of the world. These were the 30 Days, or the “One Month.”
(3) “THE 45 DAYS” (A Little);
(a) “A little, and you will not see Me, because I go to the Father; and again a little, and you 
will see Me” - Jn 16.16.

This period of prophecy, recorded “a little,” was recorded several times. But only one time 
indicates the beginning of the prophecy. This is similar to the “70 Years in Babylon.” No matter 
when the period of prophecy was mentioned, whether before it began (Jer 25.11), or after it was 
over (Zec 7.5), the beginning and ending years remained unchanged. [70 Years: 588-518 BC.] We 
have concluded that “a little” began the day before Iesous was crucified (Jn 12.35).

[1 Day (Jn 12.35) + 1 Day (Jn 19.30) + 3 Days (Mt 12.40) + 40 Days (Acts 1.3) = 45 Days.]

Iesous was not seen after 45 Days (a little), as He prophesied. Then He returned in 45 
prophetic “Days;” or “Years.” [AD 32 + 45 Years = AD 77.] This interpretation of Iesous’ words 
agrees with our interpretation of Daniel’s prediction.

(4) “THE TEN DAYS.”

... and you will have Tribulation 10 Days. Be faithful until death and I will give you the 
crown of Life” - Rev 2.10.

John identified this period to begin on “the Day of the Lord” (Rev 1.10), which was the 
first year of the Jews’ war with Rome. (A “Day” in prophecy usually equals “One Year.”) The 
first year of the war was: AD 66-67. [AD 67 + 10 Days = AD 77.] Now, “1335 Days,” and “a 
little,” and “10 Days” all provide the same conclusion. The resurrection was in AD 77!

(5) “I COME QUICKLY!”

(a) “… reform and do the first works, or else I will come to you quickly and remove your 
Lampstand (7 Spirits of God) from its place” - Rev 2.5;
(b) “Reform, or else I will come to you quickly and fight against them with the sword of 
My mouth” - Rev 2.16;
(c) “Behold, I am coming quickly!” - Rev 2.16.

The Pope has had his way long enough. The time has come to believe that Iesous knows 
what “quickly” really means.

Besides these numerical proofs, the Bible records that: “some standing here will not taste 
death” (Mt 16.28), and, “this generation will not pass away” (Mt 24.34), and, “the Night is far 
spent, the Day is at hand” (Rom 13.12), and, “the Judge is standing at the door” (Jas 5.9), and, “it is 
the last Hour” (1 Jn 2.18). The time has come to begin to believe the Bible!

C) HE DIED ONCE FOR ALL (Rom 6.10).

“For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from 
sinners, and has become higher than the Heavens (Governments); who does not need daily, as those 
priests, to offer up sacrifices, first for His own sins and then for the people’s, for this He did once 
for all when He offered up Himself” - Heb 7.26-27; see also: 9.24-26.

Iesous died not for us only, “but also for the whole world” (1Jn 2.2). Therefore, Romans 
(6.10), and Hebrews (9.26), and John’s first letter (2.2), all agree about this “one Righteous act” 
(Rom 5.18), which is our Hope for eternal Life.

4) WHOSE SLAVES ARE YOU? (Rom 6.11-16).

“Thus also you consider yourselves this, to be dead to sin, that you are living to the God ‘in 
anointed [Body] of Iesous’ (εν χριστω Ιησου). Therefore allow not the sin to be reigning in the 
mortal body of you for the obeying of the desires of it; nor present the members of you as 
instruements of unrighteousness to sin, but you present yourselves to the God as living from the 
dead, and the members of you as instruements of Righteousness to the God. For sin shall not be lord 
of you, for you are not under law but under Favor. What then? Will we sin because we are not 
under law but under Favor? It would not have been! Do you not know that you being slaves to 
whom you present yourselves for Obedience, you are slaves, you being subject to whom you Obey 
whether of sin into death or of Obedience into Righteousness” - Rom 6.11-16.

A) LIVING TO GOD.

The Fear of the Lord is the “Beginning.” Solomon recorded this to be the “beginning of
Knowledge” (Prov 1.7), and the “beginning of Wisdom” (9.10). We must learn to fear God, and
death, and Hell. Secondly, the Knowledge that we are all guilty of sin should be comprehended,
and readily acknowledged. (This is before and after being “born out of water.”) But then, as
though the Bible were incomprehensible, we have witnessed many preachers deny that they are
liars! Do not preachers qualify as “men?” For it is written, “God will be true but every man a liar”
(Rom 3.4). Also, for our benefit, it is written, “If we say that we have not sinned, we make Him a
liar” (1Jn 1.10). By the word, “we,” John means the servants of the Lord. Do not preachers
qualify as “servants of the Lord?” The reader can easily see why the congregations are in a mess.
However, men of Understanding realize their sinful nature, and crucify the body of sin, and
are “living to God.” We have concluded that the two most common sins to man are:

(1) “If anyone does not stumble in word, he is a perfect man, able also to bridle the whole
body” - Jas 3.2.

James was saying here, that this is (one of) the most difficult sins to avoid. “In the
multitude of words sin is not lacking, but he who restrains his lips is wise” (Prov 10.19). Solomon
agrees perfectly with James -- as we would expect. So then, “The fool is known by his many
words.” This sin requires the least physical and mental effort. Another sin similar to this one is:

(2) “He has shown Strength with His arm; He has scattered the proud in the imagination of
their hearts” - Lk 1.51.

Paranoia is to “imagine” that you know the other man’s thoughts, and that he is out to get
you. “You who test the righteous, and see the mind and heart, I will see vengeance of you from
them” (Jer 20.12). Men have even been so vain as to “imagine” that they could defeat God and the
Lamb. See: Ps 2.2, Rev 17.14. The Papacy and the Pope (Beast and False Prophet), with their Ten
Papal States (Ten Horns), thought that their “war with the Lamb” would be successful. However,
Papal Rome fell on September 20, 1870, and the Pope has never been in charge of the city of Rome
for a single day since that great event.

We have determined that these two sins are the most common, because: (1) They require
the least physical and mental effort, and: (2) We have personally experienced that this is true, and:
(3) We have observed that this is true of our fellowman. Theft is more difficult than either of these
sins, as is murder, and adultery, and idolatry, and so on.

Therefore, “living to God” includes bringing every word and thought into subjection to the
Lord. For people who have been accustomed to talking “fast and loose,” this would be a major
accomplishment. Anyone who is not a dedicated student of the Bible is in danger of sinning every
time they talk about the word of God. Ignorance of the Bible disqualifies anyone to talk about the
word of God. But many of these are undeterred. “Bridling the tongue” remains a supreme
challenge to everyone. But do not be discouraged, for Righteousness is not in word only, but in
word and deed. So then, our enemies within our minds (evil thoughts) are greater than all the foes
outside the body. This is where the war begins. “To know the enemy is half the battle.”

Our frame of mind should be, “dead to sin and alive to God.” Whenever these goals seem
to be too spiritual, and indiscernible, remember the words of the Lord, “Inasmuch as you did it to
one of the least of these My brethren, you did it to Me” (Mt 25.40).

B) ALLOW NOT SIN TO REIGN IN THE BODY.

One good way to determine if sin is reigning in your body is a two-step operation: (1)
Identify the sin in your body, and: (2) Keep a record if you can resist it for 24 hours. Fight the
good fight “one day at a time.” The morning should begin with prayer. Now we will examine a
few of God’s lists of sins to avoid.

MATTHEW 23.8-15.

1. Do not be called, “teacher.”

One is your Teacher ... and you are all brothers - Mt 23.8.

2. Call no one on earth, “father.”

For one is your Father, He who is in the Heavens - Mt 23.9.

3. The greatest shall be your servant.
The Anointed is the Head of the ‘From Calling’ (ἐκ λεκτορίας) - Eph 5.23.
4. He who exalts himself shall be humbled.
   The meek shall inherit name of the Earth (New Jerusalem) - Mt 5.5.
5. You shut up the kingdom of Heaven.
   Whoever desires, he will take of the Water of Life (Holy Spirit) freely - Rev 22.17.
6. You devour widow’s houses.
   Pure religion and undefiled is to visit widows - Jas 1.27.
7. You make proselytes twice as much a son of Hell as yourselves.
   Imitate me, just as I also imitate the Anointed - 1Cor 11.1.

MARK 7.20-23.
1. ... out of the heart proceed evil thoughts.
   Whatever things are pure, meditate on these things - Php 4.8.
2. Adulteries (physical & spiritual).
   These are the ones who were not defiled with Women (spiritual prostitutes), for
   they are virgins - Rev 14.4.
3. Fornications.
   You cannot drink the cup of the Lord and the cup of demons - 1Cor 10.21.
   The meek shall inherit name of the Earth (New Jerusalem) - Mt 5.5.
5. Thefts.
   It is more blessed to give than to receive - Acts 20.35.
6. Deceit.
   For I have not shunned to declare to you the whole counsel of God - Acts 20.27.
7. Lewdness.
   ... that the women adorn themselves in modest apparel - 1Tim 2.9.
8. An evil eye (false prophets).
   ... and we have seen and bear witness to you that eternal Life (Iesous) who was
   with the Father was manifested to us (ones sent) - 1Jn 1.2.
   Yet I have sent the brothers, lest our boasting of you should be in vain - 2Cor 9.3.
    ... and be clothed with humility - 1Pet 5.5.
11. Foolishness.
    ... Glory and Wisdom ... be to our God into the Ages of the Ages - Rev 7.12.

GALATIANS 5.19-21.
2. Fornication - 1Cor 10.21 (#3 - Ibid.)
3. Uncleaness.
   You are already clean because of the word which I have spoken to you - Jn 15.3.
4. Lewdness - 1 Tim 2.9 (#7 - Mk 7.20-23).
5. Idolatry.
   And what agreement has the temple of God with idols - 2Cor 6.16.
   But outside are dogs and sorcerers - Rev 22.15.
   God is Love, and he who remains in Love remains in God - 1Jn 4.16.
8. Contentions.
   Endeavoring to keep the unity of the Spirit in the bond of Peace - Eph 4.3.
   Your heart will not envy sinners; but be zealous for the fear of He Is - Prov 23.17.
11. Selfish ambitions (strife).
   An oath for confirmation is for them an end of all strife - Heb 6.16.

12. Dissensions.
   You shall Love your neighbor as yourself - Mk 12.31.

13. Heresies (Strong’s # 139).
   For there must be heresies (# 139) among you, that those who are approved (by God) may be recognized among you - 1Cor 11.19. (Free Speech!)

   In honor giving preference to one another - Rom 12.10.

15. Murders.
   (#4 - Mk 7.20-23.)

   The fruit of the Spirit is ... self-control - Gal 5.22-23.

17. Revelries.
   For as in the days before the flood, they were eating and drinking ... until the flood came and took them all away - Mt 24.38-39.

   COMPARE: Revelation 21.8 - cowardly, unbelieving, abominable, murders, sexually immoral, sorcerers, idolaters, liars.

   The reader can see that in order to eliminate a sin, the vacuum in a person’s life must be filled with one of the seven Spirits of God. See the parable about this situation in Matthew (12.43-45). Our bodies are the “temple of the Holy Spirit,” and when they are empty sin soon fills the vacuum. God does not command us to “live to God” without showing us the way.

C) INSTRUMENTS OF UNRIGHTEOUSNESS TO SIN.

   The member’s of a man’s body murder the innocent, and engage in adultery, and practice stealing, and seek to become an accomplished liar. Although the evil mind of man directs his members into these adventures, still the members execute the acts of unrighteousness to sin.

   (2) “But no man can tame the tongue. It is an unruly evil, full of deadly poison” - Jas 3.8.

   (3) “Their throat is an open tomb; with their tongues they have practiced deceit; the poison of asps is under their lips ... Their feet are swift to shed blood” - Rom 3.13, 15; Ps 5.8, 140.3; Isa 59.7.

   (4) “Therefore strengthen the hands which hang down, and the feeble knees” - Heb 12.12, Isa 35.3.

   (5) “When you spread out your hands, I will hide My eyes from you; even though you make many prayers, I will not hear. Your hands are full of blood” - Isa 1.15.

   (6) “Cease listening to instruction, my son, and you will stray from the words of Knowledge” - Prov 19.27.

   The Creation of God, the men of earth, may do good or evil with the members of their bodies. The condemnations listed above are mostly applicable to those under the law of Moses. Even Paul’s verses in Romans (3.13, 15) were rehearsals of the sins of Israel. However, James (3.8) and Hebrews (12.12) contain thoughts directed to the From Calling of Iesous in the first century AD. Sin is perpetual. A remnant of Israel has always been saved, and always will be saved (in Third Heaven, after AD 77), but that is only a “scrap.” The majority has always served the Devil. Two-thirds of Israel was killed twice because of rebellion against God. These slaughters were in 588 BC and in AD 70. See: Eze 5.12 (588 BC), and Zec 13.8 (AD 70). But the Lord Iesous came to make Peace between God and man, and between man and man. Here is His message of Peace.

D) INSTRUMENTS OF RIGHTEOUSNESS TO GOD.
   (1) “Blessed are the Meek, for they shall inherit name of the Earth (New Jerusalem)” - Mt
5.5.  

(Anti-murder.)  
The unrighteous commit murder, but the Righteous do not repay evil for evil, but instead give blessing for cursing, and good for evil, and Love for hate. The “Meek” fled to the mountains of Asia Minor to avoid the Jews’ war with Rome. Some of the “Meek” were Christians, and some were unbelievers who had been “blinded,” and made “deaf” by the Spirit of God. See: Is 6.9-13, Mt 13.14-15, Jn 6.44. The “veil” was lifted from their hearts after the destruction of the temple, and the resurrection of the elect. See: Isa 25.7-8, Rom 8.19-23, 11.23, Heb 9.8, Zec 12.10. 

Iesous’ servants were stoned and killed with the sword, but there is no record of them fighting back. Their behavior was remarkable, and admirable. This comment is limited to the period after Iesous rebuked Peter for slicing off Malchus’ ear when He was being arrested. But Peter was quickly rebuked by our Lord Iesous. 

(2) “Put your sword into the sheath. Will I not drink the cup which My Father has given Me?” - Jn 18.11.  
(3) “Put your sword in its place, for all who take the sword will perish by the sword” - Mt 26.52.  

(Anti-murder.)  

(4) “… and rejoice with the wife of your youth … her breasts will satisfy you at all times” - Prov 5.18-19.  
(Anti-adultery.)  
(5) “It is more blessed to give than to receive” - Acts 20.35.  
(Anti-stealing.)  
(Anti- false witnessing.)  
(7) “He who would love life and see good days, he will refrain his tongue from evil” - 1 Pet 3.10.  
(Anti- not tame tongue.) 
(8) “Therefore by Him we will continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name” - Heb 13.15.  
(Anti- poison under their lips.)  
(9) “So he went to him and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him” - Lk 10.34.  
(Anti-feet swift to shed blood.)  
(10) “I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting” - 1 Tim 2.8.  
(Anti- hands hang down.)  
(11) “For this reason I bow my knees to the Father of our Lord Iesous the Anointed” - Eph 3.14.  
(Anti- feeble knees.)  
(12) “Therefore I testify to you this day that I am innocent of the blood of all men. For I have not failed to declare to you the whole counsel of God” - Acts 20.26-27.  
(13) “But you must continue in these things which you have learned and been assured of knowing from whom you have learned them” - 2 Tim 3.14.  
(Anti-cease listening to instruction.)  

The Bible has contrasted for us the difference between “your members as instruments of unrighteousness to sin” and “your members as instruments of Righteousness to God.” Even the pagan religions, which deny the Lord Iesous, agree with the Bible about the substance of Works of Righteousness. The differences between New Jerusalem and the pagan religions is over the proper method to have sins forgiven, and what constitutes a revelation from God, and whether we should kill in the name of God or become the “Meek” of the Earth (New Jerusalem), and what is the medium for communion with God? Therefore, the servants of God have no excuse to be naked of Works of Righteousness, for even the pagans understand these things. The pagan religions who teach Righteousness properly, but deny the Lord Iesous, are Muslims, and Buddhists, and Judaism, and popery, and Shintoism, and Confucianism, and Hinduism. 

E) YOU ARE NOT UNDER THE LAW BUT UNDER FAVOR.
(1) “Or, do you not know ... that the law is lord of a man for so long a time as he lives?” - Rom 7.1.

This subject, “Freedom from the Law” will be discussed by Paul in Chapter Seven of Romans. Presently, we will be content with the declaration that those under Favor are not in bondage to the law of Moses. The process of liberation will be discussed later. Paul presented the proposition, “Will we sin because we are under Favor?” His answer was very definite, “It should never have been!” After this digression, which was not fully discussed in this place, Paul returned to the previous subject, in verse thirteen, which was restated in verse sixteen:

(2) “... you are that one’s slaves whom you obey, whether of sin to death, or of Obedience to Righteousness?” - Rom 6.16.

Paul began with the declaration that we are saved by Favor through Faith. Then he added, that “one Righteous act” saved us. Chapter Six began with another saving act, “being buried with Iesous through Dipping.” Now, added to all of these premises, is the declaration that we are saved by Obedience. As you would expect, as he goes along, Paul kept adding new information. Most books are written in this manner -- unless they are very boring! The Works of Righteousness (which save) are listed in “D” (above.) Then, 28 “Things that Save” were catalogued in Section #1 (above). Iesous summed it up in these words:

(3) “Man shall not live by bread alone, but by every word that proceeds out of the mouth of God” - Mt 4.4. See: 2 Tim 3.16-17.

Paul taught that “slaves to Obedience to Righteousness” were the elect of the Lord God, and of the Savior, Iesous. On the other hand, “slaves to unrighteousness to sin” are doomed. “Whose slaves are you?”

5) THE END EVERLASTING LIFE (Rom 6.17-23).

“... you were being slaves of sin, but out of your heart into the form of teaching into which you were delivered. But having been freed from the curse of the sin you became enslaved to the Righteousness. I speak as a man on account of the weakness of your flesh. For just as you presented the members of you as slaves to the uncleanness and to the lawlessness into the more lawlessness, so now you presented the members of you to the Righteousness into Holiness. For when you should have been slaves of the sin you were being free to the Righteousness. What fruit then you were having then over which you are now ashamed? For the end of those things is death. But now having been freed from having been enslaved to the curse of the sin, but you have the fruit of you to God into Holiness and the end, eternal Life. For the wages of the sin is death, but the Gift of the God is eternal Life ‘in anointed [Body] of Iesous’ (ἐν αἱρέσιν Ἰησοῦ), to the Lord of us” - Rom 6.17-23.

A) PRAISE THE LORD!

Paul gave thanks to God for the “holy ones” (saints - Latin) at Rome, who were delivered from the bondage of sin into the “form of teaching” which delivers souls from the power of Satan, and from Hell. Today, in 1999, there are several “Unity Movements” which are enjoying success, seducing the simple to believe in a church without a “teaching;” or, being void of a “form of teaching” such as the faithful at Rome had received. The servants of the Lord Iesous had represented, by implication, the seven Spirits of God, and the “fruit of the Spirit” to establish the “law of God, and of Iesous the Anointed.” Here is the proof.

(1) ONE BODY means no church mergers or unity movements.

(2) ONE FAITH; or, THE FAITH [Acts 6.7, 13.8, 14.22, 16.5] signifies the “form of teaching” that the Romans had received. This symbol also is employed to imply personal Faith in Iesous and Prayer. The Spirit of Counsel is the answer to Prayer.

(3) ONE HOPE is the Knowledge of what will save a person on the Judgment Day.

(4) ONE DIPPING is taught to be for “the Forgiveness of sins that are past.”

(5) ONE SPIRIT depicts the Wisdom of God in answer to Prayer [Jas 1.5].

(6) ONE LORD is the Blessed Son, Iesous the Anointed, and the Spirit of Atonement.
(7) ONE GOD is our Heavenly Father, and the Spirit of Adoption [Rom 8.15, 23; Gal 4.4-6; Eph 1.5]. Throughout the Bible this “form of teaching” is repeated in synonymous terms. We will not reconcile all of the synonyms at this time, but the reader is encouraged to read the lists suggested here. See: Isaiah 11.1-4; Ezekiel, Chapter One; Galatians 5.22-23; Ephesians 4.4-6; 2 Peter 1.5-7; Revelation 5.12-13, 7.12.

The phrases “enslaved to Righteousness” and “filled with the Spirit” indicate the same blessed state of Holiness being enjoyed by the elect.

B) I SPEAK AS A MAN.

Paul’s declaration of plain speech is contrary to much of the Bible, which is presented in parables, and visions, and dreams, and symbolic imagery. Anyone who cannot comprehend this section of Paul’s letter is in big trouble, for this is as simple as it gets! Earlier Paul had referred vaguely to the history of Israel, and only persons with the Spirits of Knowledge, or Wisdom, or both, could understand the historical events being alluded to by Paul. [During the Dark Ages (AD 500-1000) the Pope’s boys misinterpreted the history of Israel to apply to the Gentiles. “To the Jews first, and also to the Gentiles.” Despite this being stated three times, every expositor consulted has swallowed the error of the Pope’s boys.] Therefore, that part was not plain and simple. Later, Paul wrote of “the fullness of the Gentiles,” and of “the broken branches of Israel being grafted back into their own Vine” -- in the future! But this section is intended to be interpreted literally (as very few are), and there are no symbols, such as, “changed the glory of the incorruptible God into an image” (Rom 1.23), and “the earnest expectation of the Creation (Israel) eagerly waits for the revealing (Resurrection) of the sons of God” (Rom 8.19).

[The first symbol was difficult to comprehend because the period of time was unspecified, and Israel was always bowing to images. Only the “man of full age” (Heb 5.14) would be qualified to interpret this verse. The Pope’s boys certainly were not qualified for the job.]

However, Section 4, is plain and simple.

C) PRESENTED YOURSELVES TO THE RIGHTEOUSNESS ...

Paul was building up their Faith in God, as well as their self-confidence, and insuring their Hope in the Resurrection. The “lawlessness” was past, and the “Righteousness into Holiness” accurately described their current condition. Who would know, among the men of earth, better than the prophet of God (Paul) what their true status was with Iesous our Lord? The final result; or, “the end of lawlessness” was death. However, the believers had been freed from the bondage of sin, and now their Hope was in “Holiness” leading to “eternal Life.”

D) WAGES VERSUS THE GIFT OF GOD.

Slaves in bondage work for “wages.” Usually, the pay is low, consisting only of food and perhaps some clothing, and a place to sleep. Paul had declared their past depravity, for they had been “slaves of sin to death” (6.16). But then, Iesous was the Light of the world, while He was in the world. The persons addressed in Paul’s letter had come out of Darkness and into Light. Currently, they were “slaves of Obedience to Righteousness” (6.16). The Gift of God for such persons was, and still is, “eternal Life to the Anointed Iesous.”

But Paul still had not discussed “being born of Spirit,” which makes all of this possibly. That must wait for Chapter Eight. But before discussing this issue, Chapter Seven, of Romans, will explain the law of Moses, and how persons were liberated from the “curse of the law.”
FREEDOM FROM THE LAW (Rom 7)

1) THE PARABLE OF THE HUSBAND AND WIFE (Rom 7.1-6).

Paul had compared the case of a wife being in subjection to her husband with the lot of the Israelites being in bondage to the law of Moses. The wife was freed from the rule of the husband when he died, and in a similar manner the Israelites were freed from the bondage of the law when 2they were, “buried with Him through Dipping into death” (6.4). Now then, we have another premise of God for the plan of Salvation. “We must die to sin!” See: Rom 6.5-8. Paul had declared the saving acts to be: “The Favor of God through Faith, and the One Righteous Act, and Dipping, and Death to Sin.” But still, something is missing! Chapter Seven, of Romans, is about futility, and being dominated by sin, against our will. Chapter Eight will relieve our distress, but first we will observe the miserable life depicted in Chapter Seven.

(1) “Or do you not know, brothers (for I speak to those knowing the law), that the law, he is lord of the man for as long a time as he lives. For the wife bound to the living husband, he has received her to law, but if the husband, he should have died, she has been nullified from the rule of the law of the husband. So then, he living, she will be revealed an adulteress of the husband if she should have become married to a different husband; but if the husband should have died she is free from the binding of the law not to be an adulteress, she having been married, her to another husband. Therefore, my brothers, you also were delivered to death to the law through the blood of the body of the Anointed into the death to have become married, you to another, to the One having been raised from the land of the dead, so that we should have borne fruit to the (2) God. For when we were being in the flesh, the passions of the sins, the works through fulfilling of the law were being moved in the members of us, into the condemnation to have borne fruit to the death. But now we were released from the power of the law, having died in [that] to which we were held fast, so that us to be in slavery, but now in newness of Spirit and not in oldness of letter” - Rom 7.1-6.

(2) “But before Faith came, we were kept under guard by the law, kept for the Faith which would afterward be revealed. Therefore the law, our tutor to bring us to Anointed, that we might be Justified by Faith. But after Faith has come, we are no longer under a tutor. For you are all sons of God through [Favor] of the Faith ‘in anointed [Body] of Iesous’ (εν χριστω Ιησου)” - Gal 3.23-26.

We will treat the reader to comments by other expositors at the end of the chapter, and so, there is no need to dwell on the subject now. But, “buried with Him by Dipping into death” had made them the Bride of Iesous. Iesous had replaced the law, to be their Lord, and their Husband. The Jews who received Iesous were not adulteresses, for they had been “buried into death,” ending the rule of the law; or, the former husband. Then they were the Bride of the Anointed.

2) THE LAW KILLED PAUL (Rom 7.7-11).

“What then shall we say? Is the law sin? It should not have been! But I did not know the sin if not through the reading of law, for also I had not known covetousness if not the law, it was saying, ‘You shall not covet!’ But the sin, she having taken opportunity through use of the commandment, she produced herself in my members to all covetousness. For apart of law, sin is
dead. But I was living apart from the reading of the law once; but the arrival of the commandment having come, the sin, she revived, but I was put aside. And the commandment, it was found the one intended into Life, this led me into death. For the sin, she having taken opportunity through use of the commandment, she [sin] deceived me, and through use of this [sin], she [sin] killed me” - Rom 7.7-11.

Other commentators, who will be quoted, agree that Paul was speaking of his life before being “born again.” The sad state of sinners was expounded by Paul, relating his personal experiences as a lost sinner. The frustration, and helplessness, was vividly depicted. Even the Holy law of God was employed by sin to kill the Israelites. We must bear in mind that many were saved by the law, and by Iesous’ later sacrifice for the sins of the world.

(Often, commentators get carried away with the first century situation, as described by Iesous and His “ones sent,” and they fail to distinguish between the law before Iesous became a man, and the law in the century of His appearing; or, after He became a man. A “remnant” had always been saved, and they are described as being saved by the keeping of the law. Paul was speaking personally about life in the first century AD. Our friends will confirm this opinion.)

3) THE LAW IS GOOD (Rom 7.12-16).

(1) “Therefore the law is indeed Holy, and the commandment is Holy and Righteous and Good. Then has the Good to me become death? It should not have been! But the sin, so that it should have appeared sin was through the use of the Good producing herself for death to me, so that the sin, she should have produced herself according to the extremely sinful nature through use of the commandment. For we have known that the law is spiritual, but I am fleshly, having been sold under sin. For the thing I produce in myself, I do not know, for the thing I will, this I do not practice, but the thing I hate, this I do. But if the thing I do not will, this I practice, I agree with the law that it is Good” - Rom 7.11-16.

The problem has been identified! “The law was spiritual, but Paul was fleshly, having been sold under sin.” When did this happen? First of all, we will point out that it never happened completely. The majority of the nation of Israel was “sold under sin,” but the faithful few have always been present. Simeon was looking for the birth of Iesous. See: Lk 2.25-26. John of the Dipping, and his parents, were awaiting the appearance of the Redeemer. See: Isa 59.20. But that this sad story of Paul’s was not always the case with the sons of Israel was mentioned by Isaiah.

(2) “I will mention the lovingkindnesses of ‘He Is’ and the praises of ‘He Is’ (יהוה), according to all that ‘He Is’ has bestowed on us, and the great Goodness toward the house of Israel, which He bestowed on them according to the multitude of His lovingkindnesses. For He said, ‘Surely they are My people, children who will not lie.’ So He became their Savior. In all their affliction He was afflicted, and the Messenger of His Presence (Iesous) saved them; in His love and in His pity He redeemed them; and He bore them and carried them all the days of old. But they rebelled and grieved His Holy Spirit; so He turned Himself against them as an enemy, and He fought against them” - Isa 63.7-10.

The Psalms are full of references to the presence of God, and the presence of His Spirit, in the lives of the writers, and in the congregation of Israel. The point to be made is that “the law was not always spiritual, and the people fleshly.” The Lord God was glorified when, “the law was spiritual, and the Israelites were spiritual.” Paul was speaking in his letter to Rome (AD 58) of himself, and indirectly, of his generation of Israelites. Unless a man is familiar with the Old Testament history, he is unqualified to speak on this subject. But we do not have the time or space to delve into this subject thoroughly. The quote from Isaiah (63.7-10) is paralleled throughout the Old Testament prophets of God.

4) SIN DWELLING IN PAUL (Rom 7.17-20).

“But now it is no longer I producing myself but it is the sin dwelling in me. For I know
that Good does not dwell in me, that it [sin] is in the flesh of me, for the urge to will lies near in me, but the power to produce myself for the Good, I do not discover. For the Good I will, I do not do, but the evil I do not will, this I perform. But if the evil I do not will, this I do, it is no longer what I produce myself, but it is the sin dwelling in me” - Rom 7.17-20.

Alcoholism and dope addiction are very adequately described here. Sin is similar to these maladies of the flesh. However, pride, and jealousy, and lying, and gossiping, and petty thievery, and many other sins were being signified by Paul, the servant of Iesous. These other faults possess the body just as dope addiction is the master of the man. (This is a depressing chapter, it will be a relief to get to Chapter Eight.) However, a man cannot be saved until he discovers that he is lost! And so, the depressing messages in the Bible are necessary to convince men of their sins. Paul was not trying to “tickle their itching ears” (2 Tim 4.3). He told them what they needed to hear!

5) WHO WILL DELIVER ME? (Rom 7.21-25; 8.1).

(1) “Then I find the law to the one willing to have created the Good to me, that with me the evil is present. For I delight to the law of the God (του Θεου) according to the inner man. But I see a different law in the members of me warring to the law of the mind of me and leading me captive to the law of the sin, to the [one] being in the members of me. Wretched man I [am]! Who will deliver me from [curse] of the body of this death? I thanks the God through [Favor] of Iesous Anointed Lord of us! So then I, myself, serve in the mind the law of God, on one hand; but on the other hand, in the law of sin, to flesh” - Rom 7.21-25.

(2) “Therefore now no condemnation to the ones ‘in anointed [Body] of Iesous’ (εν χριστω Ιησου), not walking according to flesh but according to Spirit” - Rom 8.1.

“Who will deliver me?” Paul gave thanks to God through lesous the Anointed, which was one-half of the answer to the question. But even so, Chapter Seven was a sad story! Paul was serving God on one hand, and serving sin on the other hand, but -- he did not declare the process for the soothing of his guilty conscience. However, Chapter Eight provided relief from guilt. “No condemnation,” was the declaration of a clear conscience. Paul did not dare to say, “No guilt!”; or, “No sin!” His testimony was limited to, “No condemnation!” See: 1 Jn 1.7-9.

We have Forgiveness and Atonement through the Lord lesous the Anointed. That is, if we are “walking to the Spirit!” Now, we have another premise in God’s plan of Salvation introduced for us to Obey. In summary, Paul had mentioned up to this time, “The Favor of God through Faith,” and, “The One Righteous Act,” and, “Obedience,” and, “Buried with Him through Dipping into Death,” and finally, “Walking to the Spirit.” The Anointed is the Head of the Body. The servants of God are the Body. The Spirit is the link between man and God! “… you were sealed with the Holy Spirit of promise” (Eph 1.13). Then it is recorded that they were sealed “in their foreheads” (Rev 7.3 - in, and not on); or, “in their minds” (Jer 31.33). The reader can easily see that “the forehead” is a symbol for “the mind.” This is stated in these words:

(3) “Behold, I have made your face strong against their faces, and your forehead strong against their foreheads. Like adamant stone, harder than flint, I have made your forehead ... Son of man, receive into your heart/mind all My words that I speak to you, and hear with your ears” - Eze 3.8-10.

Ezekiel was instructed before the quote (in verses three and four), and again in verse ten, to receive the words of God into his stomach and heart, or mind. God had promised to put His law in the minds of His servants, of the New Covenant (Jer 31.33), and in their “foreheads” (Rev 7.3). The “setting of Ezekiel’s forehead against Israel’s forehead” seems to make the identity of the symbol certain.

The Holy Spirit may be considered “the neck,” for it connects the Head to the Body. Although this is never mentioned, it is just a thought of ours to relate the Head to the Body for anyone having difficulty understanding. (This is not meant to be added to the word of God!) Then the Holy Spirit is identified as the seven Spirits of God, which are received by prayer. The holy seven are listed as: Truth (One Lord), and Righteousness (One Body), and The Good Message of
Peace (One Hope), and Faith (One Faith), and Adoption (One God), and Salvation (One Dipping), and The Spirit (One Spirit) -- Eph 6.14-18 (Eph 4.4-6). Chapter Eight, of Romans, will be considered next, and the operation of the Spirit will be more exactly explained. We have included verse one, of Chapter Eight, with this chapter because it does not seem to have a conclusion without this message of the Spirit. The thought of reading all of these depressing thoughts about sin ruling our bodies without a hope of relief -- and ending our chapter there did not set well with us. For this reason the Scripture (Rom 8.1) was tagged on.

Now we will live up to our promise of producing expositors in agreement with our conclusions.

6) THE PEOPLES’ NEW TESTAMENT WITH NOTES, 1891.

“Nay, I had not known sin but by the law. ... the experiences here given are his own, but what he says is applicable to all men. The experiences are those of Saul of Tarsus; not those of Paul the apostle ... The law is spiritual but I am fleshly. Sold under sin. ... Though Paul uses the present tense, in order to make the description more vivid, he describes his condition before he became a christian ... 21. I find then a law. It is then the law of our unregenerate state that, even if we would do good, and purpose to be better, evil will be present, and will be practiced. ... One of the best comments on the whole passage is Galatians (5.16-18): ‘Walk in the spirit, and you shall not fulfill the desires of the flesh; for the desire of the flesh fights against the Spirit, and the desire of the Spirit fights against the flesh, for these are contrary the one to the other; that you may not do the things that you would. But if you are led of the Spirit you are not under law.’ There is therefore. ... No condemnation to those in Christ. As those in Christ have died with him (6.1-4), they have in him satisfied the law, and hence they cannot be under condemnation. He, the sinless One, ‘was made sin for us,’ so we, forgiven through him, are ‘made the righteousness of God in him’ (2Cor 5.21). This blessed condition depends on a vital union with Christ. ‘Baptized into Christ,’ we must walk in him, not after the flesh, but after the Spirit” - B. W. Johnson.

Johnson operated on a different principle than we do, although we agree on most points. He considered it necessary to use the popular terms in the Bible translations, such as, “baptized” and “Christ” in his discussions. At strategic junctures in the Bible, he would explain that he considered “immersion” or “dipping” the proper meaning of the word “baptism.” Also, Johnson explained “Christ” to mean “the Anointed.” Our policy is to never employ these words of the Pope. Johnson agreed with us, as to their meanings, but his strategy was of a different nature.

7) DR. ADAM CLARKE, 1826.

“ROMANS (8.1). There is therefore now no condemnation. To do justice to Paul’s reasoning, this chapter must be read in the closest connection with the preceding. There we have seen the unavailing struggles of an awakened Jew, who sought pardon and holiness from the law which he was conscious he had broken; and in which he could find no provision for pardon, and no hope to sanctify. This conviction having brought him to the very brink of despair, and being on the point of giving up all hope, he hears of redemption by Jesus Christ, thanks God for the prospect he has of salvation, applies for and receives it, and now magnifies God for the unspeakable gift of which he has been made a partaker. Those who restrain the word now, so as to indicate by it the gospel dispensation only, do not take in the whole of the apostle’s meaning. The apostle has not been dealing in general matters only, but also in those which are particular. He has not been pointing out merely the difference between the two dispensations, the Mosaic and the Christian; but he marks out the state of a penitent under the former and that of a believer under the latter. The last chapter closed with an account of his salvation. The now, therefore, in the text must refer more to the happy transition from darkness to light, from condemnation to pardon, which this believer now enjoys, than to the Christian dispensation taking the place of the Jewish economy. Who walk not after the flesh. In this one verse we find the power and virtue of the gospel scheme. It pardons and sanctifies; the Jewish law could do neither. By faith in our Lord Jesus Christ the penitent,
condemned by the law, is pardoned; the carnal man, laboring under overpowering influence of the
sin of his nature, is sanctified. He is first freely justified; he feels no condemnation. He is fully
sanctified; he walks not after the flesh, but after the spirit” - Bethany.  

Johnson, and Clarke, and we are agreed as to the meaning of Chapter Seven, and verse one
of Chapter Eight. Many more witnesses could be produced, but three are enough. We hope that
the reader has enjoyed hearing from the other commentators. Once again, we must impress on the
minds of the readers, that, “No condemnation” does not mean, “No sin,” or, “No guilt.” What it
says is what it means! (This is a rule of logic.) See: 1Jn 1.7-9. This brings to mind the hymn,
“Only a Sinner Saved by Grace,” written by James M. Gray.

“Naught have I gotten but what I received;
Grace hath bestowed it since I have believed;
Boasting excluded, pride I abase;
I’m only a sinner saved by grace!
Only a sinner saved by grace!
Only a sinner saved by grace!
This is my story, to God be the glory,
I’m only a sinner saved by grace!”

11

WALKING ACCORDING TO THE SPIRIT (Rom 8)

1) THERE IS NOW NO CONDEMNATION (Rom 8.1-4).

“Therefore now no condemnation to the [ones] in Anointed [Body] of Iesous, walking not
according to flesh but according to Spirit. For the law (masculine) of the Spirit of the Life in
‘anointed [Body] of Iesous,’ he set me free from [condemnation] of the law of the sin (feminine)
and of the death (masculine). For the [thing] impossible [in weakness] of the law in that it was
being weak through [lusts] of the flesh, The God sending the Son of Himself in likeness of [sinful]
flesh and concerning sin, He condemned the sin in the flesh, so that the Righteous act of the law,
should have been fulfilled in us, the ones not walking according to flesh, but according to Spirit” -
Rom 8.1-4.

A) GUILTY BUT NO CONDEMNATION.
Paul had declared the spiritual warfare that was taking place in the minds, and in the bodies, of the servants of Iesous. We will remind the reader that the letter to Rome was written in AD 58, and Paul was later arrested in Jerusalem, in AD 60. God did not say that His servants were no longer committing sin, nor did He pronounce them free from guilt. This proclamation was limited to the freedom from condemnation -- to those walking in the Spirit. How could these persons be guilty and sinful, and at the same time be free from condemnation? This is a mystery of God. The word “mystery” was employed by Paul to describe something previously hidden, but now understood, and taught by him. Now we will be enlightened by Paul’s words on this subject.

(1) “For the law of the Spirit of the Life ‘in the anointed [Body] Iesous’, He (Iesous) set me free from the [condemnation] of the law of the sin and of the death” - Rom 8.2.

Chapters Six and Seven, of Romans, had graphically described being, “buried with Him through Dipping into the death” (6.4). Although the servants of Iesous had been pictured as being “dead to the sin” (6.11), still other Scriptures make clear that they were not pure from all sins. The divisions in the congregation at Corinth were sinful. However, Paul still addressed them as, “God’s field,” and, “God’s building.” See: 1Cor 3.1-9. Although they were sinful, they were not condemned, because they were walking in the Spirit.

Iesous had “condemned the power of the sin in the flesh” (8.3). That is to say, He condemned it for those “not walking according to the flesh, but according to the Spirit.” Iesous’ servants would not become perfectly cleansed until the resurrection, and the final cleansing in “the Sea of Glass” (Rev 4.6). This is the antitype to the “laver for the priests.” See: Ex 30.18. But Iesous had the Power to Forgive sins. In fact, the promise to the believers of forgiveness of sins for fellow believers, by intercessory prayer, was recorded by John. See: 1Jn 5.14-17. Iesous has the Power to do many wonders.

We must keep the subject that Paul was discussing before our minds at all times. We must guard against the “teachings of men” that we have heard, and keep them out of our minds. This will involve the practice of restating the proper subject periodically. Frequently, the reader gets carried away with the descriptive phrases, and discussions of the subject, and -- forgets the subject entirely. When, and if, the subject was changed, we must be quick to notice the new topic, and then, keep both subjects before our minds until it is certain that one, or both of them, had been properly dismissed. Neither the “condemnation of sin in the flesh” (for those walking in the Spirit), nor “the law of the sin and of the death” (for those walking according to the flesh) was dismissed until verse nineteen (Rom 8.19).

B) WALKING ACCORDING TO THE FLESH.

(1) “But the natural man (unsaved) does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned (by the saved only)” - 1Cor 2.14.

Therefore, the lost are in darkness, and the saved are enlightened, however, persons in the process of being saved enjoy a third operation of the Spirit of God. The New Testament writers confirm this fact throughout their writings. So then, we will name, and observe, the three operations of the Spirit for the reader: (1) the “unbeliever” is blinded - 1Cor 1.18, 23; (2) the “called” have the Wisdom of God - 1Cor 1.24, Jas 1.5; (3) the “hearers” receive Faith through the word of God, as it is presented by the servants of Iesous - Rom 10.17, 1Pet 1.23.

Wisdom is sent from God in two ways: (1) the mature man prays for, and receives Wisdom directly from God; (2) those in the process of being saved accept the Wisdom of God through the testimony of witnesses. We have heard some of the deep mysteries of God explained so that we could comprehend them, when we were infants. Children in grade school are capable of receiving Knowledge of Iesous and His words which doctors of theology cannot comprehend.

(2) “Out of the mouth of babes and nursing infants You have perfected praise” - Mt 21.16.

The term “babes” is a symbol for the adults who were not yet capable of complete Knowledge who had praised Iesous on His triumphant entry into Jerusalem and the temple of God. When Iesous gave His students power over “spirits,” He still considered them “babes” (Lk 10.19-
21). This was because they had not yet received the Spirit. But Paul was writing about the process of receiving the Spirit in Romans, Chapter Eight. And, “I will destroy the Wisdom of the wise, and bring to nothing the Understanding of the prudent” (1Cor 1.19). This statement was about the “ones sent” being wiser than the Pharisees and priests and scribes, because they had the Spirit of God. Today the servants of Jesus are wiser than the doctors of philosophy, and the doctors of theology, because they have the Wisdom of God.

C) THE RIGHTEOUS ACT OF THE LAW FULFILLED IN US.

(1) “He condemned the power of the sin ... so that the Righteous act of the law (blood), He should have filled up in us ...” - Rom 8.3-4.

(2) “For the Life of the flesh is in the blood, and I have given it to you upon the altar to make Atonement for your souls; for it is the blood that makes Atonement for the soul” - Lev 17.11.

Men were determined to be made Righteous before God (in the future), who offered animal sacrifices for their sins. Abel is the first one mentioned to do this. See: Gen 4.4. How did Abel know that the blood was necessary to please God, but Cain did not know? -- or, did he know? God spoke directly from Heaven to the earliest generations of men on earth. The ancestors of man, before the Flood (2483 BC), probably knew the will of God better than later generations, and better than some of us too. Direct instructions from our Heavenly Father was a better system than searching the law of Moses for God’s will, and then having to interpret it correctly. That is, until Jesus came to earth in the form of man. Even the history of the pagan religions confirms that the uniform custom of sacrificing animals to their gods was consistently practiced. However, they left the true God for others of their own invention. We can see a trace of true religion in the pagan religions.

The Lamb of God (Jn 1.29) fulfilled the law with the “one Righteous act” (Rom 5.15, 17, 18, 19). Other translations read: “the Righteousness of One.” Those determined to be made Righteous by temporary animal sacrifices were now Justified. These were resurrected in AD 77, with the other converts not observing animal sacrifices. See: Heb 11; especially verses 39 & 40. The “one Righteous act” of the Lamb of God was “filled up in us” (Rom 8.4). Paul referred to the “From Calling” in the first century. However, this is an eternal Truth, and also applies to the saved today. John, the “one sent” of Jesus, dogmatized the fact that we are sinners, but also, just as emphatically, he stressed the point that we are forgiven.

(3) “But if we walk in the Light as He is in the Light Himself ( autopoiētēs), we have fellowship with one another, and the blood of Jesus the Anointed of the Son of Him cleanses us from all sin. If we say that we have no sin, we are deceiving ourselves, and the Truth is not in us. If we confess the sins of us, He is Faithful and Righteous that He should Forgive us the sins and cleanse us from all unrighteousness” - 1Jn 1.7-9.

Spiritual messages are not easily comprehended, but this thought of “being sinners without condemnation” is repeated often. Here is another sample.

(4) “For The [One] not knowing sin, He made to be sin above ( υπερ) us, in order that we might become Righteousness of God in Him (Iesus)” - 2Cor 5.21.

In the lists of the seven Spirits of God, the word “Power” represents the ability to Forgive sins. See: Rev 5.12, 13; 7.12. The “Power” of God is unlimited!

2) THOSE WITHOUT THE SPIRIT ARE NOT IN IESOUS (Rom 8.5-9).

“For the [ones] being according to flesh, they set their minds on the [things] of the flesh, but the ones according to Spirit [on] the [things] of the Spirit. For the [ones] setting the mind of them [on] [things] of the flesh [is] death, but the [ones] but mind of the Spirit is Life and Peace. Therefore the mind of the flesh is enmity against God, for he does not submit to the law of God, nor then is he able. But the ones in the flesh being not able to have pleased God. But you are not in flesh, but in Spirit, if indeed Spirit of God dwells in you. But if anyone does not have Spirit of the Anointed, this one is not of Him” - Rom 8.5-9.

A) SETTING YOUR MIND ON THE THINGS OF THE FLESH.
The thoughts predominating a person’s mind are the indicator of who rules his life: the lusts of the flesh, or the high moral values of the Spirit. This is similar to the effects of politics on a man, whether he is prepossessed with the policies of the Democratic Party, or the Republican Party. What he thinks and talks about will determine how he votes. (That is, if he bothers to vote at all.) Now Paul had contrasted the battle between sin and spiritual goals, which he designated to be in our minds and in our bodies. The body does control the mind at times. Despite suffering shame, and feelings of guilt, we still submit to our body occasionally, and some submit frequently - too frequently! The first half of the proposition is stated in these words:

(1) “For the ones according to the flesh, they being those who think on the things of the flesh” - Rom 8.5,a.

Presently, the candidates for the presidency of the United States, and the governorships of several States of the Union, have begun to announce their intentions to run for office. News reports, and personal interviews, have documented what total control over the mind and the body such aspirations produce. Records have been reported of persons visiting three, or even five, States in one 24 hour day. This does not leave much time for spiritual matters. The campaign becomes master of the candidate’s life.

Businessmen, who direct financial empires, are subjected to equal domination of their time and energy. Books are published on the subject of, “How to Succeed in Business,” which suggest 14 to 16 hours per day being dedicated to making money. This is an unreasonable percent of a person’s life devoted to one area of life.

(2) “A man with an evil eye hastens after riches, and does not consider that poverty will come upon him” - Prov 28.22.

(3) “Riches do not profit in the day of wrath, but Righteousness delivers from death” - 11.4.

The biographies of some wealthy families show that they ship their children off to “Finishing Schools” instead of living at home with their parents, and attending the local High School. Even the inspiring stories of some successful athletes depict a void in their lives where Iesous should have been. However generalizations always have exceptions to the rule, and so, this is not meant to judge anyone, but merely to point out some of the possibilities for the “walk according to the flesh.” We have been considering the elite class of any nation. “What about the common man?” We will share what we have personally observed.

One factory worker commented, “I look forward to Friday night so I can get drunk.” We inquired, “Why do you want to get drunk?” At first the question shocked him, and then he was perplexed about what answer to give to the interrogation. Finally, he responded, “Because it feels good going down.” The reply was unconvincing to one who did not drink. No one can think on the things of the Spirit while he is getting drunk, or after he is drunk. Other men looked forward to the weekend so that they could go to the horse races, and bet on the ponies. Two fellows, who were close friends, spent their weekends playing poker and drinking in their homes. One day, in a period of drunkenness, one fellow shot and killed his lifelong friend. These are our personal experiences of what Paul was writing about in his letter to Rome. Iesous taught in parables, but these are true stories. However, our personal failures in the fight of Life are better kept to ourselves. Relating them would not benefit anyone as well as these isolated events.

Gutteny is another current fad, which is quite popular today. Restaurants promote this evil with advertisements, which read, “All you can eat for only $XXX.” And, some of the customers are wider than the door. Books have been published, entitled, “I am Fat and Proud of It,” or a similar title. An Equal Rights Movement for Fat People has made the news. Twice in the last two years, the paramedics have had to break down the walls of homes in order to take a patient to the hospital. One was about 600 pounds, and the other about 900 pounds. The Suma wrestlers eat five times every day to get their weight up to 500 pounds, while the average Japanese male tips the scales at about 130 pounds. However, Paul was discussing the general population, or the common man. The question was intended to penetrate the minds of his readers, “Do I serve the
things of the flesh so that I am unable to think on the things of the Spirit?” Often, even church politics permeates some men, or groups of people striving for the mastery over their brothers in the Faith. We have personally experienced this matter more than once. (And, we were not involved with either party!) Added to this are the historical records of these wars in the congregations in many different centuries. The Devil is a sly one!

B) SETTING YOUR MIND ON THE THINGS OF THE SPIRIT.

(1) “Finally, brethren, whatever things are True, whatever things are Noble, whatever things are Just, whatever things are Pure, whatever things are Lovely, whatever things are of Good Report, if there is any Virtue and if there is anything Praiseworthy -- meditate on these things” - Php 4.8.

Iesous is the Truth (Jn 14.6), His servants were Honest (1Tim 3.8, 11), Iesous is Just (Acts 22.14), Iesous is Pure (1 Jn 3.3), Iesous is of Good Report (Fame - Mt 4.24), and Virtue flowed from Iesous when He was touched (Mk 5.30), Iesous is Worthy of Praise (Mt 21.15-16). We should meditate on the many personal characteristics of Iesous, and then, try to imitate them in our daily lives.

(2) “Imitate me (Paul), just as I also [am] of Anointed” - 1Cor 11.1.

When we are earnestly endeavoring to Love our Heavenly Father, and our neighbor as ourselves, then we have fulfilled our part of the law; and Iesous had fulfilled the other part with “the Righteous requirement of the law in us” (8.4). Thoughts of stealing, and murder, and adultery, will not bother us when we learn to Love our neighbors. Iesous has promised His Spirit of Love to those who pray for it, nothing wavering. See: Php 1.9, Jas 1.5-8. Also when we are praying for the will of God to be accomplished, as it is described in the Bible, then we will not work against the kingdom of God. If the Spirit of God is absent, then sin fills the void.

C) IF ANYONE DOES NOT HAVE THE SPIRIT -- HE IS NOT OF IESOUS.

When Paul wrote this letter to Rome, the Gift of the Holy Spirit was received by “the laying on of Hands.” This was in AD 58. On the “day of the fiftieth” (Pentecost), in AD 32, the Gift of the Holy Spirit was also received by “the laying on of Hands.” The “120 students” (Acts 1.15) had the Holy Spirit of God “poured out on them.” Joel had predicted this event, and Peter had confirmed that his speaking in Tongues was the fulfillment of that Prophesy. See: Joel 2.28, Acts 2.16-21. The “sign” that a person had the Gift of the Holy Spirit was “speaking in Tongues.” See: Acts 2.2-4. But then, this was only one-half of the Prophesy! Joel specified that “all flesh” would receive the Spirit of God. The Jews were not “all flesh.” When Cornelius, and other Gentiles, had the Spirit of God poured out on them, then “all flesh” had received the Spirit. “Flesh” was divided into Jews and Gentiles. “All flesh” included both. See: Acts 10.44-46. The “sign” that the Gentiles possessed the Spirit was “speaking in Tongues.” Paul Dipped for the forgiveness of sins, 12 students of John the Dipper. The “sign” that they possessed the Spirit was “speaking in Tongues.” See: Acts 19.6-7. (Do you speak in Tongues? Do you have an Interpreter? Do you Prophesy? The False Prophet -- the Pope -- teaches that people receive the Holy Spirit when they are “baptized.” By this term. “baptized,” he means Infant Sprinkling. See: Rev 19.20, 20.10, for one False Prophet. The Bible has a record of men “Dipped for the forgiveness of sins,” who never received the Spirit. See: Jn 6.60, 66. It seems then that the Pope, the False Prophet, is mistaken!

Therefore, it seems obvious that anyone who could not “speak in Tongues” did not have the Spirit of the Anointed. But then, the “Riches of the Anointed” included more than just “speaking in Tongues.” We will consider other examples of the Gift of the Holy Spirit.

(1) THE GIFT OF THE HOLY SPIRIT (#1).

The Bible contains several lists of these “Gifts.” We will observe only three.

“And there are diversities of activities, but the manifestation (evidence) of the Spirit is given to each one for the profit of all: for to one is given the word of Wisdom ... to another the word of Knowledge ... to another Faith ... to another Gifts of Healings ... to another working of Miracles, to another Prophecy, to another the interpretation of Tongues” - 1Cor 12.6-10.
The writers of the New Testament record these operations consistently from the “day of the fiftieth” until the book of Revelation, where they are mentioned no more in the congregation of the Lord. (However, Jezebel and the Nicolaitans pretended to have the Gift of Prophesy and deceived the simple.) We will exhibit one example of each Gift, but there are more.

WISDOM: “And they were not able to resist the Wisdom and the Spirit by which (Stephen) spoke” - Acts 6.10.

KNOWLEDGE: “For this reason we also, since the day we heard it, do not cease to pray for you, and to ask that you may be filled with the Knowledge of His will in all Wisdom and spiritual Understanding” - Col 1.9.

FAITH: “I have fought the good fight, I have finished the race, I have kept the Faith” - 2Tim 4.7.

HEALINGS: “Silver and gold I do not have, but what I do have I give you: In the name of Iesous Anointed of Nazareth, rise up and walk” - Acts 3.6.

MIRACLES: “And turning to the body he said, ‘Tabitha, arise.’ And she opened her eyes, and when she saw Peter she sat up” - Acts 9.40.

PROPHECY: “But you have an anointing from the Holy One, and you Know all things” - 1Jn 2.20.

INTERPRETATION: “If anyone speaks in a Tongue, there will be two or at the most three, each in turn, and let one Interpret. But if there is no Interpreter, let him keep silent in the From Calling (ἐκ κλησίας), “and he will speak to himself and to God” - 1Cor 14.27-28.

(2) THE MARK OF THE BEAST.

This (1) was the standard procedure in the first century AD. Today the preachers must rationalize all of the message of God away. They do not believe the Bible message. No one obeys the Bible message for the first century. The mighty church doctors, and the preachers, do not understand the Bible message. This is the result of the Pope’s teaching that: 3 = 2! Iesous teaches that we are in the third Dispensation, but the Pope has convinced men to attempt (though it is impossible) to remain in the second Dispensation. This is the “Mark of the Beast in the Foreheads (Minds)” that leads to Hell. Daniel stated the case in these words:

“He (eleventh Horn) shall speak pompous words against the Most High, shall persecute the holy ones of the Most High (Inquisitions), and shall intend to change times and law” - Dan 7.25.

(3) THE THREE DISPENSATIONS.

Peter named the three Dispensations of man on earth, and the Pope teaches that these three are only two Ages, and we must stay back in the first century AD. (And, the people love it!) The three Ages of man on earth are from the Beginning of Time until the End of Time, which is very logical. The Pope teaches that God ceased to exist for man in the first century AD, which is extremely illogical. And here is the inspired message of God -- with no tampering, or speculation.

“For this they willfully forget: that by the word of God the Heavens were of old, and the Earth standing out of water and in water, by which the World that then existed perished (2492 BC), being Flooded with water [#1]. But the Heavens and the Earth which are now preserved by the same word [#2], are reserved for fire until the Day of Judgment and destruction of ungodly men. But extremely loved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us (present tense pronoun), not willing that any should perish but that all should come to repentance. But the Day of the Lord will come as a thief in the Night (Rom 13.12), in which the Heavens will pass away with a great noise [#2 - again], and the elements (Sun, Moon, Stars) will melt with fervent heat; both the Earth and the works that are in it will be burned up. Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness, looking for and hastening the coming of the Day of God, because of which the Heavens will be dissolved, being on fire, and the elements (Sun, Moon, Stars) will melt with fervent heat? Nevertheless we, according to His promise, look for New Heavens and a New Earth [#3] in which Righteousness (Iesous) dwells” - 2Pet 3.5-13.
So then, the three Dispensations of man on earth are: The Pre-flood Age, and the Old Heavens Age, and the New Heavens and a New Earth. Abram received the Promise after the Flood. Therefore the Jewish nation was the Old Heavens, or the second Age. Peter predicted that the Jews were about to be punished, feeling the wrath of God! Also, he wrote that the third Age would follow the demise of the Jewish nation. (This parallels Iesous’ Prophecy in Chapter 24, of Matthew.) Whether anyone understands the imagery of the Prophecy, or not, it is still a simple matter to identify the three Dispensations. But the Pope teaches that the three Dispensations are only two Ages on earth (he kicks one up to Third Heaven after the End of the World), and that God is still back in the first century, and that we are saved by the Jewish “good message,” with the Gift of the Holy Spirit -- today! Does this constitute “(he) will intend to change times and law?” The Pope has changed the 1900s to the first century AD. He has also changed the resurrection “in this generation” (AD 77) to the End of the World. And, “Some standing here will not taste death” (Mt 16.28 - AD 77), to the Day of Pentecost. Is that changing times? He has changed the New Covenant to the Old Covenant. Is that changing law? Why does the Pope refrain from raising the dead, if we are in the first century with the Gift of the Holy Spirit? Why does he not Prophesy the future? -- Heal the sick? -- speak in Tongues? Could the answer be that he is a faker? (And any of the preachers of today who teach the Pope’s teachings are fakers also!)

(4) THE GIFT OF THE HOLY SPIRIT (#2).

We will observe another list of the Gift of the Holy Spirit, and consider the consistency of the teaching of the “Ones Sent” (Apostles).

“And God has appointed these in the ‘From Calling’ (εκ κλησια): first ‘Ones Sent’ (apostles), second Prophets, third Teachers, after that Miracles, then Gifts of Healings, Helps, Administrations, varieties of Tongues” - 1Cor 12.28.

Does your congregation have a “One Sent” (Apostle)? If not, then you should not believe in the Pope’s Jewish “good message.” Does your congregation have a Prophet of God? If not, you should give up on the Pope’s Jewish “good message!” Does your congregation perform many Miracles? -- does your congregation Heal? -- does your congregation speak in Tongues? -- with an Interpreter? (The Mormons claim to have 70 Apostles. Also, the Branch Davidians boast of an “anointed message,” by the Apostles of the Lord Iesous. But neither of them raise the dead!)

All of these operations of the Spirit have been dead and gone for over 1900 years. Paul declared, “Now if anyone does not have the Spirit of the Anointed, he is not His” (Rom 8.9). Therefore, if you do not have the demonstration of the Gift of the Holy Spirit, then your Jewish “good message” cannot save you. You have failed the test! (That is, if the Pope’s slander against Iesous is correct, and He actually is still in the first century AD.)

(5) THE GIFT OF THE HOLY SPIRIT (#3).

The writer of Hebrews graphically described the “principle” of the operation of the Spirit of God. Note the harmony with Paul’s account in his letter to Corinth. Although less was discussed in Hebrews, still what was recorded agrees with what we have already observed.

“Therefore, leaving the [discussion] of the (τινης του Ανωτου) beginning word of the (του Ανωτου) Anointed, we should continuously bring to the perfection, not laying again a foundation of Reformation from dead works and of Faith on God, of teaching of Dippings (Water & Spirit), of laying on of Hands, and of Resurrection of dead [ones], and of eternal Judgment” - Heb 6.1-2.

As we have noted in our study of Tongues, the “outpouring of the Spirit of God,” or the “Dipping of the Holy Spirit,” was confirmed when the converts spoke in Tongues. Also, the “laying on of Hands” resulted in speaking in Tongues, as well as the other phenomena listed by Paul (1Cor 12.6-10). Consistency is emphasized throughout. However, the churches in the 1900s who claim that Iesous is still back in the first century AD, and that the Jewish “good message” is still current, all lack this consistency. They are forced to Rationalize everything away! But this was the crux of Paul’s message in Chapter Eight, of Romans -- “If you do not speak in Tongues, then you are lost!” But Paul was speaking in the present tense.
“But if one does not have* the Spirit of the Anointed, this one is not of Him” - 8.9.


The verb is in the present tense, and the active voice, and the indicative mood. Therefore, the verse quoted has nothing to do with life today, except as an example of how God related to men in the first century. Then also, it is a “type” under the Gift of the Holy Spirit which relates to an “antitype” under the seven Spirits of God today. Is the Pope correct in his conclusion that Iesous is still back in the first century AD? Paul had predicted Iesous saving New Jerusalem -- in the future -- in Chapters 8 and 11 of Romans. If Paul knew that Iesous would save Israel -- in the future -- then how can Iesous still be back in the Jewish “good message?” This is difficult to comprehend.

“The Spirit *itself*(αυτός; neuter gender) bears witness in the Spirit of us that we are children of God” – Rom 8.16.

“And likewise also, the Spirit helps the weaknesses of us. For the what we will pray as it is necessary, we do not know, but the Spirit *itself*(αυτός; neuter gender), it will intercede on behalf of us, with inexpressible groanings” – Rom 8.26.

What this term, “inexpressible groanings” means is that the child of God could not speak, but the Holy Spirit “wagged their tongues.” This phenomenon was described in another place:

“And do not get drunk with wine, in which is dissipation, but be filled in Spirit, speaking to yourselves in songs (psalms) and in hymns and singing in spiritual songs, and singing praises in the heart of you to the Lord . . .” – Eph 5.18-19.

“Filled in the Spirit” and “singing praises in the heart” means, “without your voice.” The Holy Spirit was “wagging their tongues” and they were “singing in their hearts.” These verses picture a supernatural event. Paul had confirmed this supernatural operation:

“I thank the God of me speaking in tongues more than all of you, but in ‘From Calling’ (ἐκ κλησίας) I desire to speak five words through [knowledge] of the mind of me, in order that I may instruct others also rather than ten thousand words in a tongue” – 1Cor 14.18-19.

(6) AN END TO THE GIFT OF THE HOLY SPIRIT.

But then, Paul had prophesied an end to the Gift of the Holy Spirit.

“The love never fails. But whether Prophecies, they will fail; whether Tongues, they will cease; whether Knowledge, it will vanish away. For we (ones sent) know in part (neuter) and we Prophesy in part. But as long as that which is Perfect (neuter) has come, then that which in part WILL BE DONE AWAY” - 1Cor 13.8-10.

Paul’s Prophesy in part (neuter) was contrasted with Iesous’ Perfect (neuter) Prophesy, in the book of Revelation. The nation of Israel was resurrected in AD 77, which is described in Chapters Four and Five of Revelation. (Remember: Three Resurrections; Three Ages; AD 77; Sun, Moon, Stars. We will go into greater detail in our chapter on New Jerusalem.) Then in Chapter Six of Revelation, Iesous began to open the seals on the future until the End of Time. The Gift of the Holy Spirit had been done away! Now the seven Spirits of God, which are the permanent operation of the Spirit, are all that is left. (See: Rev 5.12, 13; 7.12.) The temporary operation of the Spirit, or the Gift of the Holy Spirit, was (and is) all over. This was necessary to point out, at this juncture in Paul’s letter, although it was not part of his intent at that time. The reason is that the reader needs to know that we are in the New Covenant today, while Paul was under the Old Covenant, and in the “firstfruits Age” of the Old Covenant. Paul performed a Nazarite vow in AD 60. See: Acts 21.23-26. Iesous declared that “till the Heaven and the Earth may pass away one jot or one tittle by no means shall pass away from the words of the law until all come to be ” (Mt 5.18). Who is wiser, Iesous, or the Pope? We will return to Chapter Eight of Romans now, but the New Heavens and a New Earth, or New Jerusalem, or the Holy City, will be mentioned again. We will insert a complete chapter about New Jerusalem, but will only mention it in passing while studying the text of Romans.
3) THE SPIRIT HAD BORNE WITNESS (Rom 8.10-17).

“But if Anointed [is] in you, the [one] on the one hand, body is dead through sin, the [one] on the other hand, Spirit is Life through Righteousness. But if the Spirit of the [One] having raised Iesous from [land] of the dead dwells in you, The [One] having raised Anointed from [land] of the dead, He will give life also [to] the mortal bodies of you through the indwelling of Spirit of Him in you. So then, brothers, we are debtors not to the flesh, the [one] according to flesh to live, for if you live according to flesh you are going to die, but if you will live in Spirit you will put to death, the deeds of the body. For as many as are led in Spirit of God, these are sons of God. For you did not receive a spirit of slaving again into fear, but you received Spirit of Adoption in whom we call, ‘Abba, the Father!’ The Spirit itself (αυτός; neuter gender), it bears witness in the spirit of us that we are children of God. But if children of God, on the one hand, also on the other hand heirs – heirs, fellow heirs of Anointed if indeed we suffer with Him so that also we should have been glorified together with Him” - Rom 8.10-17.

A) THE BODY IS DEAD (BUT) HE WILL MAKE ALIVE THE MORTAL BODIES.

The message in Chapter Six is repeated here, as many points have been often restated by Paul, and this thought was explained earlier in these words.

(1) “… we were buried with Him through the Dipping into death, so that just as the Anointed was raised from the grave of the dead through the glory of the Father, so also we should have walked in newness of Life ... For the one dying has been made Just from sin. Now if we died with Anointed, we believe that also we will live with Him” - Rom 6.4, 7-8.

When a person’s body was Dipped to cleanse the temple of the Holy Spirit, that one being Dipped made a commitment to become dead to sin. (This was easier said than done. The many rebukes in Paul’s letters was evidence of this fact.) Then the cleansed temple of the Holy Spirit was filled with the seven Spirits of God, and also (in the first century only), the temple was filled with the Gift of the Holy Spirit. See: Seven Spirits - Eph 4.4-6, 6.13-18; 2Pet 1.5-7; Gift of Holy Spirit - 1Cor 12.6-10, 12.28.

Therefore, the sinful body was full of lying, and envy, and pride, and worldly lusts of material possessions and sexual encounters, and hate, and Darkness in general. See: Gal 5.19-21, Rev 21.8. After the transformation of the “new creation” (2Cor 5.17), which was because of Righteousness (Rom 8.10), then the body of the believer was filled with Truth, and Contentment, and Humility, and Self-control, and Love, and Light in general. This “live” body had the Power to Heal, and Prophesy, and Speak in tongues, and also to Interpret Tongues.

What was the purpose of the Gift of the Holy Spirit? Several answers are recorded in the Bible. First of all, supernatural Knowledge was needed because the fishermen were unlearned. See: Acts 4.13. Besides being unschooled in the Scriptures, they were without copies of the Scriptures most of the time. The servants of Iesous taught by inspiration of God. The Holy Spirit would wag their Tongues, and speak through their bodies. See: Acts 2.4. This phenomenon was forecast in these words:

(2) “But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty” - 1Cor 1.27.

The message was that the “ones sent” of Iesous were wiser than the Pharisees, and chief priests, and scribes, because they had supernatural Knowledge. The Lord God put the Knowledge of the word of God into their minds, and the Wisdom of the proper interpretation of the Scriptures was also supplied. Future events were made known to the servants of Iesous so that the Lord might be glorified. We will encounter “The Witness of the Spirit with our spirit” again in verse sixteen.

[[The Devil, and the Pope, teach that the Prophets of God explained things in their own words after they had observed a vision or had a dream. They also insist that only words whose meaning was understood at the time of the writing of the Prophecy were employed. But then, Zechariah had a vision that left him full of questions. An angel of God had to interpret the vision for him. Therefore the words were from the angel of God, and not from Zechariah -- in his own words! See: Zec 4. Daniel also begged for understanding of his vision. But the angel did not}}
answer him, but instead told him, “Go your way, Daniel, for the words are closed up and sealed till the time of the end” (Dan 12.9). Therefore, the words were not understood when they were written. The goal of the Devil and the Pope is obvious: “To persuade you not to believe in Prophecy of future events.” The angel sent to John, on the Isle of Patmos, asked him, “Who are these arrayed in white robes, and where did they come from?” But John was not about to make a fool of himself. He replied, “Sir, you know.” See: Rev 7.13-14. Peter had the Holy Spirit “give him utterance” (Acts 2.4), on the “day of the Fiftieth,” but he did not understand all of what he was saying:

(a) "For the promise is to you (Jews) and to your children, and to all who are afar off (Gentiles), as many as the Lord our God will call” - Acts 2.39.

Over three years later, when it was time to add the Gentiles to the ‘From Calling,’ God sent a vision, and the Spirit speaking to Peter to begin the operation. See: Acts 10. Still Peter did not comprehend the words, spoken through his body by the Spirit, until the Gentiles spoke in Tongues. See: 10.44-48. Considering this evidence, we conclude that the Devil, and the Pope, were mistaken (or else, deliberately lying). But as you know, this is stated in a more dogmatic manner, so that, even little children can understand the principle that the Prophets did not speak in their own words;

(b) "... knowing this first, that no Prophecy of Scripture is of any private loosen upon (interpretation is definitely wrong), for Prophecy never came by the will of man, but holy men of God spoke as they were moved by Spirit” - 2Pet 1.20-21.

[NOTE: “Interpretation” is an error in translation, and literally means “to loosen upon” (Strong’s #3089 + 1909). Peter wrote that no man “loosened,” but only the Spirit.]

This is further understood by the fact that the Spirit spoke through Balaam’s donkey. See: Num 22.28-33. The Pope would be hard put to the test to show that the donkey only spoke in words understood at that time. In this case, the Spirit only spoke in words that Balaam could comprehend, but the donkey did not have a vocabulary. “The Spirit expressly says” (1Tim 4.10), and “the Holy Spirit indicating this” (Heb 9.8), are concrete proof that the Spirit spoke, and not man. This teaching about the Prophets speaking in their own words is a sign of the Devil.]

Secondly, Miracles were necessary in order to convince men that the “ones sent” were messengers of God. Paul declared this fact clearly.

(3) “Truly the Signs of ‘one sent’ were accomplished among you with all perseverance, in Signs and wonders and mighty deeds” - 2Cor 12.12.

B) LIFE AND DEATH DEFINED.

Here we have two Deaths in one sentence.

(1) “For if you live according to the flesh you are about to die” - Rom 8.13.

See: Gal 5.19-21. Those walking according to the flesh were already dead. What then did Paul mean by, “you are about to die?” The Bible indicates two Lives and two Deaths. The first case, of both Life and Death, is temporary and reversible. The second case is permanent and irreversible.

(2) “Follow Me, and let the Dead bury their own dead” - Mt 8.22.

(3) “Most assuredly, I say to you, the Hour is coming, and now is, when the Dead will hear the voice of the Son of God; and those who hear will Live” - Jn 5.25.

The symbol for the “lost” is Dead. This is documented by the two verses quoted above. Also the symbol for the “saved” is Life. This imagery is confirmed by the following verses.

(4) “Thus also you consider yourselves to be Dead with the sin, but Living to the God ‘in anointed [Body] of Iesous’ (ἐν χριστῶν Ἰησοῦ) to the Lord of us ” - Rom 6.11.

(5) “Truly, truly, I say to you, that the [one] hearing the word of Me and believing in The [One] having sent Me has eternal Life, and does not come into Judgment, but he has passed from [doom] of the Death (lost) into [joy] of the Life (saved)” - Jn 5.24.

“Eternal Life” is a state of being “in Anointed.” But many “in Anointed,” who were enjoying “eternal Life,” fell away to sin and Judgment. The Life is an active, and continuing, state of being without end -- unless one falls away!
“Our sheep hear My voice, and I know them, and they will follow Me. And I give them eternal Life, and they should have never lost themselves into the Age; neither anyone will snatch them out of My hand ... out of My Father’s hand” - Jn 10.27-29.

The translators have done a good job of messing this verse up: “they shall never perish.” More often than not, the aorist tense, and middle voice, and subjunctive mood is not attempted to be translated properly (they should have never lost themselves), for the translators stress smooth reading more than accuracy. But the aorist tense describes an event in the past! We will observe two other Scriptures in the aorist tense, and middle voice, and subjunctive mood. The middle voice indicates that a person does something to himself, or to another person, or persons. Therefore, “they shall never perish” does not qualify for a middle voice verb.

"... you do not refuse the One speaking” - Heb 12.25; NKJV.

"... may ye not refuse him who is speaking” - Ibid., Young’s Literal Translation.

In this sample, the persons indicated by the verb are doing something to someone else. At other times, they do something to themselves, such as, “lost themselves.” The Scripture is dogmatic that neither Iesous nor our Heavenly Father lost them. Another example of the middle voice is:

“So when Iesous came ... many of the Jews joined the women to comfort them” - Jn 11.19.

The middle voice indicates the action of one party to affect another party.

"... they shall never perish forever” - Jn 10.28; Living Oracles.

"... they shall not perish into the Age” - Ibid., NKJV.

In numbers seven through nine, both parties of the middle voice are represented. However, in numbers ten and eleven, only one-half of the equation is presented. Inconsistency is usually a sign of error. And now, we will discuss them losing “themselves.” “They should have never lost themselves” is an implication that some of them were lost. Iesous, speaking of the twelve, said, “none of them is lost except the son of destruction/perdition” (Jn 17.12). The Bible is full of references to some who were lost. In view of these facts, our translation seems much more reliable than the other translations. In summary, Iesous gave them “eternal Life,” and no one was capable of taking it away from them, but -- they could leave it on their own. Consider a couple of samples of those leaving “eternal Life.”

"I know your Works, that you have a name that you are Alive, but you are Dead” - Rev 3.1.

"For it is impossible for those who were once enlightened, and have tasted the Heavenly Gift, and have become partakers of the Holy Spirit ... if they fall away, to renew them again to reformation ...” - Heb 6.4, 6.

Therefore, the Live state of being is reversible. And, as we all know, the Dead state of being is also reversible. “The mercy of He Is endures to ever.” But when Paul wrote, “you are about to die,” he was referring to permanent Death, and was predicting the Judgment Day in AD 77. Chapter Eight will repeat this Prophesy of the Judgment Day, and even (get this now) -- Life on earth after the Judgment Day! When you purge your mind of the Pope’s teaching of: \(3 = 2\), then the Bible gets very exciting. Iesous is known to be closer, and Alive today! But first, you must crucify the Pope’s hideous teaching (that Revelation is confined to the First Century), and then you can begin to enjoy the Bible, and the Presence of Iesous.

[All of Iesous’ teaching was concerning the fact that you are not saved by just one act, or at one moment in history, but Salvation is a continuing struggle with the forces of evil.]

C) THE SONS OF GOD.

"For as many as are led in Spirit of God, these are sons of God” - Rom 8.14.

and Prophecy of future events was a regular part of the assembly of the holy ones. The Power of God is in the Spirit, and the Power of God was in the assembly! (Therefore there was no need, or desire, for the mighty church doctors of today, or of the present day office of preacher.) The evidence that the unbelievers would become aware of the Presence of God in the sons of God is recorded for us twice.

(2) “For the earnest expectation of the Creation (Heaven & Earth = Israel), she looks for herself to see [glory] the of the revelation (resurrection) of the sons of God” - Rom 8.19.

(3) “... having your conduct (Christian Jews’) honorable in the Gentiles, in order that ‘in when’ [at what time] they speak against you as evildoers, they may, by your good Works which they observe, glorify God in the Day of Visitation (resurrection)” - 1Pet 2.12.

Now if this was about the End of the World, as the Pope teaches, then it would make no sense at all. The Jews and Gentiles would all have been dead for over 1900 years, and no one would remain who had seen the “sons of God,” spoken of by Paul, or the “honorable conduct” of the Jews, mentioned by Peter. The fact that the living unbelievers would be left behind, and observe the resurrection on earth, was stated by Iesous in these words:

(4) “... Sign of the Son of man will appear in Heaven, and then all the (12) Tribes of the Earth (Israel) will mourn, and they will see the Son of man coming on the Clouds” - Mt 24.30.

Iesous declared dogmatically, that this would be in “this generation” (AD 32). See: Mt 24.34. Why did the Jews remain opposed to Iesous and His servants despite all the Miracles they had performed in public. The Gentiles were convinced! Why not the Jews? This was Predestination! Or, stated differently, it was the Curse of God.

(5) “No one can come to Me unless the Father who sent Me draws him ...” - Jn 6.44.

Did the reader ever wonder about that verse? Would the God of Love really keep men from accepting Iesous? Absolutely! But it was for a good reason.

(6) “And he said, ‘Go, and tell this people (Israel): Keep on hearing, but do not understand; keep on seeing, but do not perceive ...’” - Isa 6.9. See: Mt 13.14-15.

The Prophet, Isaiah, did not like that message. He was looking for relief for Israel, and so he asked: “Lord, how long?”

(7) “Until the cities are laid waste and without inhabitant ... But yet a tenth will be in it ...

So the holy seed shall be pillar of her” - Isa 6.11, 13.

Now then, the Spirit of God blinded men so that they could not receive Iesous as their Savior. And, after the resurrection, then the “veil” would be lifted from their hearts, and some would reform while others would die unsaved. See: Isa 25.7 - veil predicted to be destroyed; 2Cor 3.13-16 - veil on heart of Jews; Zec 12.10 - Spirit of God predicted to be poured out on New Jerusalem; Rev 1.7 - dating of Zec 12.10 in the future.

Paul declared that the unbelieving Jews would be saved by the resurrection of the Gentiles, while Peter pronounced that the Gentiles would glorify God when the Jews were raised up to Third Heaven to be with God. Iesous Prophesied that the lost would see the saved disappear from the earth. And so, the Curse of God was to provide a kingdom after the “firstfruits” were resurrected. Naturally, we assume that He kept them all alive, and suffered none to die while separated from Iesous. However, this Salvation after the resurrection was not for everyone. But Chapter Eleven will explain this in more detail.

The Jews living after the resurrection were divided once again into the saved and the lost. New Jerusalem had a resurrection of the Just (Rev 21.7), and a Judgment of the lost (21.8). And, this disproves the Pope’s theory that New Jerusalem will be in Third Heaven after the End of the World. Would the God of mercy cast those with the “crown of Life” into the “lake of fire?” Only the Pope could dream up something that bizarre. All those who had died on earth were Judged with the “firstfruits” who met the Son of man in the air. See: Mt 25.41-46; Heb 11.39-40, Rev 4 & 5 & 7; 11.16-19; 14.14-20; 19.5-9; Dan 7.9-10, 13-14; 12.12; 1Cor 15.50-58; 1Thes 4.14-18. The message was repeated many times for emphasis, and to ensure that men would understand.

D) THE SPIRIT BEARS WITNESS.
The Witness of the Spirit was both internal for the profit of the believer, and external for the benefit of the unsaved. Would you like to know that you possess the Spirit of God? Would you be pleased for others to realize that Jesus dwells in you? When the Holy Spirit spoke in Tongues through the bodies of the servants of Jesus, they were assured that they had, “tasted the Heavenly Gift, and had become partakers of the Holy Spirit” (Heb 6.4). Imagine the thrill! Under the proper circumstances, this demonstration of the Power of God was also enjoyed by the observers, who were unbelievers.

(1) “Therefore Tongues are for a Sign, not to those who believe but to unbelievers” - 1Cor 14.22.

The 120 Elect had the Spirit speak through their bodies on the “day of the Fiftieth.” See: Acts 1.15, 2.2-4, 8. Fifteen nations, assembled at Jerusalem, understood what they were “speaking in Tongues!”

(2) “Look, are not all these who speak Galileans? And how is it that we hear, each in our own language in which we were born?” - Acts 2.4, 7-8.

Servants of God did not speak in Tongues on their own initiative, but “as the Spirit gave them utterance” (2.4). Even, Peter, the “one sent” by Jesus, was convinced as an unbeliever when he heard the Gentiles speak in Tongues. Then, he became a believer! [A believer that Gentiles should be added to the Body.]

(3) “And those of the circumcision who believed (in Jesus, but not in Gentiles being blessed) were astonished, as many as came with Peter, because the Gift of the Holy Spirit had been poured out on the Gentiles also” - Acts 10.45.

Peter, and the other Jews, were “unbelievers” in the proposition that “The Gentiles can also be saved.” And so, “Tongues were a Sign for unbelievers.” The Gentiles were probably unaware of the Hebrew language, and possibly Aramaic too, but the Spirit spoke through their bodies in a language which they did not know. But the Jews understood the message, and then they became believers in the proposition named above.

Now the visitors to Jerusalem had heard their own fifteen languages spoken by the Spirit through the bodies of the 120 Elect, and also the citizens of Jerusalem heard their own language spoken to them through the Spirit which employed the bodies of Cornelius, and the other Gentiles.

If the unbelievers could comprehend the message in Tongues, then what need was there for an Interpreter? “Interpretation of Tongues” was also a Gift of the Holy Spirit. Paul addressed this problem in his letter to Corinth (1Cor 14). A strictly literal interpretation of Paul’s statement about “Tongues are for a Sign for unbelievers,” would mean that “Tongues are not for believers!” Then, the 120 Elect did not know what the Spirit had spoken through their bodies, unless the men of the fifteen nations informed them later what they had said. Cornelius, and friends, did not know what the Spirit had spoken through their bodies, unless Peter and the Jews told them about it later. We conclude that the Spirit wagged the tongues of the servants of Jesus, but the speech was not motivated by the bodies employed by the Spirit. Peter had this evaluation of the speech of Prophets of God. (See: 2Pet 1.20-21 - “private interpretation” equals “personal loosening upon.”) The Bible is consistent throughout. Now then, imagine a situation where everyone spoke the same language, and all were believers. If anyone spoke in Tongues, “He would be a son of tribute (barbarian) to the rest of the assembly, and the assembly would be sons of tribute (barbarians) to him” (1Cor 14.11 - paraphrased). Now we can see the need for an Interpreter. And so, God provided the Gift of Interpretation of Tongues. But Paul added that only two or three should speak, and that with an Interpreter. See: 1Cor 14.27-29. He also stipulated that this speaking in tongues was Prophecy. However, this limitation was only in the assembly, and Paul advised them to speak to themselves and to God. Naturally, the question comes up, “Why would God have His servants speak, and yet not allow them to understand what they were saying?” This will be explained in verse twenty-six (Rom 8.26). All good works take a little time.

But the Witness of the Spirit was not limited to Tongues, and included Prophecies, and Wisdom, and Knowledge, and Healings. Even supernatural Love was experienced in answer to
Prayer. The conclusion is that the bodies of the believers were the temple of the Holy Spirit. And this is an eternal Truth. Today the seven Spirits of God live in the bodies of the servants of Iesous, who deny the Pope and serve the True and Living God. We have a friend who was approached by a fellow-worker, on the job, and told, “I want you to teach me to be like you.” That is being the “Light of the world” (Mt 5.14). The petitioner did not know what to expect, but she knew that the servant of Iesous had something that she wanted. The men of God had also predicted the future accurately, by interpreting Revelation correctly. See: Rev 19.10. They predicted the Fall of Babylon, in AD 1870, and Armageddon, in AD 1918, and Captivity of the Millennium, in AD 1959. The expositors of Revelation did not always know the date of the fulfillment of these prophecies, but they knew the proper order of the events.

4) “Then they shall know that I am 'He Is' (יווה) ...” - Eze 33.29.

Also, they shall know that the one predicting accurately was the servant of Iesous.

E) HEIRS AND HEIRS.

The congregation at Rome was to “inherit name of the kingdom of God,” as the other congregations were to be inheritors. See: 1Cor 6.9-10, 15.50; Gal 5.21; Heb 6.12; 1Pet 3.9. They were Adopted as sons of God and were “heirs of the Anointed” (Rom 8.17). The Anointed inherited name of the kingdom, in AD 77. See: Dan 7.13-14; 2Pet 1.11; Rev 5.8-10. This kingdom was in Third Heaven (Rev 4 & 5), and on Terra Firma (Earth - Rev 21). Those resurrected had been Predestined to this state of eternal Salvation. The others, on earth, had been “Cursed by God,” so that they could not believe in Iesous, and then, some were saved after the resurrection, “if they (did) not continue in unbelief” (Rom 11.23), and the New Covenant kingdom had begun. The story of New Jerusalem will follow soon. The heirs are designated as those who “suffer with Him.” Today no one is willing to suffer for Iesous, and we are paying the price. Many will suffer for “a church,” or “a creed,” or “a preacher,” or “a church doctor,” but -- we see no evidence of anyone suffering for Iesous! The same was true in the first century. The Jews suffered for a church. The servants of the Man of Sin suffered for a “monopresbyter,” or a “dictatorial bishop.” This was Nikolaos, or “Zeus-nourishing” (Diotrephes), or Ignatius. But the teaching of the Nicolaitans was, “which things I hate,” said Iesous. See: Rev 2.6. The Elect suffered for Iesous, and gained the prize. See: Rev 5. For the record of the Man of Sin consult, “The Apostolic Fathers,” 1889, J. B. Lightfoot. One quote should convince anyone who the Man of Sin was that Paul had warned against, in his letter to the Thessalonians.

(1) “It is obvious therefore, that we must regard the bishop as the Lord himself.”

When God commanded that, “You shall have no other gods before Me” (Ex 20.3), this included bishops, and preachers, and the mighty church doctors, and popes, and mini-popes. And so, Ignatius/Nikolaos/Zeus-nourishing (Diotrephes)/Tribute of God (Theophorus) had tipped his hand, that he was out to replace God in the congregation. No one should have been deceived, for they had all been warned by Paul.

(2) “... so that he sits as God in the temple of God (1Cor 3.17), showing himself that he is God” - 2Thes 2.4.

Then the “inheritance” of the “heirs” was connected, by Paul, with the doom of the Man of Sin, in these words:

(3) “Now, brethren, concerning the coming of our Lord, of Iesous Anointed and our gathering together to Him ... No one will deceive you ... for that Day will not come unless ... the Man of Sin is revealed ... whom the Lord will consume with the Spirit of His mouth and destroy with the brightness of His coming” - 2Thes 2.1, 3, 8.

All commentators agree that Nikolaos, and Zeus-nourishing (Diotrephes) had died in the first century. Nikolaos was from Antioch (Acts 6.5), as was Ignatius. The teaching of the Nicolaitans was hated by Iesous (Rev 2.6). This is too air-tight a case to be inconsequential. The “sign of the Son of man” (Mt 24.30) was described to be the destruction of the temple in Jerusalem (Heb 9.8), and this seems to be a second “sign of the Son of man,” that the Man of Sin would
come; for Paul had stated this fact dogmatically.

“All and now you know the [thing] restraining into the ‘to be revealed him’ in the time of himself” – 2Thes 2.6.

And, most of the other ‘ones sent’ (apostles) being dead, it is logical that John was the “one restraining.” But he was banned to the Isle of Patmos in AD 66, and Ignatius, the Man of Sin, was loosed.

Therefore, our date for the resurrection, of AD 77, is further confirmed by these two events. AD 66-67 was, “the day of the Lord,” which consistently refers to the first year of a war. Revelation was written in AD 67, referring to Antipas slain in the past tense (the Sun darkened; Mt 24.29), which was in AD 66 according to Josephus. Next Paul discussed who would witness the resurrection.

4) NEW JERUSALEM AND THE RESURRECTION (Rom 8.18-23).

“For I consider that the sufferings of the present period of time not to be compared with the coming glory to have been revealed in us” - Rom 8.18.

Paul was speaking of his own personal experiences when he mentioned the sufferings of the present time. However, the Lord Jesus had comforted him in his ordeals and pain. When he petitioned the Lord to heal him of a bodily affliction, he was told, “My Favor is sufficient for you” (2Cor 12.9). Later, Paul was able to write, “I can do all things through The [One] strengthening me, in Anointed” (Php 4.13). While comparing himself to false teachers, Paul asked the congregation at Corinth:

(2) “Are they ministers of Anointed? I speak being beside myself -- I am more: in labors more abundant, in stripes above measure, in prisons more frequently, in deaths often. Under [authority of] Jews five times I received forty stripes minus one. [See: Deut 25.3.] Three times I was beaten with rods; once I was stoned; three times I was shipwrecked; a night and a day I have been in the deep (and more) ...” - 2Cor 11.23-28.

The world has always treated the servants of Jesus with contempt, and the churches have opposed them with violence. (And so, this message still applies today, but the method of persecution has been altered.) Pope Leo III (795-816) was, “The Father of the Inquisitions,” in which “68,500,000 human beings have been put to death by this persecuting power.”

Albert Barnes (quoted here) did the most complete job of research on this subject, but we will supply a second opinion. “Can that be Christianity which by the bulls of its Popes ... requires both princes and people to persecute Christians? ... That which has been so cruel so bloodthirsty, that the
number slain by it of the servants of Christ, in about 1,200 years [Rev 12.6, 14], is estimated at fifty millions, giving an average of 40,000 a year for that long period." But then, “Like Mother, like Daughter,” the Protestant denominations also had their hands soaked in blood. The Salem Witch Trials, and the burning of Joan of Arc at the stake, are two minor examples. But, Zwingli, the great Calvinist leader in Switzerland, went to war to force his church government on all others. And, this decision proved fatal.

When we read of the persecution of Paul, we would do well to remember these religious persecutions through the centuries. Other men have died for the testimony of Jesus, “Would you do the same?” The United States Constitution was the, “Beginning of the End” for Church-State sponsored murders.

(3) “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof ...” - Article One, Amendments, 1791.

The French Revolution followed, in 1789, and soon all of the European nations had broken the Pope’s grasp on their governments. Even the Italian Revolution (1848-70) barred the Pope permanently from Rome and from involvement in the governmental affairs of the nation. The point to be made is that the example of Paul’s persecution is not so far removed from our present day lives. We will observe another record of the sufferings of Paul:

(4) “they stoned Paul and dragged him out of the city, supposing him to be dead” - Acts 14.19.

Did Paul compare the Glory of his comforts during, these sufferings listed, with the Glory to come? What did he have to say about the coming Glory? Consider these samples of his writings on that subject.

(5) “For this corruptible must put on incorruption, and this mortal must put on immortality ... then shall be brought to pass the saying that is written: ‘Death is swallowed up in victory’” - 1Cor 15.53-54; Isa 25.8.

(6) “But to each one of us Favor was given according to the measure received of the Anointed’s Gift. Therefore it says: ‘When He ascended on high, He led captivity captive, and gave Gifts to men’” - Eph 4.7-8; Ps 68.18.

Finally, the Prophecies of the resurrection depict the greatest Glory to be revealed in the servants of Jesus in the first century. Isaiah recorded this Glory when he related his vision of the Lord on His throne (6.1-4). Daniel also witnessed the Glory of the resurrection in a dream. See: Dan 7.9-10. Jesus comforted His students with many encouraging parables about the Judgment Day. See: Mt 25.34ff. Paul’s conclusion was that his comfort from the Lord during his present sufferings was not worthy to be compared to the Glory to come; both his personal Glory and that of all the Elect.

B) HEAVEN AND EARTH (Rom 8.19-20).

“For the earnest expectation of the Creation (Israel), she looks for herself to see the revelation (resurrection) of the sons of God. For the Creation, she was subjected to the futility, not willingly (The Curse - Is 6.9-13), but on account of the One subjecting her upon Hope” - Rom 8.19-20.

C) THE HEAVEN IS GOVERNMENT.

The Bible message is almost all Prophecy, and Prophecy contains symbols, and allegories, and parables, and dreams, and visions. “Jesus was, and is, a Teacher of parables.” Therefore, “Literalism is certain death.” “Heaven” is composed of the Sun, the Moon, and the Stars. These are the “elements of Heaven” (2Pet 3.12). But then, “Heaven” was created (Gen 1.6-8) before the Sun and Moon and Stars (Gen 1.14-19); and also before the Earth (1.9-13).

[The reader is to be informed that there are Two Creations described in Genesis: (1) The Parable of Creation - Gen 1.1-2.4a. (2) The Literal Creation - Gen 2.4b-8. “The Heavens and the Earth” signify the Parable of Creation, and they also represent the Literal Creation.

(1) “Then he (Joseph) dreamed still another dream and told it to his brothers, and said, ‘Look, I have dreamed another dream. And this time, the Sun, the Moon, and the eleven Stars
bowed down to me”” - Gen 37.9.

Joseph’s brothers were not too entertained by the dream, for they knew that Joseph was one son of Jacob, and that they were the other eleven sons of Jacob. Therefore, they snitched on Joseph, and told the dream to their father, Jacob. Jacob was also a Prophet of God. He interpreted the dream like this.

(2) “What is this dream that you have dreamed? Will your mother (Moon), and I (Sun), and your brothers (Stars) indeed come to bow down to the earth before you?” - Gen 37.10.

(See: Gen 1.6-8.) So then, the Heaven was the Government of the nation of Israel. These were the founding fathers of Israel. The Prophecy was fulfilled when Joseph was sold into slavery by his brothers, and he became the governor of Egypt. Then a famine drove Jacob and his sons to seek corn from Egypt. And -- they bowed to the governor of Egypt, who was Joseph. There was no Earth at that time, for the Earth would be the descendants of all involved in this plot, and so, it was too early to count them yet. Solomon, the Prophet of God, listed four Heavens together.

(3) “But will Gods (םייחא) indeed dwell on the earth? Behold, the Heavens (#4), and the Heavens (#3) of the Heavens (#s 1 & 2) cannot contain You. How much less this temple which I have built!” - 1Kin 8.27.

After this statement, God spoke to Solomon and assured him that He would be present in the temple, and Paul assured the congregation at Corinth that they were the temple of God (1Cor 3.17). Iesous had His angel assure John that “the dwelling (tabernacle) of God is with men” in New Jerusalem. See: Rev 21.1-4. Therefore, God has always dwelled on earth! But what are these four Heavens mentioned by Solomon. (#4) The Sky is described to be the Heavens. See: Zec 5.9. (#3) Third Heaven is designated, by Paul, to be the Eternal Abode of God. See: 2Cor 12.2. (#2) The New Heavens, which is New Jerusalem, have replaced the Old Heavens. See: Isa 65.17, 2Pet 3.13. (#1) Israel was the first Heaven, symbolized in Genesis, Chapter Thirty-seven (37.9-10). Then the Heaven had undergone refinement and became more specifically, the Sun, the Moon, and the Stars.

D) THE SUN IS THE KING.

“Mathematics is the most exact science known to man.” Therefore, God teaches us with grade school math. “Things equal to the same thing are equal to each other.” For example: 3 + 2 = 5. And: 4 + 1 = 5. Therefore: 3 + 2 = 4 + 1. Iesous is the Sun of Righteousness (Mal 4.2), and also Iesous is the King of Kings (Rev 19.16). Sun = Iesous. And: King = Iesous. Therefore: Sun = King. This conclusion is confirmed by identifying the Tree.

E) THE TREES ARE KINGS.

(1) “The Trees once went forth to anoint a King over them ...” - Judg 9.8.

In this Prophecy, the Trees entreated the Olive Tree, and the Fig Tree, and even the Vine, but all refused to rule over them. They said that they had more important things to do. In desperation, the Trees solicited the Bramble Brush to reign over them. And the parable, told by Jotham, was interpreted to mean that Abimelech, whom they had made King, was the Bramble Brush (9.16). Jothan predicted that Abimelech would devour Shechem with fire (9.20), which he promptly did (9.49). Also the men of Shechem would start a fire which would devour Abimelech, which resulted in his death (9.53). But for our purposes, the main point is that the Trees were represented as desiring a King, and the Bramble Brush, signifying the lowest form of a Tree, was the King Abimelech. This leads to the conclusion that the Tree of Life in New Jerusalem (Rev 22.2) is the Lord Iesous the Anointed. We have observed that Iesous is the King of Kings, and we know that He is also, “The Way, the Truth, the Life” (Jn 14.6). And, Iesous is also the “Prince of Life” (Acts 3.15). [“Prince” is not exactly a literal translation in this case. We have found no suitable suggestions, but it is a compound word of “Beginning” and “Ruler,” or “Prince.”] The Lord has blessed us; we have come across an accurate translation of the verse in Revelation (22.2).

(2) “In the midst of its street and of the river, from here and from there, was a tree of life producing twelve fruits: according to one month each yielding its fruit. And the leaves of the tree
were for healing the nations” - Rev 22.2; The Trinitarian Bible Society.

We have confirmed the Greek, and have concluded that this translation is correct. Therefore, all of the confusion about the Tree of Life “being on this side and on that side” is removed. Also, the Tree in Ezekiel (47.12), which is translated, “on this side and that” is an error. The proper translation is with a singular Tree of Life, and “and what this, what that” is the proper translation for the words misconstrued to mean, “on this side and that.” Jay P. Green, Sr., was the editor of the Trinitarian Society Interlinear Translation, and we appreciate his fine work. Therefore there is no Tree of Life “on this side and on that,” for the Tree (Iesous) is singular!

F) THE MOON.

The Moon is connected to the dwelling (tabernacle), and to the sacrifices, and therefore to the Levitical Priesthood like this:

(1) “Also in the day of your gladness, in your appointed feasts, and at the beginning of your Moons, you shall blow the trumpets over your burnt offerings and over your sacrifices of peace offerings ...” - Num 10.10.

The nation of Israel closely related the new Moons to the Priesthood who offered the sacrifices pleasing to God at that time of the month. Only the Priests were authorized to burn the offerings to God. In some chores they were assisted by the Levites. The Priests were sons of Aaron, and he was a son of Levi. But the other Levites were also included in the dwelling (tabernacle) services. This relationship between new Moons and the Priesthood is stated again.

(2) “At the beginning of your Moons you shall present a burnt offering to 'He Is': two young bulls, one ram, and seven lambs ...” - Num 28.11.

The new Moons were connected to the “dwelling sacrifices,” and the Priesthood was identified with the “sacrifices.” So then, Moons = Sacrifices. And: Priests = Sacrifices. Therefore: Moons = Priests. Now we have identified the Sun as the King, and the Moon as the Levitical Priesthood, but what are the Stars?

G) THE STARS.

“I see him, but not now (1634-1594 BC); I behold him, but not near; a Star shall come out of Jacob; a Scepter shall rise out of Israel, and batter the brow of Moab, and destroy all the sons of tumult. And Edom shall be a possession; Seir also, his enemies, shall be a possession, while Israel does valiantly” - Num 24.17-18.

David was this Star who “battered Moab” (2Sam 8.2), and he was also the Scepter (King) of Israel (2Sam 5.3-5). Edom became his possession (2Sam 8.14). Then later, in the days of Hezekiah, Seir became a possession (1 Chr 4.41-43). Once again, we will employ the rules of mathematics, and look what we find. David = Star. And: David = Prophet (Acts 2.29-30). Therefore: Stars = Prophets. Now we have discovered the entire Heavens: Sun (King), Moon (Priests), Stars (Prophets). When the “Sun is darkened,” the interpretation will either expose our error, or confirm our conclusion. And, we have many examples of “the Sun was darkened.” Twice the Sun of Israel was darkened. Also, the Sun of Babylon was darkened. Although we will not comment, the Sun of Rome was darkened (Rev 8.12), as well as the Sun of the Papacy (Joel 3.15).

H) THE GENTILE GOVERNMENTS.

The Gentiles are similar to the Jewish nation, with slight variations in the imagery. Their Moon was a type of Senate, and their Stars were Princes of the kingdom. This relates to the Jewish Moon of Priests, and the Jewish Stars of Prophets.

“The burden against Babylon ... For the Stars (Princes) of the Heavens (Governments) and their Constellations will not give their light; the Sun (Belshazzar) will be darkened in his going forth, and the Moon (Thousand Lords - Dan 5.1) will not cause his light to shine ... Therefore I will shake the Heavens (Governments), and the Earth (Kingdom) will move out of her place” - Isa 13.1, 10, 13.

Cyrus, the Persian, and his governor, Gobyras, took Babylon in 539 BC. Belshazzar died and the kingdom was overthrown. Now the Babylonians had to become Persian subjects. Gobyras was made governor of the city of Babylon; or, as it was stated, “the other side of the river.”
Lords (Moon) were dealt with individually and some were replaced, but many changed allegiance, and continued to rule. The same thing was true of Alexander the Great’s conquest of the Persian Empire. The Princes of the kingdom (Stars) are not mentioned by the historians. But, Nabonidus, Belshazzar’s father, and the co-king, was recorded to have survived. In the Dark Ages (AD 500-1000), “Lucifer” (Isa 14.12) was taught to be Satan, but it is literally translated, “Day Star.” This implies the notion that the “Day Star” rises fast in the early morning hours, but does not last until noon before the brightness of the Sun makes it invisible.

[Iesous is the Morning Star during the “Morning” of the seventh Day, but this is a different system of symbols. The Jewish day was from sundown to sundown, and the “Morning” followed the “Evening.” See: Gen 1.5. There is no related symbol for noon in this system, and so, Iesous is the Living Prophet (Star) during all of the seventh Morning, which began in AD 77.]

I) THE SUN DARKENED.

“The Earth quakes before them (Babylonians), the Heavens tremble; the Sun (Zedekiah) and Moon (Priesthood) grow dark, and the Stars (Daniel, Ezekiel, Jeremiah) diminish their brightness” - Joel 2.10.

The phrase “the Earth ... the Heavens” is a symbol for the Judah, and is intended to emphasize the enormous effect of Babylon’s army, as though the nation was actually affected by the march of Babylon’s army. As a component of the other symbol, “The Heavens and the Earth,” the Earth was the congregation of Israel. Zedekiah was the King of Judah when Babylon destroyed Jerusalem in 588 BC. The temple was destroyed, and the “vessels of the temple” were carried off to Babylon, to be returned after the 70 Years Captivity (588-18). Therefore, the Priests (Moon) were found unemployed. The Moon was darkened. The Prophets (Stars) of a nation that does no longer exist have “diminished their brightness.” Daniel did not even Prophecy between 562 and 537 BC. Ezekiel and Jeremiah ended their predictions in “the 30th year of the captivity” (Jer 52.31), and in “the 25th year of our captivity,” and the 14th year after the city was captured” (Eze 40.1). The Bible describes a preliminary captivity (598), and a final captivity (588). [598 - 29 = 569 BC; when Jeremiah ended his work. 598 - 24 = 574 BC; and: 588 - 13 = 575/74.] The Years of the captivity were like “fiscal years for corporations,” they began and ended in the middle of a calendar year, and so, the 12 months were spread over two years. We believe that we have proved our point. However, until this system of interpretation passes the test of the “New Heavens and a New Earth,” the reader should withhold judgment. It pays to be cautious.

J) THE SUN DARKENED AGAIN.

Joel pictured the second fall of Israel, during the Roman invasion and siege, in almost the same terms as the first fall to Babylon had been portrayed.

“The Sun (Anitpas) will be turned into darkness, and the Moon (Priesthood) into blood, before the coming of the great and awesome Day of the Lord (War with Rome). And it shall come to pass that whoever calls on the name of ‘He Is’ (יהוה) will be saved. For in Mount Zion (Third Heaven - Rev 14.1) and in (New) Jerusalem (Rev 21.2) there shall be deliverance (on earth - 21.3)” - Joel 2.31-32.

The “Day of the Lord” (Rev 1.10) was the first year of the Jews’ war with Rome (AD 66-67). Josephus describes the priests killed at the altar during the year AD 69. Antipas “My faithful martyr,” means that he was faithful to the Prophecy, and not that he believed in Iesous. Cyrus was called, “My anointed” (Isa 44.28-45.1), and Assyria was, “My rod” (Isa 10.5), and Nebuchadnezzar was “My servant” (Jer 25.9), and God had many other pagan servants. The “Ten Horns” were pagan servants of God to overthrow the “Eleventh Horn” (Dan 7.24-27), and the Beast and the False Prophet, and the Great Prostitute (Rev 17.5, 17), which are one and the same.

“Heaven and Earth” (Israel) is what Paul meant by “the Creation” (Rom 8.19-20). The history of Israel has been traced to her end by the observance of these Prophecies. But “the end” was in the future when Paul wrote in AD 58. And then, what about the “remnant saved?” Did all Israel die the sinner’s death? Paul addressed that problem next.
K) NEW JERUSALEM (Rom 8.21-22).

“For even the ( JNIEnv) Creation (Israel) herself (αὐτή - feminine) will be set free from the curse of the slavery of the corruption into the freedom of the glory of the children of God. For we did know that all the Creation (Israel) groans together and labors in birth (feminine) together until [time] of the now (AD 58)” - Rom 8.21-22.

When was the Creation (Israel) set free, after Paul wrote in AD 58? This is one of many verses misunderstood by Premillennialists, and employed to support their claims. They teach that we are informed, by this verse, of a congregational resurrection both before, and after, “the thousand year reign with the Anointed.” AND -- THEY ARE WRONG! The subject here, according to them, with resurrections before and after, “the thousand year reign with the Anointed” is in the future today -- 1999. AND -- THEY ARE WRONG! The historical event with resurrections both before and after it was the Resurrection in AD 77. The resurrection in AD 77 preceded the founding of New Jerusalem, also in that year. The two resurrections following this mighty work of God were the resurrection of the “martyrs,” in 1775, and the Final resurrection, at the End of time; Rev 20.11-15. And so, honesty dictates that we point out the fact that the “Orthodox” and “Evangelical” churches are also wrong. In fact, all corporate bodies are -- WRONG! However, Iesous still has His witnesses in the world today, but censorship is employed by all of the corporate bodies to insure that you never hear from them.

[Please do not misconstrue our message to mean that we believe we are the only ones with the Truth. This is the farthest thing from our minds. We pray constantly that the Lord will lead us to other men with the Truth. And, some have the truth about the First Century resurrection, while others have the truth about the End of Time resurrection. But we have met none of the servants of the God who have the truth about both resurrections.]

None of the church creeds are mathematically or grammatically correct. The proper employment of grade school mathematics, and grade school grammar, will disprove all of the church creeds. When men believed that “Iesous is alive, and the Bible id True,” then they understood that the Beast and the False Prophet intend to “deceive all nations.” See: Rev 13.14, 20.7-8. And, the Protestants had a “protesting” teaching against many of the Pope’s teachings. However, they had not bothered to check out the Pope’s interpretation of this subject, and so, they went through life reciting the Pope’s teaching of: 3 = 2.

[We sincerely believe, from reading their literature and observing all of the changes that they made in the Pope’s teaching, that if they had been aware that they were teaching the Pope’s teaching on this subject -- they would have promptly changed! But they were unaware of this fact.] We will quote examples of Protestant expositors agreeing with the Pope.

L) AN OPPONENT TO PAUL’S MESSAGE.

(1) “For it must be confessed that neither Iesous, nor Paul, nor Peter, nor any of the Apostles in their writings ever speak of two literal resurrections; or of a resurrection of some saints a thousand years before others, or before the wicked” - A REFORMED CLERGYMAN, Millennial Harbinger, Oct 1834.

The “Clergyman” employed no innuendoes, or figures of speech, but stated his case bluntly. And, the proof that he was wrong is stated just as bluntly in the Bible.

(2) IESOUS: “… there are some standing here (AD 30 or 31) who shall not taste death till they see the Son of man coming in His kingdom” - Mt 16.28. [The Reformed Clergyman believed that the AD 77 resurrection was still future. This was because he believed the Pope!]

(3) IESOUS AGAIN: “And I saw thrones, and they sat on them … And they lived and reigned with the Anointed for a thousand years. But the rest of the dead did not live again until the thousand years were finished” - Rev 20.4-5.

Therefore, Iesous mentioned three resurrections, in AD 77, and AD 1775 (Resurrection of the martyrs; Rev 20.4-6), and at the End of the Time. We will not bore the reader with the tales, insulting to the intelligence of a child, that have been invented to defend the Pope’s teaching that: 3 = 2. We have observed, from much reading, that whenever a Bible commentator opposes the Bible
message (because of his church creed), he becomes more dogmatic and more ridiculous.

(4) PAUL: “For since by man came death, by Man also came the resurrection of the dead. For as in Adam all die, even so in the Anointed all will be made alive. But each one in his own order: The Anointed the firstfruits (#1; AD 32), afterwards those who are the Anointed’s at His coming (#2; AD 77), then the End [of Time, #3] when He delivers the kingdom to God the Father ...” - 1Cor 15.21-24.

Writers have consistently denied the Bible, for centuries, while defending the Pope’s teaching that: 3 = 2. Although they are very dogmatic, and insist that everyone knows this fact (about there being only two resurrections), it is curious that they never quote a Scripture to support their position. Through much research, we have determined the reason: There is no Scripture in the Bible about “only two resurrections!” We will consider another defender of the Pope.

M) A SECOND VOICE HEARD.

(1) “Those who think thus, judge there will be two resurrections; the first, of martyrs, which shall antedate the general resurrection a thousand years: but the Scripture no where else mentions more than one resurrection” - Matthew Poole, 1680, Vol 3, p 1002.

God has many teachings in the Bible that are only mentioned once. Therefore, the argument that the First Resurrection is only mentioned once is foolishness. [When a fellow is wrong -- what do you expect?] “The cock crowing twice” is only mentioned once. The “400 Years” (Gen 15.13) is only found once. The Prophecy of “Moab being despised in three years” (Isa 16.14) is only mentioned once. The “Fall of Antioch, in AD 632’” (Rev 9.1-11) is only mentioned once. We could carry on indefinitely. But the reader should discern that this is just an excuse for unbelief; or, for lawlessness. However, strange to tell, the First Resurrection is mentioned more than once!

(2) “Here is the patience of the saints (without the Mark of the Beast in the Forehead - Mind); here are those who keep the commandments of God and the Faith of Iesous. Then I heard a voice from Heaven saying to me, ‘Write: ‘Blessed are the dead who die in the Lord from now on (after the First Resurrection) ...’”” - Rev 14.12-13.

The martyrs of the First Resurrection (Rev 20.4-6) were those mentioned here, who kept the Faith of Iesous -- even if it meant death! Then another resurrection, for those remaining, is mentioned to be the “Blessed” of the Lord (20.11-15).

(3) “And I saw something like a Sea of Glass (Rev 4.6 - before the throne of God) mingled with Fire (Papal Inquisitions), and those who have the victory over the Beast (Papacy) ... standing on the Sea of Glass, having harps of God” - Rev 15.2. [The Pope, and these men, say, “That is not possible!” Nothing is impossible for God.]

The Sea of Glass in Chapter Four was “clear as crystal.” The circumstances are different in this scene, and so, it must be a different resurrection -- for the Bible specializes in consistency. The martyrs of the First Resurrection, in Chapter Twenty, are also specified as those without the “Mark of the Beast in their Foreheads” (Minds). See: Rev 20.4-6.

The defenders of the Pope are consistently dogmatic, and forever wrong!

N) THE THIRD EXAMPLE.

(1) “The personal coming of the Savior is placed by all sacred writers as the last event before the great judgment day. This great epoch is placed after the millennial period, and also after the overthrow of Satan in his last conflict” - B. W. Johnson, 1891.

The previous examples had contradicted the Bible, now Johnson was opposing the historical facts. He was aware of Premillennialism. What possessed him to make such a bold statement? – “all sacred writers?” Someone could defend him by saying that they were not “sacred writers!” But you cannot persuade anyone that you are correct in your conclusions, by excluding all of the evidence against you. Dogmatism! When the writers are wrong, they always resort to dogmatism.

(2) “At the head of all predictions in the future stands those which relate to the second visit the King of kings is to pay our earth. And this visit is to be antecedent to the downfall of the son of
perdition (who is identified as the Pope)*, just as sure as there is truth in prophecy” - S. M'Corkle, Millennial Harbinger, Mar 1834.8

NOTE *: The “son of destruction” (perdition) was Judas Iscariot.

All the “sacred writers” did not agree with Johnson!

(3) “But the age which he attained (John, the apostle) ... far surpassing ... the ordinary three score years and ten ... He did not die till Christ had returned” - F. W. Farrar, 1886; quoted by Bray.9

(4) “The Old Testament saints and the saints of the primitive Church entered the heavenly kingdom at the coming of the King in 70 A.D.” - E. Hampden Cork, 1894; quoted by Bray.10

Johnson was terribly wrong about “all sacred writers” agreeing with him. In fact, in each example, the writer was terribly wrong! What does the Bible say about Paul’s message that Israel would be saved in the future, after AD 58? The evidence is staggering! What to present, and what to leave out, is a difficult decision. But we have promised the reader a separate chapter on New Jerusalem, which shall follow this chapter. Therefore, the reader is advised to withhold any judgment until the next chapter has been studied. But here is the case in a nutshell.

O) THE 144,000 FIRSTFRUITS; NEW HEAVENS AND A NEW EARTH (Rom 8.23).

We find this phrase three times before Revelation. Each time it is connected to the Fall of Jerusalem in AD 70. Isaiah recorded the phrase twice.

(1) “I will bring forth Seed from Jacob (Israel), and from Judah an heir of My mountains; My elect shall inherit it ... You (Israel) shall leave your name as a curse to My chosen; for the Lord (Adonay) 'He Is' will slay you, and call His servants by another name ... For behold, I create New Heavens and a New Earth; and the former shall not be remembered or come to mind” - Isa 65.9, 15, 17.

The points to be emphasized are that the New Heavens are plural, and that this event is connected to the slaying of Israel, which was at the time of the war with Rome (AD 66-74).

(2) “For as the New Heavens and the New Earth which I will make shall remain before Me ... So shall your (Israel’s) Seed and your name (New Jerusalem) remain. And it shall come to pass that ‘from one New Moon to another’ (AD 2-32), and from ‘one Sabbath to another’ (AD 28-35), all flesh (Jews & Gentiles) shall come to worship before Me ... And they shall go forth and look upon the corpses of the men who have transgressed against Me (AD 66-74). For their worm does not die, and their fire is not quenched. They shall be an abhorrence to all flesh (Jews & Gentiles)” - Isa 66.22-24.

Peter recorded the same Prophesy. See: 2Pet 3.7-11. Once again, the points of interest to our investigation are: that Heavens is plural, and this event is closely related to the annihilation of the city of Jerusalem, and the destruction of the temple. Now we will observe the altered phrase, after the Prophecy was fulfilled.

(3) “Now I saw a New Heaven (singular) and a New Earth, for the first Heaven and the first Earth had passed away. Also there was no more Sea (Gentiles)” - Rev 21.1.

So then, they had lost one New Heaven “without an Earth!” Where did it go? Chapters Four and Five and Seven and Eleven and Fourteen and Nineteen all described the resurrection in the first century. The New Third Heaven; or, the New Eternal Abode of God was pictured. How did the Eternal Abode of God become New? This was by the adding of the souls of men of Earth to stand on the Sea of Glass before the throne of God! The 144,000 firstfruits were raised up to be with God and the Lamb, and were saved in Third Heaven; or, better yet - New Third Heaven. Then God removed the “veil from the hearts of the Jews” (Isa 25.6-8), and they were anointed with the Spirit of God (Rev 1.7, Zec 12.10). And, “the tabernacle of God was with men on earth” (Rev 21.1-4).

Paul will continue with the instruction about these three events (War, and Resurrection, and New Jerusalem) through Chapters Nine and Ten and Eleven.


“For to the Hope we were saved, but Hope being seen is not Hope, for what one sees, why
A) THE HOPE AND THE SPIRIT’S HELP.

“Paul, a servant of God ... in Hope of eternal Life, which God, who cannot lie, promised before time began” - Titus 1.1-2; see: 2.13, 3.7.

Hope was listed, by Paul, as one of the seven Spirits of God: One Body, One Spirit, “in One Hope of your Calling,” One Lord, One Faith, One Dipping, “One God and Father of all” (Eph 4.4-6). When Hope is connected to “your Calling” it appears that the Knowledge of the “good message” is intended. The servants of Iesous had been Called to “inherit” the name of the Kingdom, and Called to a Resurrection, and to eternal Life; besides being promised persecutions, and labor, and mistreatment of all kinds, and some were even Called to death before the resurrection. Is the reader aware that misery and suffering and death were all a part of the “good message?” Read the Sermon on the Mount: Matthew, Chapters Five through Seven.

Man is sustained in his Hope of eternal Life, which Iesous taught to be a harvest in His parables, by God’s promise of a physical harvest to feed the body. “Also in the third year sow and reap, plant vineyards and eat the fruit of them” (Isa 37.30). The planter sows in Hope. “He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust” (Mt 5.45). The Son of man was the “sower” in His parable (Mt 13), but He required less Hope than men of earth because He knows the future. However, the servants of Iesous also sowed in Hope. The resurrection at the “coming of the Son of man” was the “harvest of the firstfruits of the kingdom.” Iesous taught that it was “near” before He was crucified. See: Lk 10.9. Thirty years later, James taught that the kingdom was “nearer,” in these words: “Establish your hearts, for the coming of the Lord is at hand ... Behold, the Judge is standing at the door!” (Jas 5.8-9). This imminence of the “coming of the Son of man” was also stressed by Peter (2Pet 3.6-13), and John (1Jn 2.18). Therefore, the Hope of some was increased. But many had deserted the “ones sent” of Iesous, and had forfeited all Hope! The “falling away” was predicted by Paul in about AD 52. See: 2Thes 2.3. The fulfillment of Paul’s Prophesy was confirmed by Iesous, in AD 67; “I know your Works, that you have a name that you are alive, but you are dead” (Rev 3.1). Our Lord Iesous condemned another congregation in these words: “So then because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth” (3.16). But then, the 144,000 were saved in the first century. See: Rev 14.1.

B) BELIEVING IN SOMETHING THAT DOES NOT EXIST.

“Now Faith is the substance of things Hoped for, the evidence of things not seen” - Heb 11.1.

The Kingdom of God did not exist yet, for “flesh and blood cannot inherit the Kingdom of God,” but the Elect were undeterred, and waited with Patience for something that did not exist -- yet! However, while they were waiting they believed in things that did exist. The “From Calling” (ἐκ κλήσεως) was alive and well, and was still working Miracles, and Healings, and Prophesying, and Speaking in Tongues. They also believed in the past wonderful Works of God. Therefore, Knowledge is about the past and the present, and Hope is about the future. The better informed a person is about the past and the present, the more Faith he has in the future Works of God. For instance, before AD 1948, men believed in the book of Revelation, and knew that Iesous (Ἰησοῦς) had overthrown Rome (476), and Antioch (632), and Constantinople (1453), and Papal Rome (1870), and the Ottoman Empire (1918), and Greece (1920-22), they had a better Hope that the Second Dark Ages would be ended. And, today we have lived to see the captivity of the Millennium (1859-1959). Therefore our Faith in the end of the Second Dark Ages (Rev 20.3, 9b-
10) is unshakable. Anyone who had seen Gog and Magog take captive the Millennium in 1959, and had been aware of what was going on, would have Faith in Jesus’ promise to end the Second Dark Ages (AD 1959-2004). In summary, if you accept the definition of Faith in Hebrews (11.1), then you will know that you cannot be saved by this type of Faith alone. For you must be presently saved before you will pass the bar of Judgment on the great Day of the Lord. But then, another kind of Faith is described for us: “Daughter, your Faith has made you well” (Mk 5:34). Therefore, we must have Faith in the present operation of God, and Faith in the promises of the future. And, possibly, future Faith is the same as Hope that is unseen. But then, Love is the greatest, without which no one shall see God.

C) THE SPIRIT PRAYED FOR THE HOLY ONES.

(1) “What is the conclusion then? I will pray with the Spirit (Tongues), and I will pray with the understanding. I will sing with the Spirit (Tongues), and I will sing with the understanding” - 1Cor 14:15.

Then “praying in the Spirit” refers to the Holy Spirit wagging the tongues of the holy ones, because, “we do not know the thing we should have prayed for as it is necessary” (Rom 8:26). “Praying in the Spirit” is recorded in Ephesians (6:18), and in Jude (20). Paul’s words, “intercession for us with groanings which cannot be spoken,” indicated the “help” of the Holy Spirit in praying in Tongues. “Spiritual songs” were praise to God through the “interceding of the Holy Spirit.” Paul described this to be, “without the understanding.” Finally, “making melody in your heart” (Eph 5:19), is meant to be taken literally! This would literally mean: “Not outside your heart.” The Holy Spirit sang outside the body, and the believers “made melody in their hearts.” The reader is reminded of our earlier conclusions, that men speaking in Tongues did not know what they were saying. This would also apply to praying in Tongues, and singing in Tongues. Paul’s letter to Colosse adds fuel to the fire, or makes the message clearer: “teaching and admonishing one another in psalms and hymns and spiritual songs, singing with favor in your hearts to the Lord” (Col 3:16). Anyone with a poor memory, or who is just naturally a skeptic, will ask, “How could they teach and admonish if they did not understand what they were saying?” This was the purpose of the Gift of Interpretation of Tongues. God covered all the bases. Everything is harmony and consistency. Even the reason for this seemingly messy operation was recorded. “For we do not know what we should pray for as we ought” (Rom 8:26).

Many years later, John, the servant of the Lord, taught a lesson about the Holy Spirit, and how it taught the congregation. Every time the writers mention Prophecy, we should recall that the Prophets “were moved by the Holy Spirit.” See: 2 Pet 1.20-21. John emphasized the continued teaching of the Spirit, while writing in about AD 66.

(2) “But the anointing which you have received from Him remains in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is True, and is not a lie, and just as it has taught you, you will remain in Him” - 1Jn 2.27.

Does the Holy Spirit teach you? This meant without a book! Does it move your Tongue? Does the Spirit pray for you? We can see that these things were limited to the Second Age of Man on Earth (2492 BC-AD 77). They applied especially to the Firstfruits Age (AD 32-77). Once again, God’s Three Ages of Man on Earth (2Pet 3) are: The Pre-flood, and the Old Heavens (Israel), and the New Heavens (Resurrection and New Jerusalem on Earth). But then, what about the people claiming to have these Gifts today? The first thing that we ask them is, “Do you raise the dead, as Peter and Paul did?” One young man replied, “I raised a dog in my back yard once.” But that does not qualify for it was not a public event. Another older man said, “We raise the dead. I know a man raised from the dead who talked to Jesus.” But Jesus had sealed the Bible up; or, had sealed up Revelation from God, with the curse on any who added to, or had taken from the “words of the Prophecy of this book.” See: Rev 22.18-19. Jesus is the Living Prophet today, and His Prophecy is in the book of Revelation. But then, all of these Gifts are limited to the days of the “ones sent” (apostles). See: 1Cor 12:28. Therefore, “If your congregation does not have the ‘ones sent’ (apostles), then, you can expect no Gifts!” Again, they are connected to the “ones sent.” See:
Eph 4.11-16. The reader knows that anyone who is trying to increase the membership of his church would publicly raise the dead -- if he could! Until we see the proof, we will not believe these tales. But, we will return to our lesson on Hope.

Daniel had seen the Hope of eternal Life in a dream.

(3) “I was watching in the night visions, and behold, One like the Son of man coming with the clouds of Heaven! He came to the Ancient of Days, and they brought Him near Him (God). Then to Him (Iesous) was given Dominion (Power) and Glory and a Kingdom (Blessing), that all peoples, nations, and tongues should serve Him. His Dominion (Power) is an everlasting Dominion which shall not pass away (1999?), and His Kingdom the one which shall not be destroyed” - Dan 7.13-14.

Paul’s message of Hope was stated in this vision of Daniel’s. We will remind the reader that: “The Kingdom is in Third Heaven and in the New Earth -- on earth!”

D) THE INTERCESSOR.

(1) “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 ... without father, without mother, without genealogy, having neither beginning of days nor end of Life, but made like to the Son of God remains a Priest continually” - Heb 7.1, 3.

We, and others, have determined that only Iesous could be Melchizedek. Our Heavenly Father, and Iesous the Anointed, are recorded to be eternal -- and their seven Spirits. Solomon, speaking of Wisdom, said, “The Lord by Wisdom founded the Earth” (Prov 3.19). Iesous became a Servant (Php 2.7), “being found in appearance as a man.” Then He became a Son: “You are My Son, today I have begotten You” (Heb 5.5; Ps 2.7). When did Iesous become “begotten?” The record is that Iesous was “the Firstborn from the dead” (Rev 1.5, 1Cor 15.23).

This should not seem strange that Iesous was on earth in the Old Testament Age, being Melchizedek, for Paul stated that He was with Israel in the desert (1635 BC).

(2) “For they drank that spiritual rock (petras - feminine) that followed them, and that rock (petra - feminine) was the Anointed” - 1Cor 10.4.

Paul taught that the physical, and feminine, rock in the desert that produced water for Israel, was the Anointed. Therefore, since He was on earth with Israel, in 1625 BC, we see no difficulty in His being on earth, with Abraham, in 2054 BC. Besides, “Who else is eternal?” If, Melchizedek was eternal, then why did we never hear of him again? “Christology of the Old testament,” by E. W. Hengstenberg, had suggested many Messengers in the Old Testament believed to be Iesous.

(3) “Now this is the main point of the things we are saying: We have such a High Priest who is seated at the right hand of the throne of the Majesty in the Heavens” - Heb 8.1.

(4) “Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives (2005?) to make intercession for them” - 7.25.

In Romans, while describing the operation of God in the first century, Paul had taught that the Holy Spirit prayed for the people (in Tongues) because they did not know what to pray for as they should have prayed. Then Iesous (Heb 7.25) made intercession with our Heavenly Father according to the prayers. Judging from the Scriptures of God loving us while yet sinners, it is highly probable that Iesous also intercedes for us even when we forget to pray, maybe asking the Providence of God to remind us of our duty, and bringing about our return to prayer. God declared that He would punish Israel but not take His lovingkindness away. See: Ps 89.32-37. Will He not do the same for men today?

6) STEPPING STONES AND JUDGMENT (Rom 8.28-34).

“And we did know that to the ones Loving the God (τὸν Θεον) all things work together into Good to the ones being Called according to purpose. Because whom He Foreknew also He Predestined to be conformed in the likeness of the image of His Son for Him to be the Firstborn in many brothers. And whom He Predestined, these He also Called, and whom He Called, these He
also Justified, and whom He Justified, these He also Glorified. What then will we say for these things? If the God (ο Θεος) is over us who can be against us? He who indeed did not spare the Life of the own Son, but on behalf of all of us, He gave Him up and how will He not freely give with Him the all to us? Who will bring a charge against ‘From Speaking Ones’ (εκ λεκτωνη) [Elect] of God? The God (Θεος ο) is the One Justifying. Who is the one condemning? The Anointed is the One having died, but rather also having been raised, who also is at the right [hand] of the (του) God who also intercedes (Heb 7.25) on behalf of us” - Rom 8.28-34.

A) STEPPING STONES.

Paul had become very specific, in his letter to Rome, about the process utilized by God to save the souls of the men of earth. The determined order of operations was declared for the benefit of all. However, these “stepping stones” are phases of the transferal from a life of sin to communion with Iesous, and they all included other components for each step that are not discussed. For instance, the subject of prayer is not brought up, nor the duty for witnessing. Therefore, these general operations are not intended to be considered for teaching by themselves.

Many tracts and booklets on “How to be Saved” have come our way, and have been seriously considered, but not a single one of them followed Paul’s pattern that is set forth here. This observation, by itself, is convincing that this is too generalized to convert anyone. But then, Paul did not intend to convert anyone with these words. This message was for the Elect that had already been added to the Faith. So then, Foreknowledge, and Predestination, and being Called, and being Justified, and being Glorified were presented for the deliberation and meditation of the congregation at Rome.

[Although we have noticed no efforts to use these steps for a tract, on the other hand, men had condemned the word, “Predestination.” Were they condemning the Bible? Maybe not! The proclamation against the Jewish “good message” applying to modern life was their only intent. Mr. Murray had written a book on this subject.

“‘Let loose from the chains of predestination,’ Calvin Colton wrote in 1839, ‘the scheme has been set on foot in America of converting the world at once’” - Murray, 1996.12

These comments were in reference to Charles G. Finney’s “anxious seat.” The Calvinists believed that the Holy Spirit had to come down and save you against your will, which was entitled, “Irresistible Grace.” Now the “New Lights” taught that men could make up their own mind, without waiting for this operation of the Holy Spirit, which was from John Calvin and the Dark Ages. Alexander Campbell, an editor of a monthly Christian magazine in Finney’s day, referred to the “anxious seat” as being suitable only for those obsessed with a “proneness to excitement.” But many other writers had rejoiced over the defeat of Calvin’s predestination. Was it really for the first century only, or did they make a mistake? Mr. Murray thought that it was an error. Mr. Campbell, although he disagreed with Finney on other issues, agreed that Calvin’s predestination was bad.]

What was Paul writing about, “apples or oranges?” Was his message for today, or for his generation? The verb tenses in the Greek are all translated properly, in the past tense. God Foreknew (past), and Predestined (past), and Called (past), and Justified (past), and Glorified (past). This being written in AD 58, all of the past tense verbs refer to something that had taken place before that year. However, this does not mean that the operations would not continue until the resurrection in AD 77. Charles G. Finney and Calvin Colton were correct about men wanting to be, “Let loose from the chains of predestination,” in the 1800s. On the other hand, they were obviously wrong about “converting the world at once.” The teaching of the “anxious seat” was also “making war with the Lamb,” for it is not found in the Bible, and opposes the Bible message. But God had Prophesied of a period of semi-light; or, semi-darkness, after the Pope’s Dark Ages (AD 500-1000). “Six of one and half a dozen of the other.” Consider Zechariah’s prediction:

(1) “And it shall come to pass in that day, that the light shall not be clear (precious) nor dark (congealed)” - Zec 14.6. [This Scripture described the Protestant Reformation Movement.]
Johnny-come-lately has corrupted this verse to agree with the Pope’s translation.

The Protestant Reformation Movement (1517-1849) is pictured here. Then the Millennium (1859-1959) is signified by the following verse:

(2) “But at Evening time it shall happen that it will be Light” - Zec 14.7.

What happened was that men came half-way out of popery. But they still clung to their favorite superstitions from the Great Prostitute, and they became the Daughter Prostitutes. See: Rev 17.5. Therefore, the end of Calvin’s predestination was a good work, but the “anxious seat” was an evil work; or, “the light was not clear nor dark. [But today, AD 2010, Predestination is still an eternal truth. No one is saved without the correct message, which is rarely found today.]

Now we will address the text which was in the past tense in AD 58.

B) GOD FOREKNEW THE SAVED.

“And I will put enmity between you (Serpent) and the Woman (Eve), and between your Seed (Israel - Jn 8.44) and her Seed (Iesous - Gal 3.16); He shall bruise your Head (Government) and you (Israel/Devil) shall bruise His Heel (Feet - Lk 24.40)” - Gen 3.15.

First of all God Foreknew the fate of the Serpent and of the Lord Iesous. These words were spoken before the Beginning of Time (Gen 5.1), while Adam and Eve were still in the Garden of Eden with God. Next we will observe the Foreknowledge of God concerning the saved of the Lord in the first century AD.

C) THE FOREKNOWLEDGE OF THE NEW COVENANT.

(1) “Behold, the days are coming, says He Is (יהוה), when I will make a New Covenant with the house of Israel and with the house of Judah ... I will put My law in the minds of them, and write it on the hearts of them; and I will be the Gods (יהוה) of them, and they shall be the people of Me (see: Rev 21.3)  ... For I will forgive their iniquity, and the sin of them I will remember no more” - Jer 31.31-34.

[This was probably written about 595 BC.]

Anyone can make predictions about the past, and many pagans have done this in the histories of the pagan nations. Even Josephus predicted that Vespasian and Titus would become emperors -- after they were both dead! But our God is unique! He “declares the End from the Beginning” (Isa 46.10). God glorified Himself by announcing the death of Iesous, and of the nation that killed Him before Israel was founded. The writers inspired comments about the “Book of Life” also established the evidence of God’s Foreknowledge.

(2) “All who dwell on the earth will worship him (Beast/Papacy) whose names have not been written from the foundation of the world in the Book of Life of the Lamb slain” - Rev 13.8.

Although this phrase, “have not been written,” applied to those who were outside the walls of New Jerusalem, after AD 600 when the Primacy of the Pope was established, it implied that those who, “have been written,” would also be before the foundation of the world. Then if the third dispensation was Foreknown, the first and second dispensations would also have been Foreknown. The same principle would apply to the 144,000 Firstfruits who were raised up in AD 77. See also: Rev 17.8. Isaiah was more specific about the “From Calling” (Church) in the days of the “ones sent” (apostles) in the first century.

(3) “And in that day there shall be a Root of Jesse, who will stand as a banner to the people; for the Gentiles shall seek Him, and His resting place (Jerusalem) shall be Glory” - Isa 11.10. [Paul interprets this Prophecy to be fulfilled in his day - Rom 15.10.]

Foreknowledge does not mean, as some teach, that God forces some to be saved against their will, which theory is called “Irresistible Grace,” and others to be condemned, although they are seeking God. What it means is what it says, and -- only what it says! Added to this is the fact that the message only applied to those to whom it was addressed. The scope of the statement is that God knew before any of the Firstfruits were born whether they would be saved or lost when they were Called by the “good message.” The eternal truth means that this is still the procedure today.
However, the Call had been limited to certain geographical locations, as any student of history will tell you. “Why did God ignore the majority of the human race?” “Why was Salvation limited to the Roman Empire?” This is a deep subject which we do not have time to investigate at this time. But we will limit ourselves to Paul’s writings up to Chapter Eight, of Romans, which were limited to the Roman Empire. Any writer looking for a challenge should consider this subject. Paul did discuss this topic in Chapter Nine, in a restricted sense. See: Rom 9.6-24.

But then, from the subjects covered, we have a “Double-Foreknowledge” pictured for us. God knew who would be saved before the resurrection, and He knew who would be saved after the resurrection. The Spirit of God was employed to separate the two categories. Part of Israel was “blinded” (Rom 11.25-27), but “not willingly” (Rom 8.20). These were under the Curse of God, who were barred from accepting Iesous, by the Spirit of God, until after the resurrection. But we will delve into this subject deeper under the title of “Predestination.” God knew who would be saved in all three dispensations, such as, Noah and seven others in the Pre-flood Age (1Pet 3.20), and “about 3000” in the Old Heavens dispensation (Acts 2.41), and “every nation, tribe, tongue, and people” in the New Heavens dispensation (Rev 14.6). This is only intended to be one example of each dispensation, but many more were saved in each Age, and were Foreknown by God.

D) GOD PREDESTINED THE 144,000 TO MOUNT ZION (Rev 14.1).

(1) “To the holy ones who are in Ephesus ... Blessed be the God and Father of the Lord of us, of Iesous Anointed ... having Predestined us into Adoption as sons through Ihsou Cristou into Himself ... In whom also we have obtained an inheritance, being Predestined according to the purpose of The [One], working the all according to the counsel of the will of Him” - Eph 1.1, 3, 5, 11.

An “inheritance” is in effect before it is received. The Adoption signifies the resurrection to Third Heaven, to stand on the Sea of Glass before the throne of God -- in one sense. In another sense, it is the admission into the family of God while on earth. But those who were never saved, or had been saved and later lost, will only be resurrected to the throne of Judgment, and then to the Lake of Fire. The papers had been signed and sealed, for the final Adoption of the Elect, but the Probate Court had not processed the claims to eternal Life when Paul wrote. All of the writers of the New Testament emphasized the need to be “ready and waiting” for the Promised Land. The “coming of the Son of man on the clouds” would be the resurrection of the first two dispensations: Pre-flood and Old Heavens. Then the Judgment would determine the inheritance.

But our Lord Iesous made the process of Predestination certain. That is, He made it certain for those who understand that some were Predestined to the resurrection of the Just, in AD 77, while others were Predestined to “inherit name of the Earth” (New Jerusalem). The “Earth” was formerly the physical kingdom of Israel, but this was done away with (Mt 5.18, Isa 65.17), and the “inheritance” for the “blind” was New Jerusalem. The next chapter on New Jerusalem will clear this up.

(2) “No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day (AD 77)” - Jn 6.44.

This was meant to be taken literally! -- but only in the first century AD. The Curse of God, mentioned by Isaiah (6.9-13), and quoted by Iesous (Mt 13.14-15), and stated again, in different terms by Paul (Rom 8.20, 11.25), described the “blindness of Israel in part,” but “not willingly.” The Spirit of God closed the “eyes (understanding) and ears (understanding)” of the Israelites until the resurrection in AD 77.

[The Pope, and his followers, teach that Iesous is still back in the first century. The Protestants taught that Revelation was the story of Iesous being alive until the Battle of Armageddon, which was ended in 1918 and 1923.] By this process of Predestination God developed a Firstfruits of the kingdom before the resurrection, in AD 77, and the Final Harvest after AD 77. For Firstfruits, see: Jas 1.18, Rom 8.23, Ex 23.16, Lev 23.10.

The Jews left behind at the time of the resurrection were predicted, by the Lord Iesous, to “see” the resurrection, and they were Prophesied by the writer of Hebrews to have “The Way made
(3) “The Sun (Antipas) will be turned into darkness, and the Moon (Priesthood) into blood, before the coming of the great and awesome Day of the Lord” - Acts 2.20.

(4) “… the Holy Spirit indicating this, that The Way (Iesous) into the Holiest of All (Third Heaven) is not yet made evident while the first tabernacle (vs 2) is still standing” - Heb 9.8.

The Lord Iesous had taught the Israelites that, “I am the resurrection and the Life” (Jn 11.25). He had instructed His students that, “I am The Way, The Truth, and The Life” (Jn 14.6). They had been directed to teach “His words,” which would include this message. Finally, the King of Life; or, the Tree of Life, had predicted the destruction of the temple at Jerusalem (Mt 24.2). When this event came to pass, and when God had poured out His Spirit on the house of David, and on the inhabitants of Jerusalem (Zec 12.10, Rev 1.7), then their “blindness” was cured, and they were converted to Iesous, “if they continue not in unbelief” (Rom 11.23). This was the “anointing” of the New Covenant body of believers, which “anointing” lasted “One Day” (Isa 66.8). A “Day” is usually “One year” in Prophecy. The entire operation was Predestined by God through the words of the Prophets.

E) THE CALLED OF GOD.
(1) “For many are Called, but few are Chosen” - Mt 22.14.

(2) “But you are a Chosen generation, a royal Priesthood, a Holy nation, His own Special people, that you may proclaim the Praises of Him who Called you out of darkness into His marvelous Light” - 1Pet 2.9.

God did not choose to include the word, “Chosen” in this list before us (Rom 8.28-34), but it is another part of this operation of God. The Prophet, Zechariah, gave a percentage of the total population that was Called and Chosen by God.

(3) “And it shall come to pass in all the land, says He Is (that) two-thirds in her shall be cut off and die, but one-third shall be left in her: I will bring the third through the fire ... I will say, ‘This is the people of Me’; and each one will say, ‘He Is Gods of me’ (נֶפֶל לָדוּ ה),” - Zec 13.8-9; see: Rev 21.3.

Josephus, the Jewish historian that lived through the war with Rome, had recorded the statistics of the Jews’ dilemma in these numbers: 1,100,000 killed, and 97,000 sold into slavery. But the “meek” (Mt 5.5), who would “inherit name of the Earth (Israel),” producing New Jerusalem, and the Firstfruits of the kingdom “fled to the mountains” of Asia Minor (Mt 24.16). Thereby they escaped the horrors of the siege of Jerusalem. The Called were addressed in the letters of Paul and Peter and Jude. See: Rom 1.6; 1Cor 1.2, 9, 24; Gal 1.6, 5.13; Eph 4.1, 4; Col 3.15; 1Thes 2.12, 4.7; 2Thes 2.14; 1Tim 6.12; 2Tim 1.9; 1Pet 1.15, 2.9, 2.21; 2Pet 1.3; Jude 1.

F) THOSE JUSTIFIED BY GOD.
(1) “Therefore let it be known to you, brothers, that through this Man (Iesous) is proclaimed to you the Forgiveness of sins; and by Him everyone who Believes is Justified from all things from which you could not be Justified by the law of Moses” - Acts 13.38-39.

(2) “… for all have sinned and fall short of the Glory of the God, being Justified freely in the Favor of Him through [Favor] of the Redemption ‘in the Anointed [Body] of Iesous’ (ἐν χριστω Ἰησοῦ), whom the God set forth as a sin offering through [reward] of the Faith in the blood of Him ...” - Rom 3.23-25.

After the servants of Iesous were Called, and when they had answered the Call through Faith, then they were Justified. But prior to all of these things, they were Foreknown by God. [These things also apply to Believers today.] But, the servants of God in the first century were also Predestined to Third Heaven, or else, to New Jerusalem after the resurrection. “Faith comes by Hearing, and Hearing by the word of God” (Rom 10.17). They were saved, and we are saved today, by “Faith in the blood of Iesous” (paraphrased - Rom 3.25, 5.9; Rev 1.5, 5.9, 7.14).

G) GOD HAD GLORIFIED HIS SERVANTS.
(1) “You will shine the Light of you before men that they may see your good Works and
Glorify your Father in Heaven” - Mt 5.16.
(2) “By this My Father is Glorified, that you bear much fruit ...” - Jn 15.8.

Primarily, the word “Glory,” and all of its forms, was reserved for identifying God and the Lamb. However, indirectly, God makes His Glory evident through the Works of His servants. When the servants of Jesus would Glorify God through their Works, then they would share in that Glory. Jesus was God (Mt 1.23), but He also became a Servant of God, and look what He did.
(3) “I have Glorified You on the earth. I have finished the Work which You have given Me to do” - Jn 17.4.

It is also stated, though vaguely, that the servants of Jesus Glorified God.
(4) “For all the promises of God in Him (Jesus) are ‘Yes’, and in Him ‘So be it’ (Amen), to the Glory of God through us” - 2Cor 1.20.

What were these promises? Speaking in Tongues was one of them. See: 1Cor 14.21, Isa 28.11. Healing the sick, both physically ill, and spiritually sick, was another promise. See: Isa 35.5-7. Prophecy was another promise to the servants of Jesus. See: Joel 2.28. God was directly Glorified, and His servants were indirectly Glorified when these spiritual Gifts were displayed to the unbelievers. Here is a sample, where only the congregation was involved.
(5) “For all things are for your sakes, that Favor, having spread through the many, may cause Thanksgiving (Rev 7.12) to abound to the Glory of God” - 2Cor 4.15.

Today the Fruit of the Spirit in the lives of the Believers Glorifies God before the unbelievers, and also as an example for the weak in the Faith. See: Gal 5.22-23. Love and Forgiveness and a soft reply make known the servant of Jesus to the world. God is Glorified by our behavior -- if it is acceptable to Him. One more quote should convince everyone.
(6) “If you are reproached for the name of the Anointed, blessed are you, for the Spirit of Glory and of God rests upon you. On their part He is slandered, but on your part He is Glorified” - 1Pet 4.14.

H) FRIENDS AND FOES.

“If the God is over us who can be against us?” - Rom 8.31.
I) GOD IS THE CREATOR OF ALL THINGS.
(1) “In the beginning Gods (אלהים), created the Heavens and the Earth ... Then, Gods, He said, ‘We will make man in Our image, according to Our likeness; and they will have dominion over the Fish of the Sea, over the Birds of the Heavens, and over the Beasts, over all the Earth and over every Creeping Thing that creeps on the Earth”” - Gen 1.1, 26.
(2) “In that day ‘He Is Gods’ (אלהים אלהים) made the ‘Earth and the Heavens’ before any plant of the field was in the Earth” - Gen 2.4b-5a.

Gods (plural) had created “the Earth and the Heavens” before (Gen 2.4) the third day of the Creation of “the Heavens and the Earth” (Gen 1.11). And probably before the first day of the Creation of Israel (Heavens & Earth). See: Third Day; Gen 1.8-13. An Atheist had spotted these two contrasting Creations, and pointed them out in a book that he wrote. This was one of his reasons for being an Atheist. Should the children of God know the difference between “third day parabolic” and “third day literal” like this Atheist pointed out to us? However, this does not logically produce the conclusion of the Atheist, for he wrote that the Bible was wrong, and this proved that there is no God. Our conclusion is that the first proposition, “the herb in the earth in the third day” (Gen 1.11) is a parable about the Creation of nations and governments. Then the second proposition, “the Earth and the Heavens before the herb in the earth” (Gen 2.4-5) refers to the literal Creation of the Universe. The Bible contains both literal statements and parabolic descriptions; or, figurative language. [It is shameful that only Atheists know this.]

In the parable, Fish represented mankind, for Jesus taught His servants to become “fishers of men” (Mt 4.19, Eze 47.9-10). The Sea was defined to signify the Gentiles (Isa 60.5) until the resurrection in AD 77, when God made of the two (Jews & Gentiles) one new man. After that time the Sea (Waters) merely indicated nations (Rev 17.15). Also the Birds of the Heavens symbolized
the “Kings of the Governments;” or, frequently the king is personified as the nation, such as, Babylon and Egypt (Eze 17.3-15). Thirdly, the Beasts of the Earth were the imagery employed to depict the “nations controlling Israel, or New Jerusalem” (Dan 8.20-21). Creeping Things are Serpents, such as, “the Tribe of Dan” (Gen 49.17), and also “Satan” (Rev 12.9). Isaiah selected one entire chapter of his Prophecy to equate “Israel with the Earth” (Isa 24). Therefore, the First Creation was a parable of the founding of the nations and of Israel, while the Second Creation was the literal forming of the literal Universe: “to have been prepared out of things not being visible.”

See: Gen 2.4b-2.5a; Heb 11.3.

If the great Creator of all things: man, and beast, and kingdoms, is for us, “Who can be against us?” God also formed the nations, and corporations, that persecuted the children of God; both physical Israel, and spiritual New Jerusalem. Paul stated this fact dogmatically in Romans.

(3) “All souls be submitted to governing authorities for there is not authority if not under [authority] of God and the [ones] being authorities under [direction] of the God are instituted” – Rom 13.1.

(4) “My son, do not despise the chastening of the Lord ... for whom the Lord Loves He chastens” - Heb 12.5-6.

J) GOD IS THE DESTROYER OF KINGDOMS AND EARTH.

(1) “So 'He Is' said, ‘I will destroy man whom I have created from the face of the earth, both man and beast ... for I am sorry that I have made them’” - Gen 6.7.

(2) “Declare in Judah and proclaim in Jerusalem, and say: ‘Blow the trumpet in the land ... For I will bring evil from the north (Babylon), and great destruction” - Jer 4.5-6.

(3) “And: ‘You, Lord, in the beginning laid the foundation of the Earth, and the Heavens are the work of Your hands. They will perish, but You remain; and they will all grow old like a garment; like a cloak You will fold them up, and Your years will not fail’” - Heb 1.10-12, Ps 102.25-27; Rev 20.11.

Jesous is, “the Alpha and the Omega, Beginning and End” (Rev 1.8). God had Glorified Himself by destroying certain individuals, who were rebelling against Him, such as, “Korah and Dathan and Abriam” (Num 16.1), and kings “Rezin and Pekah” (Isa 7.1, 16). Also, the “son of perdition” (Judas Iscariot) was Prophesied to die, in the Psalm of David (1080-1010 BC). See: Ps 41.9. But the power of God, over life and death, is not limited to weakly men. Our Lord predicted the destruction of the “Seven-headed Beast and spiritual Babylon.” Several Bible commentators agree that these were: Egypt, Assyria, Babylon, Persia, Greece, Rome, Eastern Rome, and the Papacy ruling with the sword, until AD 1870. See: Rev 13.1, 17.11. “With men this is impossible, but with God all things are possible” (Mt 19.26). Paul was stressing this fact, in his letter to Rome. In his writings, Paul frequently cited the Old Testament Scriptures to demonstrate the power of God. Therefore, man should strive to always be found “in the Anointed” (Gal 3.27). Greater than all of the previous examples of God’s power, is the ability to Forgive sins, and to resurrect men to eternal Life. But first we must wage the war of Life! Paul’s statement, “Who can be against us?” was a figure of speech which needs to be reconciled with the lists of men and kingdoms against the servants of Jesous in the first century. What was intended was, “Who against us is of any account, seeing that God is over us?” We will observe the enemies of God and His servants.

K) THE ENEMIES OF THE SERVANTS OF GOD.

“For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this Age, against spiritual hosts of wickedness in the heavenly places” - Eph 6.12.

We would suggest the following possibilities in reference to these terms. Principalities could intimate the Roman Empire, and the surrounding kingdoms, such as, Media and Persia, and Ethiopia, and others. Technically these were all corporations, and not flesh and blood. Powers might symbolize the kingdoms within the Roman empire, that were satrapies, such as, Syria, and Judea, and Egypt, and Asia (Minor), and Cappadocia, and Macedonia, and Achaia, and others. These were not flesh and blood either, but were also corporations. The Rulers of Darkness seems
to refer to pagan religions, which were corporations also. Spiritual (Hosts) of Wickedness in Heavenly (Places) would round out the enemies of God, and of the children of God. These would be heretics in the Body of the Anointed, and many were listed. “The enemy works without and within.” The Devil’s boys who had illegally gotten control of some congregations; or, a portion of a few of them, were; Nikolaos (Man of Sin), and Alexander, and Philetus and Hymenaeus, and “Zeus-nourishing” (Diotrephes = Man of Sin), and Lady Jezebel. However, they did not work alone, and are recorded to have had followers. Therefore, once again, they constituted a corporation, and were not flesh and blood. But then, what Paul was saying seems to be, “Who are these compared to God? If God is on our side we can win the war.” God “did not spare His own Son ... how will He not with Him also freely give the all to us?” (Rom 8.32).

L) WHO WILL CONDEMN GOD’S ELECT?

Iesous had commanded to “judge not” (Mt 7.1). Then again, He commanded “to judge” (Mt 7.15-20). What we do, who seek to obey the Lord, is to categorize “judge” and “judge not.”

(1) “Judge not, that you be not judged ... And why do you look at the speck in your brother's eye, but do not consider the plank in your own eye?” - Mt 7.1, 3.

(2) “Beware of false prophets who come to you in sheep’s clothing, but inwardly they are ravenous wolves ... Therefore by their fruits you will know them” - Mt 7.15, 20.

That seems simple enough! They were not to judge their brother, but they were to judge their prophets! In other words, “Do not judge the lowly members of the congregation, but judge the leaders of the congregation.” All of the “enemies of God,” who were listed above, were striving for the domination in the church government. Therefore, Paul’s key word was, “Who will judge the Elect?” This letter was addressed to the Elect, and the readers knew who was a member of the Elect Body of the Anointed, and who was not. Iesous stated, “who come to you.” The False Prophets came from another geographical location and seduced the simple. The teachers of the congregation were to be instructed in the congregation; and not to come from afar. See: 2Tim 2.2.

But then, life is not this easy. Even though we are not to judge our brother, sometimes he is judged by the words of Iesous. In that case, he is to be disciplined by the congregation. Paul censored Corinth for not excommunicating a “man who had his father’s wife” (1Cor 5.1). God had judged him, both in the Ten Commandments, and in the Sermon on the Mount. Now the congregation was to discipline him; but not to judge him. Another way to look at this dilemma of two opposing commandments from God is that we judge their words and their actions, from the Bible, but we do not have any vain imaginations about knowing their thoughts or their motives. But the congregations at that time had the “ones sent” (apostles) to ask about doubtful situations. Today, we do not enjoy such inspired messages from God from any living person. But what was the thrust of Paul’s order?

At that time, the Jews had a tendency to judge the Gentiles as unworthy of the kingdom of God, or of their fellowship. On the other hand, the Gentiles were tempted to consider the Jewish Christians to be like the unbelievers who were persecuting the Body. God had even placed them under different laws. The popes, and the Great Prostitute, have muddied up the waters on this point by teaching that the law ended on the Day of the Fiftieth (Pentecost). But the Jews were ordered, by the Lord Iesous, to keep on obeying the law of Moses -- even the corrupt scribes and Pharisees. See: Mt 23.1-3; 5.18-20. We will list the Scriptures where the Christian Jews were obeying the law of Moses after the Day of the Fiftieth (Pentecost).

The Jewish leadership in Jerusalem wrote to the Gentile Christians that they did not have to become circumcised and keep the law. If the Christian Jews had ceased to obey the law of Moses then this letter would have been unnecessary. See: Acts 15.22-29.

Paul circumcised the Christian, Timothy, because his mother was a Jew. See: Acts 16.1-3.

On his missionary journey, Paul told the synagogue at Ephesus that he must keep the feast at Jerusalem. See: Acts 18.21.

The second conference at Jerusalem, between Paul and the Jewish leadership of the Body of the Anointed, records the Jews boasting of being believers who were, “zealous for the law.”

At this second conference, Paul took a Nazarite vow, to dismiss any doubts the Jews might have about his obedience to the law of Moses, which Jesus instructed them to keep on observing. See: Acts 21.25-26. Therefore, the Jews had one set of instructions, and the Gentiles had a different set of rules. Paul taught them dogmatically not to obey the law of Moses. See: Gal 3.1-8, 5.1-4; Col 2.8-23. In our opinion, Paul was alluding to this strife when he wrote, “Who shall bring a charge against God’s Elect?” (Rom 8.33). Then Paul continues on with this thought, “Who is he who condemns? It is the Anointed who died ... who is even at the right hand of God, who also makes intercession for us” (8.34). Therefore, no one was qualified to judge the behavior of the Elect. However, Jesus had given advice about how to determine who is, and who is not, the Elect.

7) WHO WILL SEPARATE US FROM THE LOVE OF GOD (Rom 8.35-39).

“Who will separate us from the Favor of the Love of the Anointed? Will tribulation or distress or persecution or famine or nakedness or danger or sword? For just as it is written, ‘For Your sake we are put to death the whole day, we are being counted as sheep of slaughter.’ But in all these things we are above conquering through [power] of the [One] having loved us. For I have been persuaded that neither death nor Life nor messengers nor principalities nor powers nor things present nor things about to be nor height nor depth nor one other created thing shall have power to separate us from the Power of the Love of God, of the ones (Body) ‘in anointed [Body] of Jesus’ (ἐν χριστῷ Ἰησοῦ) the Lord of us” - Rom 8.35-39.

A) WHO CAN SEPARATE YOU FROM THE LOVE OF THE ANOINTED?

Does the reader know the answer to this question? A living human being can separate you from the Love of God, and that person is made clear in the Bible. But more of that later. All of Paul’s suggestions in verse thirty-five, about things that cannot separate the servant of God; or, the Elect, from the Love of God fall into one category. “Tribulation, distress, persecution, famine, nakedness, peril, sword.” These are all afflictions of the body. But long ago Job proved that Satan could not kill his Faith in God by these means. Therefore, Satan will have to do a better job in order to separate the Elect from the Love of God. During the Papal Inquisitions, six “ordeal,” or methods of torture, were employed to convince men to deny Jesus, and agree to worship the Pope. The Papacy entitled the persecutors, “the Holy Office.” The last resort was to burn the heretics at the stake. They had a fancy name for the martyrs being burned at the stake, which they called, “Relaxation.” “Holy Office?” “Relaxation?” Who dreamed up these terms? And, although many were faithful unto death, some were convinced by this astute reasoning to deny Jesus, and worship the Pope. But we will remind the reader once again, that Paul was discussing the “Elect.” These, the “Elect,” could not be forced into leaving the Faith by afflicting the body with horrible pains.

Why is that? Jesus began His teaching by promising His servants that they would endure persecution. This does not seem to be an appealing message.

(1) “And you will be hated by all for My name’s sake. But he who endures to the end will be saved” - Mt 10.22.

(2) “If the world hates you, you know that it hated Me before it hated you” - Jn 15.18.

These were the promises of the Lord Jesus to the faithful. However Paul had described the “ones sent” as having received the brunt of the hatred. Then the congregations seemed to have been spared an equal amount of the rigid duty that the witnesses of Jesus had to endure.

(3) “For I think that God has displayed us, the “ones sent,” last, as men condemned to death; for we have been made a spectacle to the world, both to angels and to men. We are fools for the Anointed’s sake, but you are wise in the Anointed. We are weak, but you are strong. You are distinguished, but we are dishonored” - 1Cor 4.9-10.

Cruel government leaders during the course of history have usually tried to eliminate the leaders of any insurrection, expecting the movement to die out without leadership. But if the revolution enjoyed any success, then they poured out their wrath on the entire population. The scribes and priests and Pharisees, as well as the Roman government, feared religious freedom.
This persecution of Iesous’ congregation was prompted by fear of success. Despite the absence of any military efforts, or any political maneuvers to seize control of the government, they both, Jews and Pagans, feared the worship of a different God. Rome’s policy had been to allow subject nations to continue worshipping their former gods, as long as they also included the worship of the Roman gods. Persia had followed the same course. But Christians only had two Gods: Father and Son.

However the point to be made about Paul’s comments about bodily affliction is that all the Christians knew beforehand what to expect. That they would receive a reward in Heaven for dying for the Faith was instilled into the membership of the congregations.

(4) “I am the resurrection and the Life. He who believes in Me, though he may die, he shall live. And whoever lives (until the resurrection in AD 77) and believes in Me shall never die (to be taken literally). Do you believe this? ... ‘Yes, Lord, I believe that You are the Anointed, the Son of the God, who is to come into the world’” - Jn 11.25-27.

Iesous’ message was to relieve any fears from the trouble to come, and especially from the “Great Tribulation,” which was the Jews’ war with Rome (AD 66-74). The quote above is about eternal Life for those who would die before the resurrection, and so, they did not need to fear death. As Paul had written, bodily afflictions could not separate the Elect from the Love of God.

B) A SECOND LIST OF FUTILE MEANS TO SEPARATE SOULS ... LOVE OF GOD.

In our present day, in the 20th Century, the Bible message is more difficult to understand than it was in the first century. Paul had 25 students in Rome (Rom 16.1-15). He may have discussed some of these subjects, in simpler terms with them, in a different geographical location. And, even if the message was not immediately comprehended, they had the Gift of the Holy Spirit. This means that they were filled with supernatural Knowledge and Wisdom, and with the Spirit of Prophecy. Iesous often taught the congregation from Third Heaven by sending the Spirit. See: 1Tim 4.1, Heb 9.8. We still enjoy guidance from the Lord, but it is drastically more restricted. They would get a message without asking for it. Usually, we must pray specifically for the understanding of verses in the Bible, and God has promised us Wisdom. See: Jas 1.5. However, a continuous life of prayer for Wisdom and Understanding, sometimes results in unsolicited gifts of Wisdom. Out of the blue we are treated to gifts from God. Now we will present what is found concerning this list by using a Bible concordance.

C) NEITHER DEATH NOR LIFE.

“For is we live, we live to the Lord; and if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord’s. For to this end the Anointed died and rose and lived again, that He might be Lord of both the dead and the living” - Rom 14.8-9.

One time Iesous referred to the “dead” as still being alive. See: Mt 22.32 – Abraham, Isaac, and Jacob were declared to be alive. This is eternal life. But different subjects require another, more literal, use of the word “dead.” In this place, Iesous is declaring that He is Lord of those living on earth, and of the saved who have died in the fleshly body. See also: Jn 11.25-27, above, where the same idea is presented.

D) NOR MESSENGERS.

“You will allow no one [to] cheat of your reward, taking delight in false humility and in worship of messengers (aggelos), intruding into those things which he has not seen, vainly puffed up by his fleshly mind, and not holding fast to the Head ...” - Col 2.18-19.

The Pope’s translation of “angels” will not hold up under scrutiny. “Angels” do not have “fleshy minds.” And, they have seen the Lord God and Third Heaven. Besides this, “angels” cannot be honestly accused of “not holding fast to the Head.” This error in the translations is to support the Pope’s “elevated priesthood.” But the translation is at “war with the Lamb.” And, these are the “messengers” that Paul was referring to in his letter.

E) PRINCIPALITIES AND POWERS.

“But the Peter and John answered and said to them, ‘If it is right before [face] of the God to hear to you more than [words] of the God, you judge’” - Acts 4.19.
Paul’s instructions to obey the government (Rom 13.1) were intended to mean, “Obey the government only if it does not cause you to sin against God.” Even Paul refused to stand trial at Jerusalem, and under the Pharisees jurisdiction. Joseph was jailed for obeying God. Meshack, Shadrach, and Abednego were cast into the “fiery furnace” for denying the king’s order, and refusing to bow to his image. Then Daniel was cast into the “lion’s den,” for disobeying the king’s same order. Inductive Logic is to include all of the evidence, and Bible study should follow the same pattern. “Sometimes you do, and sometimes you don’t.” In other words, “God first, and the government later.” But none of these Principalities could separate the servants of God from His mighty Love.

F) THINGS PRESENT NOR THINGS TO COME.
Currently, the Jewish religion, and the kingdom of Herod the Lesser, were oppressing true religion with all their forces. These represent “things present.” But, “The Great Tribulation” was yet to come, when Paul wrote to Rome, in AD 58. The “Day of the Lord” (Rev 1.10) began the Jews’ war with Rome (AD 66-74), bringing traumatic consequences on both the innocent and the guilty. But the Elect were not separated from God’s Love.

G) NOR HEIGHT NOR DEPTH.
Life’s regular “ups and downs” were intended by this phrase (if we are correct), plus heavenly ecstasies, and periods of depression. (The Psalms are full of records of depression.) Paul had been raised up to Third Heaven, and experienced wonders that it is not lawful to speak about. The congregational membership, when filled with the Spirit, was elevated to emotional highs. But Paul was also a prisoner several times, and his elevated feelings would then be lowered to the depths of despair. When he learned of congregations that he had helped to found falling into sin, he was often saddened. However, neither Paul nor the Elect were separated from the Love of God.

H) NOR ONE CREATED THING.
What was created after the year of Paul’s letter to Rome? The “Man of Sin” was revealed. See: 2Thes 2.3; 3 Jn 9; Rev 2.6, 15; 3.9. The “falling away” was created, at the revealing of the “Man of Sin.” When John (he who now restrains - 2Thes 2.7) was “taken out of the way,” when he was banned to the Isle of Patmos, in AD 66, then the “falling away” was created. The “Great Tribulation” was created after Paul wrote to Rome.

Although the Bible records many deceived by these things, none were separated from the Love of God by these means. Does the reader know who that person is who is responsible for anyone falling away? Will you believe the record of God?

(1) “For your iniquities you have sold yourselves, and for your transgressions your mother (Israel) has been put away” - Isa 50.1.
(2) “You (Israel) have sold yourselves for nothing, and you shall be redeemed without money” - Isa 52.3.
(3) “No one will say when he is tempted, ‘I am tempted by God’; for God cannot be tempted by evil, nor does He himself tempt anyone. But each one is tempted when he is drawn away by his own desires and enticed” - Jas 1.13-14.

In summary, Paul agreed with the other Prophets of God, that only you can separate yourself from the Love of God. Seducers, such as the Pope, may convince you to leave the Lord, but only you can accomplish the actual separation.

8) A REVIEW OF ROMANS THROUGH CHAPTER EIGHT.
We have encountered the following subjects so far:
A) The Power of the “good message,” to verse 1.17.
B) The Depravity of Israel under the law, to verse 1.32.
C) The Condemnation of “judging” and “breaking the law,” to verse 2.29.
D) The Depravity under the law, to verse 3.20.
E) Righteousness apart from the law was introduced, to verse 3.31.
F) Faith without Works, and children of Abraham, to verse 4.25.
The reconciliation, to verse 5.11.

H) One man’s Offense versus one Man’s (Iesous’) Obedience, to verse 5.21.

I) Dipping into death, to verse 6.23.


K) Being “born of Water;” or, “walking according to the Spirit,” to verse 8.18.

L) Israel, who did not then Believe (AD 58), to be Saved in the Future, to verse 8.22.

M) Saved by Hope, and the Prayers of the Holy Spirit (in Tongues), and the Intercession of the High Priest (Iesous), to verse 8.30.

N) The Elect cannot be separated from the Love of God, to verse 8.39.

In the next chapter, we will digress from Paul’s letter to Rome, and discuss only New Jerusalem. We will supply the information on this subject that is not contained in the book of Romans.

12

THE HOLY CITY: NEW JERUSALEM (Rev 21)

We have chosen to digress from Paul’s letter to Rome at this juncture so that the reader may become more aware that much of the Bible was written after AD 58, when Romans was written, and that Iesous’ Revelation prophesied the fortunes of New Jerusalem until the end of “the Earth and the Heavens” (Universe). Paul’s prophecies are better understood by considering the fulfillment of his predictions. He had announced that he “knew in part and prophesied in part, but when comes the Perfect (Revelation), then that which is in part will be done away” (1Cor 13.8-10).

This statement referred to the Firstfruits of the kingdom of God being raised up to Third Heaven, and “the meek inheriting name of the Earth” (New Jerusalem - Mt 5.5).

The following is an excerpt from, “Iesous Lives! Iesous Lives! (Today! Now!),” which is an exhaustive commentary on the book of Revelation.

1) THE HOLY CITY COMING DOWN (Rev 21.1-4).

A) NEW JERUSALEM PREPARED AS A BRIDE.

“Now I saw a New Heaven (Government) and a New Earth (Subjects), for the ‘first Heaven and the first Earth’ (Israel) had passed away. Also there was no more Sea (Gentiles). Then I, John, saw the holy city, New Jerusalem, coming down out of (Third) Heaven from God, prepared as a Bride adorned for her Husband (Iesous)” - Rev 21.1-2.

The preparation had taken a long time. Isaiah wrote about this glorious event in the days of Hezekiah, king of Judah, who died in 698 BC. (See: Isa 65.17, 66.22.) God had foretold the destruction of the nation of Israel at the same time:

“You shall leave your name as a curse to My chosen; for 'He Is' Gods (אלהים) will slay you, and call His servants by another name (New Jerusalem)” - Isa 65.15.
B) ONE NEW HEAVEN.

“But you will be called, ‘My Delight is in Her’ (Hephzibah), and your land, ‘Married’ (Beulah)” - Isa 62.4.

The first Christians, as well as all of the saved of earth that had ever been born, were raised up to Third Heaven to be with God (Rev 4 & 5), in AD 77. The redeemed of earth had been before the throne of God (in prayer) in Paradise until this time. (See: Lk 16.22-23.) The “Old” Third Heaven did not have the souls of men of earth within its borders, for Iesous had not died to shed His saving blood yet. When the souls of the servants of God were added to the Eternal Abode of God it became a “New” Third Heaven; or, “one New Heaven.”

Isaiah and Peter mention a plural New Heavens and a singular New Earth.

“For behold, I create (Two) New Heavens and a New Earth; and the former (Israel) shall not be remembered or come to mind” - Isa 65.17, 66.22; 2Pet 3.13.

In AD 77, at the resurrection, one New Heaven was established. After this event, there remained “One New Heaven and One New Earth” to be accomplished. The present chapter records the prophecy of this event. This is the reconciliation between the plural (Two) New Heavens (2 Pet 3.13) and the singular (One) New Heaven (Rev 21.1). One New Heaven (Rev 5), without an Earth, was already accomplished when this scene took place.

“The former shall not be remembered or come to mind” (65.17), described physical Israel as a nation. Israel was the “former Heaven and Earth.” This symbol (H. & E.) is employed to represent nations, such as Babylon (Isa 13.13), and Edom (Isa 34.4-5). Heaven is the Government, and Earth is the Subjects of the Government. Together (H. & E.); constitute a nation.

C) HEAVEN = SUN, and MOON, and STARS.

The Sun was the King. When Babylon fell, the Sun was Belshazzar (Isa 13.13). The Moon was “a thousand lords” (Dan 5.1). The Stars in Gentile nations signify princes of the kingdom. But then, more often than not, this symbol (H. & E.) indicates the nation of Israel specifically. (See: Gen 37.9-10; Isa 24; Joel 2.10, 2.31; Mt 5.18, 24.28-29; Acts 2.19; 2Pet 3.7-12, and others.) We will observe examples of this imagery.

“The Heavens (Governments) declare the glory of God; and the Sprerading (Firmament and Heaven - Gen 1.8) shows His handiwork. Day unto Day (Sun unto Sun) utters speech, and Night unto Night (Moon & Stars unto new Moon & Stars) reveals knowledge. There is no speech nor language where their voice is not heard. Their line (sound) has gone out through all the Earth (Israel), and their words to the end of the World (Roman Empire)” - Ps 19.1-4, Rom 10.18.

[NOTE: The general words “Earth” and “World” are used specifically to refer to the geographical residence of the nation of “Israel.” This is common throughout the Bible.]

The “Day” speaking was the king of Israel. Iesous and His apostles taught from the Old Testament Scriptures. Whenever a dead prophet was taught anew, then he spoke again. His words continued to teach; or, “to speak,” when he was quoted. David and Solomon were specifically referred to by Iesous. (See: Mt 12.42, 22.43.) The “Night” speaking was the Levitical priesthood, who spoke by copying, and teaching, the law of Moses. The prophets, also copied by the “Moon” (priesthood), which prophets were moved by the Holy Spirit to pronounce the judgments of God, represented the “Night” speaking in the same manner as the priesthood spoke. The “one sent,” Paul, interpreted this psalm to refer to his day, and the prophecy about “all the Earth,” and “the end of the World,” was completed at that time, in AD 58. See: Rom 10.18. In other words, the chosen people of God declared His Glory, and revealed the Knowledge of God. Neither the law nor the prophets were understood perfectly until Iesous inspired the “ones sent.” See: Eph 3.8-12. This Glory and Knowledge was properly interpreted by the “ones sent” in the first century.

Joel also employed this epithet (H. & E.), when describing the fall of Jerusalem to Babylon in 588 BC; and again, when he foretold the Roman legions, under Titus, annihilating Jerusalem in AD 70. See: Joel 2.10, 2.31. But now, in the scene before us, the “Old” Heavens had passed away. [The plural word, “Heavens” was used to indicate one nation, but a succession of Governments; or, Administrations. Every new King (Sun) of Israel began another “Heaven.”]
D) THE SECOND NEW HEAVEN.

Heaven = Sun, and Moon, and Star. Iesous is the King of kings (1Tim 6.15); or, the New Sun. He is also our High Priest (Heb 8.1); or, the New Moon. Finally, Iesous is our Living Prophet (Rev 1.19, 3.14); or, the Bright and Morning Star (Rev 22.16). Isaiah declared these facts long ago:

“For unto us a Child is born, unto us a Son is given; and the Government (Heavens) will be upon His shoulders ...” - Isa 9.6.

E) THE NEW EARTH.


F) NO MORE SEA.

God employed what we call the “double-definitive” to define the symbols in the Bible. The first definition equates the symbol (Sea = A) to something (B), and the second definition is a clear meaning (Gentiles = C) equated to the same thing (B). Here is an example:

(1) “Because the abundance (B) of the Sea (A) will be turned to you, the wealth (B) of the Gentiles (C) will come to you” - Isa 60.5.

[A = B. And: C = B. Then: A = C. The Sea (A) = the Gentiles (C). Then (B), “abundance” and “wealth” is the same thought in synonymous terms. Things equal to the same thing are equal to each other.]

Paul stated the case about “no more Sea” clearly for us in Ephesians:

(2) “For He himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity ... so as to Create in Himself one new man from the two, thus making peace” - Eph 2.14-15.

Paul was referring specifically to the figurative “breaking down of the middle wall,” when Jews and Gentiles made up the Body of one congregation. (See: Rom 3.30, 1Cor 9.20-21.) But then, these were all resurrected before New Jerusalem was founded. However, we also have a historical record of the literal “breaking down of the middle wall.” Paul’s statement was figurative, but Josephus’ record was literal. First, we identify the “middle wall” in Herod’s temple:

(3) “Thus was the first enclosure. In the midst of which, and not far from it, was the second, to be gone to by a few steps; this was enclosed with a stone wall for a partition, with an inscription, which forbade any foreigner to go in, under pain of death” - Josephus.

Secondly, we read the record of the literal destruction of the “middle wall.”

(4) “... and upon the burning of the holy house itself, and of all the buildings round about it, brought their (Roman) ensigns to the temple ... and there did offer sacrifices to them ...” - Josephus.

When the temple was destroyed, then the Jewish religion was ended. After this time, there were no more Jews! That are, “no more Jews,” in the sight of God! God had slain Israel, as promised by Isaiah (65.15). Forgiveness of sins, under the law of Moses, was accomplished by animal sacrifices, and a pure heart, at the temple in Jerusalem. The temple was flattened and destroyed ending any possibility of obeying the law of Moses. At the same time, the priesthood was ended, having no temple wherein to perform their designated duties. Now there are no more Jews, and no “middle wall of separation,” either figurative or literal. Instead of being born physically into the kingdom of God, and the world being divided into Jews and Gentiles; now, men are “born from above” spiritually into a “heavenly kingdom,” and the world is divided into New Jerusalem and the lost.

(5) “... to the Mountain (Israel), you should say this, ‘Be taken up and cast into the sea,’ and it will happen (Gentiles/Nations)” - Mt 21.21.

G) COMING DOWN FROM GOD.

Paul teaches, even today, that the congregation at Corinth was the “temple of God” (1Cor 3.16), and the “temple of the Holy Spirit” (6.19). After the resurrection in the first century, then there was a New “temple of God,” which was New Jerusalem. God poured out His Spirit of Favor and Supplication (Zec 12.10, Rev 1.7) and the “temple” was cleansed (Dan 8.14), and filled with
the Spirit of God. Isaiah’s and Paul’s prophecies of the “Veil being lifted from their hearts” was completed. (See: Isa 25.7-8, Rom 8.19-23). The “holy city” that came down was the indwelling Spirit of God. “For the gifts and the calling of God are irrevocable” (Rom 11.29), had been understood for many years prior to this event, by Paul and his followers. Now the Old Covenant was ended!

H) THE DWELLING (TABERNACLE) OF GOD ON EARTH.

“And I heard a loud voice from (Third) Heaven saying, ‘Behold, the dwelling (tabernacle) of God is with men, and He will dwell with them, and they will be His people. God himself will be with them and be their God. And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There will be no more pain, for the former things have passed away’” - Rev 21.3-4.

I) THEY SHALL BE HIS PEOPLE.

God had made a covenant with Moses and Israel, while they were in the wilderness, and He promised to dwell with them in the dwelling (tabernacle; Lev 26.11-12).

“And giving of Me (YT) dwelling of Me in midst of you and not you will abhot Spirit of [Me] with you. And the She (Spirit) walking of Me in midst of you, and lives of Me (YT) to you, to Gods (יִהְיֶה) and with them (lives of Me) you will be them to Me to people, I, He Is (יְהִי) Gods of you (יִהְיֶה) who the bringing of Me (YT) with you from Earth of Egyptians (always plural) from being you to them” (Lev 26.11-12).

[Where is God today?] The Urim and the Thummin were on the breastplate of judgment of the high priest (Ex 28.30). So, Aaron bore the judgment of Israel over his heart continually (Ibid.). Following in Aaron’s footsteps, Eleazer was to accompany Joshua, the son of Nun, and inquire of the Lord for him by the judgment of the Urim (Num 27.21). The Lord dwelled in the dwelling (tabernacle), and He spoke to Israel through the high priest. But, all the while, Israel was rebelling.

J) ISRAEL WAS DIVORCED BY GOD.

(1) “Thus says 'He Is', ‘Where is the certificate of your mother’s divorce, whom I have put away? ... For your iniquities you have sold yourselves, and for your transgressions your mother has been put away’” - Isa 50.1.

Hosea, the prophet of God, pronounced the same judgment of Israel being divorced:

(2) “Then He [‘He Is’ Gods -vs 8] said: ‘Call his name Lo-Ammi, for you are not My people, and I am not [God] to you’” - Hosea 1.9.

For this reason, Iesous was called the “Redeemer” (Isa 59.20). However, when God declared His wrath and judgment against Israel, frequently He included a blessing for a remnant of the people of Israel who would be saved.

K) THEY SHALL BE HIS PEOPLE -- AGAIN.

(1) “Yet the number of the children of Israel shall be as the sand of the sea ... In the place (Israel) where it was said to them, ‘You are not My people,’ there it shall be said to them, ‘You are the sons of the living God’” - Hosea 1.10.

The fulfillment of this prophecy is described in Revelation (21.3), “and they shall be His people.” This beautiful phrase is repeated many times by the prophets of God. (See: Hosea 2.23, Jer 30.22, 31.33, 32.38; Eze 37.27; Zec 13.9; 2Cor 6.16.) Precious words! This is the portion of Israel that was under the Curse; or, as Calvin would have it, “Totally Depraved!” But now, the Veil had been lifted from their hearts, and they could “see” and “hear” again. Jeremiah (31.31) and Ezekiel (37.26) connect this restoration event with the New Covenant. Zechariah (13.8) connects the restoration of Israel with the war with Rome, in which “two-thirds in it (the land) shall be cut off and die.” All of this evidence confirms our interpretation that the restoration of Israel occurred after the destruction of the temple (AD 70), and also followed the “Old Heavens” resurrection (AD 77).
(2) “God himself will be with them, and be their God” (Rev 21.3) corresponds to Zechariah’s prediction, “And I will pour on the house of David and on the inhabitants of [New] Jerusalem the Spirit of Favor and Supplication” (12.10). The physical house of David had suffered the loss of 1,100,000 lives in the war with Rome, and 97,000 had been sold into slavery; as Josephus noted. The “royal lineage,” or the successors to the throne of David had been murdered. (See: Wars of the Jews 4.3.4/5.) The “inhabitants of Jerusalem” were mostly dead. The city of Jerusalem was destroyed so badly that it was not a fit place of habitation. What were the prophets talking about?

L) NO MORE PAIN.

Birth pains are intended by this phrase. Now that New Jerusalem has been born the birth pangs had ceased.

“Before she was in labor she gave birth; before her pain came, she delivered a male child. Who has heard such a thing? ... Will the Earth (Israel) be made to give birth in one day? Or will a nation be born at once? For as soon as Zion was in labor, she gave birth to her children ... For as the New Heavens and the New Earth which I will make will make will remain before Me ... So will your Seed and your name remain” - Isa 66.7-8, 22.

These words in verses 7 through 22, of Isaiah 66, are descriptive of the gathering together of New Jerusalem. Expositors have erred who looked for a literal gathering of physical Jerusalem in the future. They are bold to declare that history does not support this prophecy. But the history of the kingdom of God during the Roman Empire supports the conclusion that this has been fulfilled. Bear in mind, that Jesus teaches in parables, and keep your mind off the physical, and direct your thoughts to the spiritual.

M) THE FORMER THINGS HAVE PASSED AWAY.

“For behold, I create (Two) New Heavens and a New Earth; and the former (Israel) shall not be remembered or come to mind” - Isa 65.17.

Judaism, and the Jewish “good message” of the “ones sent,” constitute the “former things.” Now we are governed by “new things.” The people of God are saved by the book of Revelation. (See: Rev 1.3.) The difference between life and death is the “mark of the Beast” (Papacy). “Gog and Magog” are to be devoured with fire! The spiritual gifts are gone. (See: 1Cor 13.8-10.) The seven Spirits of God seal us until the day of redemption.

2) THE TWELVE GATES.

“Also she had a great and high wall with twelve gates, and twelve messengers at the gates, and names written on them, which are the names of the twelve tribes ... three gates on the east, three gates on the north, three gates on the south, and three gates on the west. Now the wall of the city had twelve foundations, and on them were the names of the twelve ‘ones sent’ (apostles) of the Lamb” - Rev 21.12-14.

A) THE AREA.

Isaiah defined the scope of New Jerusalem in these words:

“And it shall come to pass in that day that the Lord will thresh from the channel of the River (Euphrates) over to the Brook of Egypt (Nile); and you will be gathered one by one, you sons of Israel” - Isa 27.12.

[See: Isa 11.11, 19.23-25; Jer 16.14-16, 23.7-8.]

The city is foursquare (Rev 21.16), and each side is “12,000 furlongs.” Many expositors agree that this is 1500 Roman miles. The length is from Macedonia to Cappadocia (west to east), and the width is from Macedonia to the southern border of Egypt (north to south). The clue as to determining these figures will be presented in the next section. But Isaiah had another description for us:

“And it shall come to pass in that day that the Lord will whistle for the fly that is in the farthest part of the rivers of Egypt (Seven Streams of the Nile - Isa 11.15), and for the bee that is in the land of Assyria” - Isa 7.18-19.
“The fly in Egypt” alludes to one of the Ten Plagues on Egypt. “They surrounded me like bees” (Ps 118.12) are defined as “all nations” (vs 10). God had assembled His congregation of New Jerusalem, and fulfilled, “bring back again the captivity of Israel.” However, this is a spiritual message, and a spiritual kingdom, so that, the Jews could come to (New) Jerusalem wherever they happened to be living at that time. The good message was sent to the whole World, and into all the Earth (Rom 10.18). When the Veil was lifted from their hearts, then they could “see” and “hear.”

The population of this square city was not evenly distributed due to areas of deserts and seas. Also, the context limits these boundaries of New Jerusalem to the years AD 77 & 78, and a short period afterwards. Revelation described the history of what happened to New Jerusalem in the following years, and in the following centuries, and today. The boundaries had been changed by war and famine, and by persecution and missionary success. Recall the Arab Expansion (AD 632-782). The Christians were driven out of Asia, and into Europe; and between the two Mountains (Rome and Protestant Europe, in the north), and into the wilderness, to a place prepared by God. (See: Rev 9 & 12.)

B) THE GREAT AND HIGH WALL.
“We have a strong city; God will appoint Salvation for walls and bulwarks” - Isa 26.1.
[See: Isa 49.16; 56.5; 60.10, 18; 62.6-7.]
The unbeliever was, and is, unable to comprehend the Walls with the human eye, but the servants of God feel safe within. Faith is the difference between blindness and light. When God speaks the servant believes, but the infidel scoffs. The city had just had its coronation by being “dipped with the Holy Spirit.” They now had the “living link” between the Living God and man, which is the Holy Spirit. Shadrach, Meshach, and Abednego had declared, “If that is the case, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us from your hand, king” (Dan 3.17). Salvation was their Wall against Nebuchadnezzar, and it was New Jerusalem’s Wall in AD 77 & 78.

C) TWELVE COUNTRIES.
“Open the gates, that the righteous nation which keeps the truth may enter in” - Isa 26.2.
Iesous had taught about New Jerusalem, when He addressed the divided nation of Israel. Some were saved and resurrected (#1), some died in the war with Rome (#2), New Jerusalem was saved after the resurrection (#3); and, sad to tell, some were never saved (#4). This was Iesous’ description of the twelve Gates:

“Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it” - Mt 7.13.
[Two-thirds were cut off and died - Zec 13.8. See: Isa 54.11-13, 62.10-12.]
The Gates are the “teaching of the Anointed.” Iesous is: “The Way, the Truth, the Life.” The messengers of the Gates were identified as the twelve tribes of Israel; or, New Jerusalem. (See: Rev 7 - for the names of the twelve tribes.) But then, parables have a double-meaning: worldly and spiritual. The book of Acts suggests some possibilities for the worldly names of the twelve Gates:

“Parthians, and Medes and Elamites (Persians), those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene ... Cretans and Arabs ...” - Acts 2.9-11.
The “seven-fold Sun” (Iesous - Isa 30.26), consisting of “1500 Roman miles,” would have these boundaries:

ON THE NORTH. First, Macedonia (Thessalonica), then, Asia (7 Congregations), and Cappadocia. ON THE WEST. Greece (Corinth), Crete, Cyrenaica (Cyrene). ON THE SOUTH. (Libyan Desert), Egypt, Arabia, (Arabian Desert), and Elam [Persia]. ON THE EAST. Parthia, and Mesopotamia, and Media.
The Gates were not evenly spaced because of deserts and seas in the “Holy City.” Egypt was the southern Gate on the west, but the Libyan Desert filled up part of the space before the traveler arrived at Egypt. Elam was the southern Gate on the east, but the Arabian Desert was below it, so that this Gate was a little farther north than the other two southern Gates. Jerusalem was exactly centered between the western and eastern boundaries, but it was north of the center of the “square city.” The area occupied by the scattered Jews was accurately described by these boundaries. However, it was not a complete description of the dispersion, for the Jews were spread all the way to Rome.

In summary, the “Wall was salvation,” and the “Gates were praise.” The city was foursquare, being “1500 Roman miles on each side.” The area described above was where the Jews were converted after the resurrection in AD 77. When God “recovered the remnant of His people who are left,” and “assembled the outcasts of Israel” (Is 11.11-12), they were too many for the country of Israel, which was devastated anyway. They were brought back to a saving relationship with God wherever they happened to live at the time. New Jerusalem covered this big square detailed for your consideration. The prophecies about “Enlarge the place of your tent, and let them stretch out the curtains of your dwellings” (Is 54.2), and “The place is too small for me; give me a place where I may dwell,” and others; are about the comparison of literal Israel being much smaller than New Jerusalem. In fact, Isaiah had even told us just how much bigger New Jerusalem was in AD 77. (But that must wait for the next section.)

3) MEASURE THE CITY.

“And he who talked with me had a gold reed to measure the city, her gates, and her wall. The city is laid out as a square; its length is as great as its breath. And he measured the city with the reed: 12,000 furlongs. Her length, breadth, and height are equal” - Rev 21.15-16.

A) A GOLD REED.

John was given “a reed like a measuring rod” and commanded to “Rise and measure the temple of God, the altar, and those who fall down there” (Rev 11.1). Ezekiel beheld “a man whose appearance was like bronze,” and he had “a line of flax and a measuring reed” (40.3). This “man” measured the temple (41.1-5), and the altar (41.22), and those who fall down there (47.9-10). These servants of God were represented as “fish” by Ezekiel. All of the expositors consulted agree that the reed was the “Word of God.” However, they have three suggestions for the identity of “the city.” (1) Many expressed their opinion that this is Third Heaven; as the Pope teaches, which means after the End of the World. (2) Andrew Fausset, who was a Premillennialist, believed that “the city” would be “the form of worship” when the “Son of man comes to earth again.” (3) The Preterists movement is growing today, and they teach that “the city” was in Israel in AD 70. [But, sad to tell, they do not believe in the “first resurrection,” and the “final resurrection.”]

Why is the reed gold in this verse, but not in the other places? B. W. Johnson, in 1891, considers this to be appropriate because “the city was pure gold” and the “foundations of the wall were adorned with precious stones” (21.18-19). Much research has produced no alternative
suggestion.

B) MEASURE THE CITY; BY ISAIAH.

Isaiah began this procedure:

(1) “Moreover the light of the (New) Moon will be as the light of the (New) Sun, and the light of the (New) Sun will be sevenfold, as the light of seven Days (of the Old Sun)” - Isa 30.26.

Iesous is the New Moon, and Iesous is the New Sun; therefore when the Moon equaled the Sun, Isaiah was saying that Iesous equals Iesous. The “light of the Sun” specified the area ruled by the King (Sun). The king of Israel was the Old Sun, and the nation measured 200 Roman miles from the city of Dan at the northern extremity to the city of Cela in the southern desert. Jerusalem was exactly half way between Dan and Cela. These measurements are confirmed by an atlas. However, Iesous had already pronounced the dimension of the Old Sun:

(2) “And the winepress was trampled outside the city (Jerusalem), and blood came out of the winepress ... for 1600 furlongs” - Rev 14.20.

[1600 furlongs = 200 Roman miles. 7 X 1600 furlongs = 11,200 furlongs.]

However, the city measured 12,000 furlongs; and so, this “multiplier” (7) is the wrong answer. Frequently, God spoke of the same subject in both general and specific figures. King David was recorded to have ruled both “40 years,” and also “33 years plus 7.5 years” (2Sam 5.5, 5.6). Jephthah sent word to the king of Ammon about possessing the land “300 years” (Judg 11.26); but in reality the period was “319 years,” for there were “245 years of peace,” and “74 years of affliction.” [245 + 74 = 319.] The point to be made is that the Bible speaks in both round figures and exact figures while discussing one subject. Another example is the “seven nations” driven out of Canaan before Israel could possess the land. They are listed as “seven” (Deut 7.1), and as “six” (Deut 20.17), and as “five nations” (Ex 13.5). The pattern had been established for speaking in round figures and in exact figures while on one subject. A multiplier of seven and one-half produces the desired product. [7.5 X 1600 furlongs = 12,000 furlongs.] Isaiah prophesied in “round figures” (sevenfold); but the measurements are in “exact figures” (a 7.5 multiplier). This does not constitute an error or a contradiction. The promise for a “sevenfold” increase is kept when “the city” is enlarged “seven and one-half” times the original size. In fact, the promise would have been fulfilled if “the city” had been magnified “tenfold.” [1600 furlongs = 200 Roman miles. 12,000 furlongs = 1500 miles.] Matthew Henry cited “1500 German miles,” to be the “12,000 furlongs.” The boundaries and the Gates have been discussed above.

C) MEASURE THE GATES.

(1) “Open the gates, that the righteous nation which keeps the truth may enter in” - Isa 26.2.

The measurement of the Gates was recorded by the figure of a nation passing through in “one Day” (Year). “Will the Earth (Israel) be made to give birth in one Day (Year)” - Is 66.8. But this was only one qualification for the size of the Gates, they must also pass this test:

(2) “Therefore your gates shall be open continually; they shall not be shut day or night, that men may bring to you the wealth of the Gentiles ...” - Isa 60.11.

This wealth, of Wisdom and Knowledge, was described by Solomon:

(3) “For her (Wisdom’s) proceeds are better than the profits of silver, and her gain than fine gold, she is more precious than rubies ...” - Prov 3.14-15.

“Knowledge” is also declared more precious than “choice gold” (Prov 8.10). “Faith, being more precious than gold that perishes” (1Pet 1.7) is another description of the “wealth of the Gentiles” that had to pass through the Gates. The Gates must have been broad and high to meet all of these requirements.

D) LENGTH, BREADTH, HEIGHT.

These were all equal in measurement, and were 12,000 furlongs; or, 1500 miles. The “height” is mentioned to demonstrate the nearness of God. Just as easily as determined men could travel from southern Egypt to Macedonia, so in like manner, we can reach God through Faith.
“The Fear of the ‘He Is’ (יהוה) is the beginning of all Knowledge” (Prov 1.7). This is also true of Wisdom (Prov 9.10). The journey of 1500 miles begins with the “fear of the ‘He Is’.” All efforts without this ingredient are useless. “Fear” leads us to Knowledge and Wisdom; and then, they lead us to God. Men had made the trek from Egypt to Assyria, and so, we can reach God. “Without Faith it is impossible to please God.” God’s strength is immeasurable, therefore, the journey from God to man, though it be 1500 miles, is accomplished in a flash. (See: The Twelve Gates, above, for the border markers of New Jerusalem.)

4) THE WALL.

“Then he measured the wall: 144 cubits, according to the measure of a man, that is, of an angel. The construction of her (αὐτή) wall was of jasper; and the city was pure gold, like clear glass. The foundations of her wall of the city were adorned with ... precious stones ...” - Rev 21.17-19.

A) 144 CUBITS.

The reader is reminded that we are considering a parable. Parables have a clear physical meaning and an abstract spiritual message; or, an allegory that is “spiritually discerned” (1Cor 2.14). Physically, the “Twelve Gates” were the twelve nations listed above; but spiritually they signified the twelve tribes of Israel. Now, 144 Cubits present physical and spiritual themes.

B) SPIRITUAL THEME. Isaiah had informed us that the wall is “Salvation” (60.18). Salvation for whom? -- for the twelve tribes of Israel! How long did it take to save New Jerusalem? Isaiah informed us that it was like this:

(1) “Shall the Earth (Israel) be made to give birth in One Day (Year)? Or shall a Nation (New Jerusalem) be born at once?” (66.8).

Many examples equate a “Day” in prophecy to “One Year.” Daniel’s “70 Weeks” was 490 Years (455 BC - AD 35). Iesous “confirming the covenant with many for one week” was Seven Years (AD 28-35). “1260 Days” was 1260 Years (AD 600-1860). “Five Months” was 150 Years (AD 632-782); and many similar examples. Who can doubt it? Therefore, Salvation (which was the Wall) was happening -- every month! In one month, one-twelfth of the Nation was saved; and so, the Wall was 12 Cubits of Salvation. [12 Tribes X 1 Month = 12 Cubits of Salvation.] After four months the Wall was 48 Cubits of Salvation. [12 Tribes X 4 Months = 48 Cubits of Salvation.] When six months had passed, the Wall was 72 Cubits of Salvation. [12 Tribes X 6 Months = 72 Cubits of Salvation.] This continued until all of those predestined to be saved were saved in “One Day;” or, in one Year. The completed Wall was:

[12 Tribes X 12 Months = 144 Cubits of Salvation.]

“Monthly” conversions continued after the “One Day,” and are pictured into Chapter 22, and included, “the kings of the earth (shall) bring their Glory and Honor into it” (Rev 21.24).

(2) “... the Tree of Life (sing), which bore twelve fruits, each yielding fruit of her (αὐτῆς) every month. The leaves of the Tree (sing) were for the healing of the Nations” - Rev 22.2.

This verse explained what the operation was like in New Jerusalem, after the One Day (Year) of founding the Holy City. The Tree of Life (Iesous) is for the “healing of nations” today!

C) NO ONE CAN COME TO ME ...

(1) “No one can come to Me unless the Father who sent Me draws him ...” - Jn 6.44-45.

[See also: Jn 12.32, Isa 54.13, Joel 2.27.]

The Curse of God (Isa 6.9) was being referred to by Iesous in this verse; as it was also mentioned by the Lord in Matthew (13.10-15). The Spirit of God caused some of Israel to be “blind” and “deaf,” until the proper time. This was done to provide a kingdom after the resurrection in AD 77. However, some men were “blinded” by the hardness of their own hearts; for some died without accepting Iesous before the resurrection, and others afterwards. God drew the 144,000 of Israel (Rev 7.4) to believe in Iesous before the resurrection. Others of their own free will, rejected the Savior of Israel and died before the raising up of the redeemed of Israel. The
Gentiles in the Body of the Anointed in the first century, and all who had been saved since the Creation until AD 77, were raised up with the 144,000 (Rev 7.9). Then, the Veil was lifted from the hearts of those who had been blinded. (See: Isa 25.7, 2Cor 3.12-16.) But even then, the process was slow, month by month; as has been described above.

A “generation” is designated to follow after the resurrection:

(2) “Seed, he will serve Him, and mourning to Lord of [me] to generation. They will come, and fearing them for doing righteousness of Him to people ‘He will be born’” – Ps 22.31-32. God proclaimed the success of Iesous, and His sacrifice, in future generations.

5) THE GATES OF PEARL, THE TEMPLE, THE LIGHT.

“The twelve Gates were Pearls; each individual Gate was of One Pearl. And the Street of the City was pure gold, like transparent Glass. But I saw no Temple in her, for the Lord God Almighty and the Lamb are her Temple. The City had no need of the Sun or of the Moon to shine in it, for the glory of God illumined her. The Lamb is her light” - Rev 21.21-23.

A) THE GATES WERE PEARLS.

(1) “Again, the kingdom of Heaven is like a Merchant seeking beautiful Pearls, who, when he had found One Pearl of great price, went and sold all that he had and bought it” - Mt 13.45-46.

Iesous emphasized, in Revelation, “each individual Gate was One Pearl,” and in Matthew He taught that the Merchants would find “One Pearl.” All sides of the Holy City had four Gates, or Pearls, therefore everyone did not enter into the kingdom of God by the same Gate. However, all Twelve Gates were the “Narrow Gate” of Iesous’ teaching. This is logical, and easily understood, but, “How do you buy Salvation?”

(2) “Ho! Everyone who thirsts, come to the Waters (Holy Spirit); and you who have no money, come, buy and eat” - Isa 55.1.

Isaiah described the kingdom of God as a successful enterprise, and this thought is repeated often in the book of Isaiah. These prophets of God are the Merchants. But the subjects of the “firstfruits of the kingdom,” before the resurrection, are represented differently. After initial success for “half a week” (3-1/2 Years from the Day of the Fiftieth), they were declared by the Lord Iesous to be in Darkness. For, He said,

“... the Night is coming when no one can work. As long as I am in the world, I am the light of the world” (Jn 9.4-5).

Iesous confirmed the covenant for one week (AD 28-35). Paul wrote, in describing his own ministry, “The Night is far spent, the Day is at hand” (Rom 13.12). Again, he instructed the congregation at Thessalonica that there would be a “falling away” before the “coming of the Lord” (2Thes 2.1-4). The students of the Lord Iesous, and His “ones sent,” were persecuted severely. The effect of their labor was hampered by this work of the Devil.

However, Isaiah pictured New Jerusalem in glowing terms:

(3) “And I will make an everlasting covenant with you -- the sure mercies of David (Iesous). Indeed I have given Him as a Witness to the people ... Surely you shall call a Nation you do not know, and Nations who do not know you shall run to you ...” - Isa 55.3-5.

Now we have two fields of conquest described for the New Jerusalem. First was “a Nation,” and then, “Nations” were added to the One Nation. The initial victory was New Jerusalem saving them selves and their brothers; then the Gentiles (Nations) were added to the kingdom. However, there were not really any Jews or Gentiles at this time; for Iesous had “made of the two one new man.” Israel had been slain. But the words employed distinguish between former Jews and former Gentiles who were to be saved. The One Nation consisted of former Jews from these twelve Nations; or, Gates: Macedonia, Asia, Cappadocia, Parthia, Mesopotamia, Media, Elam, Arabia, Egypt, Cyrenaica, Crete, and Greece. The Holy City was, and is, “not of this world.” A spiritual realm existed within all of these worldly realms. After the “birth in One Day,” then the former Gentiles in this area were added to the kingdom of God. Isaiah continued this prophecy of good fortune:
(4) “For you shall go out with joy, and be led out with peace; the Mountains (Kingdoms) and the Hills (Satrapies) shall break forth into singing before you, and all the ‘Trees of the field’ (Kings) shall clap their hands” - Isa 55.12.

We do not have any Mountains or Hills literally serenading us today; nor do we have the Trees clapping their hands for us now. It would be unsound to expect that anything like that literally took place then either. These symbols had already been identified in the Bible, and in this book. Therefore, it would be highly ridiculous to interpret these verses literally. These verses in Revelation (21.21-23), and in Isaiah (55.1, 3-5, 12), and in Matthew (13.45-46) are all about the establishing of the kingdom of God in AD 77. They confirm that the prophets (or, witnesses from New Jerusalem) would be the Merchants, and that Iesous would be their Witness; and together they would be influential in leading the lost to God. Then Iesous’ covenant is pronounced to be “everlasting.” The covenant was “everlasting” from Isaiah (42.6) and Jeremiah (31.31) and Iesous (Mt 26.28) and the “ones sent” (Heb 13.20); but, the “teaching of the ones sent” being “in part,” was “done away” (1Cor 13.8-10).

But some will object that the congregation of the Lord did not last forever. (These are theologians.) The Pope was the Father of the Dark Ages, and of the apostate church. Murmurers will complain, “Where was the church?” [The word, “church” is not in the Bible. “The kingdom” (New Jerusalem) is what the God and the Lamb founded. See: Rev 21.22-23.] But Iesous answered this question before the Dark Ages came about!

“The Woman (New Covenant) was given two great wings, as of an eagle, and flew into the wilderness, to a place prepared by God” (Rev 12.14.).

New Jerusalem had been “dipped in the Holy Spirit” (Zec 12.10); and they were warned:
(5) “Do not give what is Holy (Holy City) to the dogs; nor cast your Pearls (Gates) before hogs ...” - Mt 7.6.

Iesous repeated this commandment in Revelation:
(6) “But there shall by no means enter her (Holy City) anything that defiles, or causes an abomination or a lie ...” - Rev 21.27.

The area within the Twelve Gates was physical in nature, and was not intended here. But then, the Holy City, also contained within this area, was spiritual in nature and separate in Government (Heaven) and law. The Twelve Messengers at the Gates were the 12 Tribes of Israel, and they were the doorkeepers initially. The “dogs” and “hogs” were to be barred from the invisible, and spiritual, kingdom of God. Although the word was used with different applications, “dogs” in this context referred to evil Jews. (See: Ps 22.16; Isa 56.10-11; Php 3.2.) “Dogs” and “the mutilation” (circumcision) were distinguished from the Elect: “For we are the circumcision, who fall down to God in the Spirit.” Evil Jews were also described with contempt as “eating hog’s flesh” (Isa 65.4, 66.17), and bringing offerings of “hog’s blood” to the Lord (Is 66.3). Isaiah was addressing Israel and New Jerusalem in these two chapters.

The Pearls; or, the Gates to the Holy City, were not to be offered to these evil men.
B) THE GATES OF PRAISE.
(1) “But you shall call your Walls ‘Salvation,’ and your Gates ‘Praise’” - Isa 60.18.

David, the psalmist of Israel, signified Iesous to bring Praise to the Gates of the Holy City:
(2) “Have mercy on Me, ‘He Is’ (יהיה)! Consider My trouble from those who hate Me, You who lift Me (Iesous) up from the gates of death (resurrection of Iesous), that I may tell of all Your Praise in the Gates of the daughter of Zion (Holy City)” - Ps 9.13.

How did Iesous tell the Praise of God in the Gates of the Holy City? He had already been resurrected from the grave, and ascended to Third Heaven, in AD 32. Then, He had come on the clouds with power and great glory in AD 77. But, what does this mean?

Iesous had promised the disobedient Jews that they would see Him again:
(2) “See! Your house is left to you desolate; 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!’” - Mt 23.38-39.
The reader is reminded once again, that prophecy employs symbolism, and a literal interpretation is often an error. Jesus “coming on the clouds,” is only understood by those who know that “clouds” and “smoke” are equated with the “Glory” of God. (See: 1Kin 8.10-11, Rev 15.8.) We have a similar situation here. First of all, Jesus taught that, “the Spirit of Truth ... will testify of Me” (Jn 15.26). Figuratively, the “testifying of Jesus” was the “coming of Jesus.” The destruction of the temple, foretold by Jesus, and the “seeing” of the resurrection, also predicted by the Lord, would “testify” of Him, that He is the Son of God. (Rev 1.7); they would mourn as one “mourns for his only son” (Zec 12.10). Thirdly, this mourning was brought about by the Spirit of God: “And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of Favor and Supplication” (Ibid.) Then, and only then, the inhabitants of the Holy City made the Gates of the Holy City to be “Praise.” But, Jesus came to the Gates to Praise God first (Ps 9.13). This is symbolic of the Spirit of Truth witnessing of Jesus:

(3) “Lift up your head, you Gates! Lift up, you everlasting Doors! And the King of glory will come in” - Ps 24.9.

[See: Ps 100.4; Isa 60.11, 18; 62.10-12.)

And so, Jesus praised God in the Gates of the daughter of Zion, and New Jerusalem had Gates called “Praise.” Then it is inferred, they said, “Blessed is He (Jesus) who comes in the name of the Lord.” As promised, they saw Him again! (See: Mt 23.38-39.)

C) THE STREET OF GOLD.

(1) “In that day there will be a Highway (Street) from Egypt to Assyria ... In that day Israel will be one of three with Egypt and Assyria” - Isa 19.23-24.

(See: Isa 11.15-16, 40.3, 49.11-13, 62.10-12.)

Now the Holy City had a Street from the East Gate (Assyria/Parthia), through Israel, and progressing to the Southwest Gate (Egypt). “Gold” is used to represent Holiness. This is deduced from the vessels in the temple being of brass and Gold, and the Lampstand with seven Lamps being made of “pure Gold.” Also the redeemed in Third Heaven had “crowns of Gold.” Therefore, since “Gold” represents “Holiness,” we will reverse the process, and consider “Holiness” to signify “Gold.”

(2) “And being there a Highway, and a Way, and Way to Her, unclean he will not pass him to them, and rams, they will not err” - Isa 35.8-9.

Now then, the “Highway of Holiness (Gold)” would equal the “Street of pure Gold” (Rev 21.21). We do not consider this to be unreasonable, or adding to the Word of God in any way; for much of the Bible necessitates inserting the definitions of the symbols for the symbols themselves, in order to arrive at a proper interpretation. “Let the Dead bury the dead.” This makes absolutely no sense at all. But if we insert the definition of the symbol “Dead,” which is “the Lost,” then we have the proper interpretation. “Let the Lost bury the dead.”

D) THE LIGHT.

The light of New Jerusalem, after twelve months, was for the Gentiles:

(1) “‘He Is’ (יהוה), have called you in righteousness (Jesus), and will hold Your hand; I will keep You and give You as a covenant to the people, as a light to the Gentiles, to open blind eyes (12 Tribes), to bring out prisoners from the prison (Gentiles), those who sit in darkness from the prison house” - Isa 42.6-7.

Peter wrote to the dispersed Jews that they were to witness to the Gentiles, who would ask for a reason for the Hope that is in them. He stated that Jesus “went and published to the spirits in prison” (1Pet 3.19). The entire context suggests that the Jews should do the same thing. But then, that was before the resurrection in AD 77. Now the “everlasting Doors had been lifted up and the King of Glory had come in” (Ps 24.9). Jesus had declared to Israel that “I am the light of the
world as long as I am in the world” (Jn 9.5). Daniel predicted that He would confirm the covenant with many for one week (9.27). New Jerusalem also had a record of confirmation:

(2) “Behold, I make all things new.’ And He said to me, ‘Write, for these words are true and faithful’” - Rev 21.5.

6) CONCLUSION.

When Paul prophesied of New Jerusalem, he wrote that:

“For the Creation (Heaven & Earth = Israel), she was subjected to the futility not willingly but on account of the One subjecting her upon Hope. For even the Creation herself will be set free from the curse of the slavery of the corruption into the freedom of the glory of the children of God” - Rom 8.20-21.

Paul did not understand as much about the subject as Iesous later disclosed in His Revelation. Paul continued to allude to New Jerusalem in Chapters Nine (9.25), and Ten (10.16), and Eleven (11.23, 26, 29), of Romans, therefore we thought it adviseable, to present the fulfillment of Paul’s prophesies about New Jerusalem.

Our next chapter will return to Romans, Chapter Nine.

13

THE GOD OF LOVE AND HATE: THE ELECTION PROCESS (Rom 9)

INTRODUCTION: “Yet Jacob I have loved; but Esau I have hated” - Mal 1.2-3.

We do not hear anyone mentioning, “The Hate of God” today. Why is this? Are preachers incapable of understanding the Bible? God destroyed the entire population of the world, except for eight souls; and we know that no one murders without Hate -- not even God! See: 2Pet 3.5-6. Then the Lord took credit for killing two-thirds of Judah in their war with Babylon, while mentioning His “anger” and His “fury.” See: Eze 5.12-13. Again, God predicted that two-thirds of Israel would die, because it was His will. See: Zec 13.7-8. “Awake, sword,” was at the command of ‘He Is Gods’ (יהוה אלים). 1,100,000 Jews died in the war with Rome. Look what happened later.

Saint Thomas Aquinas declared that there is no “omnipotent God,” for then he must send
Evil as well as Good. This was in about AD 1215. His connection between an omnipotent God, and the Lord sending both Good and Evil, was a proper conclusion. But Saint Thomas did not like these related facts, and so, he changed the Bible message.

Then, on another subject and in another dispensation, Iesous, the Prince of Peace, described the overthrow of the “Seven-headed Beast,” and the “Great Prostitute,” which was the “Eighth Head.” God initiated an awful carnage, and much blood and guts. This is what, “the Fear of ’He Is’ (יִהְיֶה)” refers to in the Bible. These Eight Heads were: Egypt, Assyria, Babylon, Persia, Greece, Rome, Eastern Rome, and the Papal Kingdom; or, “Babylon.” The period covered by these tragedies was from 1626 BC to AD 1870; or: 3,496 years of murder. But, in order to keep this in the proper perspective, we should remind the reader that the Eight Heads were actively engaged in murders for years before God directed His warfare one against another. Therefore, murder was God’s solution to stopping murder! All was done for a Good cause, and for Justice on the earth.

But the process of “Election” is to choose who will live, and who will die, before they are born, and before they have done any Good or Evil. See: Rom 9.11. What we have in the present chapter of Paul’s letter to Rome is the analogy of the “Election of Abraham, and Isaac and Jacob,” contrasted with the “Election of the faithful in the first century AD.” However, this is only the positive side of the analogy. We also encounter an analogy of the “Election of Ishmael, and Esau, and Pharaoh, to destruction” contrasted with the “Jews to be destroyed.” We will chart the story out for clarification.

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<th>ELECTED TO THE PROMISE</th>
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<td>Abram</td>
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<td>Israel (the nation)</td>
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And now, we will explain the false interpretation of Chapters One through Three, of the Roman letter, and insert a subject not mentioned by Paul, which is: “God’s Relationship to the Gentiles before Iesous came in the Flesh.” This is intended to help the reader comprehend the complete Bible message, from the Beginning of Time until the End of the World. When this is completed, we will address the text.

I. DEISM IS ATHEISM.

1) PROPONENTS OF NATURAL RELIGION; OR, DEISM.

(1) “DEISM, belief in God based on the ordered structure of nature, or on moralistic grounds, rather than on revelation [of God]” - Modern Reference Encyclopedia.

(2) “So then Faith comes by hearing, and hearing by the word of God” - Rom 10.17.

Two opposing religions, with different gods, are represented by these two statements. Anyone believing in our Heavenly Father, and His Son Iesous, as presented in the word of God, should recognize that Deism is a fraudulent religion, despite its popularity at certain times in history. We support the message of Paul, written by inspiration of God (Rom 10.17), as have millions of other people, of many nations, for 36 centuries now. On the other hand, Deism had not been invented until 300 years ago, and even then, it was limited to a few nations. Therefore, if Deism is correct, there are no records of believers in God for the first 2500 years of life on earth. (This should be convincing in itself.) Our Lord Iesous the Anointed would have been a faker if Deism is correct! “Belief based on Nature” is a denial of the Lord Iesous.

In England, Matthew Tindal (1657-1733) was the prominent proponent of this teaching of Atheism. Voltaire led the way in France (1694-1778), and Reimarus in Germany (1694-1768),
while Thomas Paine, and Benjamin Franklin, and Ethan Allen (1730-1810) promoted Atheism in the United States of America. This form of Atheism became so popular that even the churches were teaching a form of “modified Deism.” The priesthood combined the two religions, confessing belief in Jesus our Lord, and the inspiration of the Bible, while, at the same time, teaching “Natural Religion;” or, “Natural Theology;” or “Natural Law.” The churches now taught that “Mother Nature” was the revealer of God. Their mistake was to misinterpret this verse, and others:

(3) “The Heavens (Governments) declare the Glory of God ... Day (Sun = King) unto Day utters speech, and Night (Moon & Stars) unto Night reveals Knowledge. There is no speech nor language where their voice is not heard. Their line has gone out through all the Earth (Israel), and their words to the end of the World (Roman Empire)” - Ps 19.1-4.

Sun = King, and: Moon = Levitical Priesthood, and: Stars = Prophets. But we would not expect anyone to listen to our opinions when the Prophet Paul interprets this psalm to mean that it was a prophecy fulfilled in his day. See: Rom 10.18; compare: Ps 19.4.

(4) “But I say, have they not heard? Yes indeed: ‘Their sound has gone out to all the Earth (Israel), and their words to the ends of the World (Roman Empire)’” - Rom 10.18.

Did the solar Sun and the lunar Moon speak with a “voice” in the days of Paul? Did “Day” and “Night” declare the Glory of God in words easily understood? No! Therefore, a literal interpretation applied to God’s symbolic message has produced this fake religion of Deism.

Jonathan Edwards carried this “modified Deism” to the greatest extremes, by writing that he had actually seen the person of Christ (Jesus) through his meditations on nature.

(5) “This grace that appeared so calm and sweet, appeared also great above the heavens. The person of Christ appeared ineffably [incapable of being expressed] excellent with an excelling great enough to swallow up all thought and conception -- which continued as near as I can judge, about an hour; which kept me the greater part of the time in a flood of tears, and weeping aloud ... I have, several other times, had views very much of the same nature, which have had the same effects” - A Treasury of American Literature.

In defense of Edwards, he also quoted Scripture, and testified of his confidence that the Bible is true. However, all visions and prophesies were declared, in the Bible, to have been ended in AD 67, when Jesus had John, and His angel, write the Prophecy of Revelation. See: Rev 22.18-19. The churches were befuddled by the concept of Deism, and we still hear this story today, in AD 1999. This is similar to Pope Gregory I (#666 - AD 600) instructing his missionaries to allow pagan customs in the Roman Catholic Church.

Now we will consider pure Deism, with quotes.

2) AMERICAN SUPPORTERS OF NATURAL RELIGION; OR DEISM.
(1) “ARTICLES OF BELIEF AND ACTS OF RELIGION

Benjamin Franklin, written 1728.

I BELIEVE that there is one supreme, most perfect Being, author and father of the Gods themselves. For I believe that man is not the most perfect being but one, rather that there are many degrees of beings his inferiors, so there are many degrees of beings superior to him ... I conceive then, that the Infinite has created many beings or Gods, vastly superior to man, who can better conceive his perfections than we, and return him a more rational and glorious praise ... For I conceive that he has in himself some of those passions he has planted in us ... he is not above caring for us, being pleased with our praise and offended when we slight him or neglect his glory ...” - A Treasure of American Literature.

The Deists boasted of being scientists, and a little brighter than the common man. But from the article above, no one would ever suspect that Franklin was indeed a scientist. First of all, he had no axioms or premises in his article. Everything was speculative theology! Secondly, this was written when he was about 22 years of age, but in his autobiography, written 43 years later, he boasted of learning nothing new in 43 years. Franklin still contended for “his religion” with no reasoning behind it. But many faithful, and conservative, preachers pointed out the foolishness of
such a course in life. Therefore, the deceived were without excuse.

(2) DEISM AND SCIENCE

Thomas Paine, 1795.

IF WE consider the nature of our condition here, we must see there is no occasion for such a thing as revealed religion ... Deism then, teaches us, without the possibility of being deceived, all that is necessary or proper to be known. The creation is the Bible of the Deist. He there reads, in the handwriting of the Creator himself, the certainty of His existence and the immutability of His power, and all other Bibles and Testaments are to him forgeries ...” - Ibid.3

Once again, we have encountered much boasting of Reason producing a god, but Mr. Paine has failed to demonstrate any form of reason at all. The natural result of Deism would be idolatry. The pagan nations, such as, Egypt, Assyria, Babylon, Greece, Rome, Japan, China, and many African tribes, had all made idols to the sun-god, and moon-god, and earth-god, and ocean-god, and war-god, and fertility-god. This is Deism in its purest form! Nature revealed these gods to the pagans. But then, Franklin and Paine claimed to be scientists, and philosophers, and above the common man. However, they were not actually above the lowest man! Their religion was from Nature’s evidence, as was the most ignorant prehistoric man’s religion.

Sir Isaac Newton was a brighter scientist than Franklin, being the world’s most renown physicist at one time. But he wrote a Bible commentary on Daniel and the Apocalypse, and respected the revealed religion of our Heavenly Father. His interpretation was by the “Historical Approach to Prophecy System.” Newton concluded that: “We are now under the Sixth Seal, and the Seventh seal will be opened soon.” Newton died in AD 1732, and his book was published the following year.

We will examine this subject of religion scientifically, with premises and a conclusion.

FIRST PREMISE. Jerusalem was Prophesied to be destroyed, and the temple burned. The Lord Iesous pronounced this prediction, as well as Moses, Isaiah, Joel, Hosea, Zechariah, Peter, Paul, and several other Prophets of God.

SECOND PREMISE. The Jewish and Roman historians confirmed the fulfillment of the Prophecy stated in the First Premise.

CONCLUSION. God is a living Prophet! -- and the Bible is true!

Now then, that is a scientific approach to the discussion of revealed religion. The Atheists always boast of their great powers of Reason, but Reason is on our side, who believe in the Bible.

3) EXPOSERS OF NATURAL RELIGION; OR DEISM.

(1) NATURAL THEOLOGY

DOES it mean the religion which men in a state of nature adopt? Does it mean the religion of the uncivilized barbarian? Assuredly not; for this would lead at once to all the cruel absurdities of heathenism. Does it mean the religion which reason suggests, without any instruction or guide beyond the exercise of its own innate powers? If so, then it would be strictly no religion whatever ... A far more extensive set of observations in the case of the deaf and dumb, have established the fact, that there is no spontaneous religion -- or any other religious teaching in the mind of man until he is instructed. And this conclusion, settled as it is, on careful inquiry, and unopposed by a single instance on the other side, ought to put down the phrase, “religion of nature” as an utter absurdity. The truth is, there is no such thing.

Bishop Hopkins’ Christianity Vindicated, Sept 1836.4

(2) THE MILLENNIAL HARBINGER (1830-70)

Alexander Campbell, editor of the Millennial Harbinger, was a church reformer. He published the Living Oracles New Testament, in 1826, primarily because no other translation at that time had translated the forms of the Greek word "baptizo," which means: “to dip.” The Pope, and the King James Version, had transliterated “baptizo” into “baptized.” But we have mentioned that churches had become confused, and tried to combine Natural Religion and the Bible. In like manner, Campbell had published, and endorsed (with reservations) an article about “Natural
Theology.” Campbell was a church reformer, but he had confused his task with that of a philosopher. He was always harping on the “philosophy of nature.” He would write, “Nature proves (this or that principle of the Bible).” Therefore, he had a split personality. When he talked about philosophy, he would mention “The Theology of Nature.” But, when he talked about the Bible, he would emphasize, “Faith comes by hearing, and hearing by the word of God.” Campbell defined “Faith” as “the belief of testimony.” (And, this is true in some cases.) For 40 years (1823-66) Campbell never failed to expose “Natural Religion.” Even without mentioning it by name, he would disprove the possibility of its being true, just by supporting the words of Jesus.

4) PROPONENTS OF “PARTIAL” NATURAL RELIGION.

(1) “XI. Natural Religion

The law of nature, by which the natural man is justified, which, even before the giving of the Law, was kept by those who were justified by faith and pleased God, this law the Lord did not annul but extended and fulfilled as is shown by his own words [Matt., v.21 et seq.] Adversus Haereses, iv., xiii., i.” - Irenaeus.

(We suspect that Mt 5.18 was intended by the writer: “till Heaven and Earth (Israel) pass away.”) But then, “Who was ever justified by the law of nature?” Abel was justified by the blood of the offering of the flock. See: Gen 4.4, Lev 17.11, Heb 9.22-28. Noah was justified by the blood (8.20-22), as was Abram (22.13). But we have yet to find a single verse of Scripture about, “the natural man being justified by the law of nature.”

(2) “The simple believes every word, but the prudent looks well to his going” - Prov 14.15.

(3) “Thus you have made the commandment of God of no effect by your tradition” - Mt 15.6.

Irenaeus died in about AD 200, and the expositors are still repeating his error. Our library has these books of commentary on Romans, with the “Natural Religion” interpretation of Chapters One and Two and Three:

Martin Luther (1556), and Geneva Bible with Notes (1599), and Dr. Adam Clarke (1826), and Andrew Fausset (1878), and B. W. Johnson (1891), and The Worrell New Testament; with Notes (1904).

Not a single one of these writers was a Deist. But everyone of them interpreted Romans as “Natural Religion.” In their works they cite many more Bible commentators of the same opinion. And, judging from other verses in which these other expositors are quoted, none of those cited were Deists either. And, this constitutes “Partial Deism!” Romans is interpreted by Deism, but the rest of the Bible is evaluated by revelation from God. This is very consistent among them all, but very inconsistent with the Bible theme of things revealed from God for centuries.

But we do not have a single commentary without the “Natural Religion” interpretation. Although we respect the work of all these writers, nevertheless, we must conclude that the reason for all of this silliness was “laziness!” Had these writers looked in a Bible concordance for the expressions used by Paul, they would have found that the phrases all applied to the Jews; and not to the Gentiles!

Therefore, Paul never mentioned the Gentiles before AD 35, when Cornelius and friends were converted to the Lord Jesus. However, since we have never heard, nor read, an explanation of God’s Judgment on the Gentiles before AD 35, we have decided to address the subject now.

II. THE HISTORY OF GOD’S RELATIONSHIP TO THE GENTILES.

1) THE DEATH OF RELIGION.

Was the reader aware that true religion had died? The Knowledge of God had almost perished from the earth once more before this time. Eight souls were delivered from the Wrath of God! Not a very significant number, when we compare religious movements upon the earth. However, be that as it may, Noah and his wife, and his three sons, and their wives found Mercy in
the sight of God. The earth was Flooded, and all life was destroyed, except for those aboard the ark that God had commanded Noah to build, and to stock with animal life. Then Job and his friends were believers in God; he more than they. Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite came to mourn with Job over the loss of all his possessions, and his seven sons, and three daughters. See: Job 2.11. They had brought a young man with them, named Elihu, to “show him the ropes” in counseling. See: Job 32.6. The Knowledge of God was pictured as being spread between “Giving Gifts*” (Leviathan; Egypt;) and “Beast” (Behemoth; Assyria). Job died older than Abram. God had been steadily reducing the age of man since the Flood, in 2492 BC, Job possibly lived before Abram -- because he was older. But then, Abram was born in darkness, and Atheism.

“Your fathers including Terah, the father of Abraham, and the father of Nahor, dwelt on the other side of the (Euphrates) River in old times; and they served other gods! Then I took your father Abraham from the other side of the River, led him throughout all the land of Canaan, and multiplied his Seed and gave him Isaac. To Isaac I gave Jacob and Esau. To Esau I gave the mountains of Seir to possess, but Jacob and his children went to Egyptians” - Josh 24.2-4.

And, this is the story of revealed religion, which the Deists all denied ever to have existed. So then, we have stumbled upon a period of time in which there were no Believers in God on the face of the earth. “Partial” Deism was invented to interpret Romans, and to describe the Gentiles (which should have been Jews), during the following years, and continuing until the first century AD. We have never heard, and have not been privileged to read, any explanation about this principle of Bible history. For this reason we have determined to share it with the reader, even though Paul does not mention this specifically. But then, the speculative theologians have invented many a tale about this subject. We will skim through the pages of the Bible, and observe the Judgments of God against both the Gentiles and the Jews. The goal is to expose false teachings, and to justify the Righteousness of God in all His actions.

2) A RUNNING HISTORY OF MAN.
A) FROM ABRAM TO MOSES.
   (1) “Know certainly that your (Abram’s) Seed will be strangers in a land that is not theirs, and will serve them, and they will afflict them 400 years ... But in the fourth generation they shall return here (to Canaan from Egyptians), for THE INIQUITY OF THE AMORITES IS NOT YET COMPLETE” - Gen 15.13, 16.
   What does this mean: “not yet complete?” What happened to the Amorites? God had promised to “cut them off.” See: Ex 23.23. But this was after many centuries. This long period of delay seems to allude to the possibility of the Amorites repenting, and accepting He Is Gods (יהוה). [430 Years + 41 Years + 25 Years = 496 Years.] The 430 Years ended together with the 400 Years, cited above, and were interpreted by Paul. See: Ex 12.40, Gal 3.17. [430 Years = 2056 BC - 1626 BC. 400 Years = 2026 BC - 1626 BC.] Abram was 75 years old when he received the promise from God, and 100 years old when Isaac was born; and, Isaac would then be five years old when the 400 Years of affliction began in Canaan. [215 Years in Canaan + 215 Years in Egyptians = 430 Years.]
   (2) “When the morning dawned, the angels urged Lot to hurry, saying, ‘Arise, take your wife and your two daughters who are here, lest you be consumed in the iniquity of the city (Sodom)’” - Gen 19.15.
   Why did God destroy them without warning? Usually, the cities or nations destroyed were warned. Or, did He warn them?
B) MOSES AND PHARAOH.
   (1) “But I am sure that the king of Egypt will not let you go, no, not even by a mighty hand” - Ex 3.19.
(2) “And Pharaoh’s heart was hard, and he did not heed them, as ‘He Is’ (יהוה) had said” - Ex 7.13.

Initially, Pharaoh hardened his own heart, and ‘He Is’ was not in the sentences in the manuscripts. But finally, God had had enough.

(3) “But ‘He Is’ hardened the heart of Pharaoh; and he did not heed them, just as He Is had spoken to Moses” - 9.12.

Therefore, six times he hardened his own heart, and then once God hardened it for him; and Pharaoh did it again, and four more times God hardened Pharaoh. See: Ex 7.13-14, 22, 8.15, 19, 8.32; 9.7, 9.12, 9.34; 10.1, 20, 27; 11.10. Paul will explain this when we get to the text.

(4) “And all the firstborn in the land of Egypt will die, from the firstborn of Pharaoh that sits upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. And there will be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel will not a dog move his tongue, against man or beast: that you may Know how that ‘He Is’ does put a difference between Egyptians and Israel” - Ex 11.5-7.

"He Is" had declared His love for Israel, and announced that they were His chosen people, and they were different in His sight, from the other nations. [“Gentiles” means “nations.”]

(5) “For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egyptians, both man and beast; and against all the gods (myhla) of Egyptians I will execute Judgment: I (am) 'He Is’” - Ex 12.12.

Now we have a new dimension added to the warfare of God. He did not merely fight the Gentiles, but He Is also defeated their gods.

C) THE LAW OF MOSES.

(1) “You shall not make for yourself a carved image” - Ex 20.4.

(2) “He who sacrifices to any god, except ‘He Is’ (יהוה) only, he shall be utterly destroyed (addressed to the nation of Israel)” - Ex 22.20.

Now God promised to Israel what happened to Egyptians, if they followed in their sins. They were witnesses of both the Mercy and the Wrath of the God Almighty. The choice was theirs.

D) THE SEVEN NATIONS OF CANAAN.

(1) “My angel will go before you and bring you in to the Amorites and the Hittites and the Perizzites and the Canaanites and the Hivites and the Jebusites and I WILL CUT THEM OFF. You shall not bow down to their gods (כֹּל הַגֵּרְנֵה), nor serve them ... but you shall utterly overthrow them and completely break down their holy pillars” - Ex 23.23.

Now, “the iniquity of the Amorites was complete.” They had been Judged and Condemned by their Maker. (These seven nations are mentioned as “five” and “six” and “ten” nations. See: Gen 15.19-21, Ex 3.8, 17; 13.5; 23.23; Deut 7.1; 20.17; Josh 3.10; 12.8; 24.11; Judg 3.5; 1Kin 9.20; 2Chr 8.7.)

(2) “You shall make no covenant with them, nor with their gods. They shall not dwell in your land, lest they make you sin against Me. For if you serve their gods, it will surely be a snare to you” - Ex 23.32-33.

E) THE JUSTICE OF ISRAEL.

(1) “And you shall put in the breastplate of Judgment the Urim (Lights) and the Thummin (Perfections) ... So Aaron shall bear the Judgment of the children of Israel over his heart before ‘He Is’ continually” - Ex 28.30. See: Ezra 2.63, Neh 7.65.

(2) “... for it is the blood that makes Atonement for the soul” - Lev 17.11.

Iesous’ blood was a substitute for Israel’s animal sacrifices, and also for the animals offered by the others before the law; and it was the perfect offering, “made once,” for all Believers until the End of Time. See: Gen 4.4, 1 Jn 2.2, Heb 9.19-28.

(3) “But of the cities of these peoples which ‘He Is Gods of you’ (אלוהים ויהוה) gives
you as an inheritance, you will let nothing that breathes remain alive, but you will utterly destroy them: the Hittite and Amorite and the Canaanite and the Perizzite and the Hivite and the Jebusite, just as 'He Is Gods of you' (יהוה אלהים) has commanded you ...” - Deut 20.16-17.

God wanted blood and guts! One reason that we can think of is that there would be no place for them to go without upsetting the balance of power in the region. Israel was ordered to take their land away, and to destroy the people, and -- anything else that breathed.

(4) “You shall not pervert Justice due to the Stranger, or the fatherless, nor take a widow’s garment as a pledge” - Deut 24.17; see: 24.19.

F) SOME OF GOD’S FINAL WORDS TO MOSES.

(1) “For [to] name of ‘He Is’ (יהוה) I will call, the coming Him [in] greatness to Gods of us (שאולה), The Rock without blemish, for work of Him, all ways of Him are Justice, this corrupting toward Him; not children of Him, from sea of them (묘ון) perverse generation and crooked” - Deut 32.3-5.

Who corrupted themselves? Naturally, it was Israel. Moses warned the congregation that the leaders had been corrupt when he was with them; “then how much more after my death?” See: Deut 31.27.

(2) “When the Most High divided their inheritance to the nations (Gen 11.7-9), when He separated the sons of Adam, He set boundaries of the peoples according to the number of the sons of Israel. For portion of ‘He Is’ was His people; Jacob is the place of His inheritance” - Deut 32.8-9.

God had lived, and does live, on the earth! God is a living Spirit. See: Mt 22.32, Jn 6.57, 2Cor 3.3, 6.16. This is the message, of God living on the earth, which was stated in these words, “Jacob is the place of His inheritance.” This is repeated many times in the Bible. See: 1Kin 9.3, Hag 2.7-9, Zec 1.14-17, 1Cor 3.16, for the Old Testament period; and: Rev 21.3, for the New Testament Age.

(3) “He (God) kept him (Jacob) as the apple of His eye” - Deut 32.10.

(4) “And ‘He that rewards’ (Jeshurun), fattening you, and thickening you, Ethiopian you, leaving ‘God of Her’ (Israel; שאולה) doing him, and he [Jeshuran = Jacob] did foolishly [to] Rock, Savior of him” – Deut 32.15-16.

Moses predicted the history of Israel -- to the end!

(5) “I will heap disasters on them” - 32.23.

(6) “For they are a nation void of counsel, nor is there any understanding in them” - 32.28.

Here we encounter a lesson of what is going on today in the history of the past. Multitudes of preachers have said that they do not understand how the Jews could have been so dumb! And today, they are doing the same thing! The history of Israel is in the law of Moses, but the Jews did not Believe it. The history of New Jerusalem is in the book of Revelation, but the mighty church doctors, and the preachers have banned Belief in Revelation since AD 1948.

(7) “For He Is will Judge His people and have compassion on His servants, when He sees that their power is gone” – Deut 32.36. See: Dan 12.7, describing the year: AD 2.

(8) “Rejoice, Gentiles, with His people; for He will Avenge the blood of His servants, and render Vengeance to His adversaries; He will provide Atonement for His land and His people” – Deut 32.43.

Cornelius, and his friends and family, are the Gentiles pictured as rejoicing; with all the following converts to Jesous the Lord. This began in AD 35. The Jews were also converted during the same period, but beginning earlier, in AD 32. God’s Vengeance was the War with Rome; or the “Great Tribulation” (AD 66-74).

G) THE NATION OF ISRAEL ESTABLISHED.

(1) “Son of man, cause Jerusalem to know her abominations ... your mother was a Hittite
and your father an Amorite” - Eze 16.2, 45.

David and Saul were at war, and David became the king of the two tribes of Judah and Benjamin. David made Jerusalem his capital, and so, he was the father of Jerusalem. He was also the son of Jesse, the son of Obed. Ruth, of Moab, was the mother of Obed. See: Ruth 1.4, 4.17. Bathsheba, the wife of Uriah the Hittite, became David’s wife (after he had Uriah killed in battle), and she was the mother of Jerusalem. See: 2Sam 11.3.

(2) “And now, here are the people of Ammon, Moab, and Mount Seir (Esau I hated), whom You (God) would not let Israel invade ... rewarding us by coming to throw us out of Your possession, which You have given us to inherit (Jehoshaphat was king of Judah) ... For the people of Ammon and Moab stood up against the inhabitants of Mount Seir to utterly kill and destroy them. And when they had made an end of the inhabitants of Seir, they helped to destroy one another” - 2Chr 20.10-11, 23.

This is typical of the Old Testament history, that God caused the Gentiles to kill each other, or else, killed them directly Himself. The purpose of God in these actions was to establish the kingdom of His Chosen people.

(3) “Therefore the ungodly shall not stand in the Judgment, not sinners in the congregation of the Righteous” - Ps 1.5.

(4) “... at Your rebuke, Gods (םַמְלָךְ) of Jacob, both the chariot and horse were cast into a dead sleep” - Ps 76.6. [Pharaoh at the Red Sea.]

The psalmists often repeated the story of the Creation, and the parting of the Red Sea, and the driving out of the Seven Nations from the land of Canaan. God’s Love for Israel was demonstrated by these actions. Also, His Wrath on the Gentiles was made evident.

(5) “The idols of the nations (Gentiles) are silver and gold, the work of men’s hands. They have mouths, but they do not speak; eyes they have, but they do not see; they have ears, but they do not hear; nor is there any breath in their mouths. Those who make them are like them; so is everyone who trusts in them” - Ps 135.15-18.

Now we are getting to the point of difficulty. The Gentiles (and later the Jews) were dogmatically condemned by God for idol worship. Many fake Christians today, still bow the knee to idols. The Great Prostitute (Rev 17.5) and the Daughter Prostitutes have corrupted the minds of men worldwide. Woe, if that were the only problem! Even the former member congregations of the Millennium have turned to idolatry. Listen to an anecdote, and judge for yourselves.

(6) “The congregation all assembled together on Sunday morning to worship the mighty church doctor. He related his idolatry in these words; or, in very similar ones: ‘My favorite place in the whole world is California, where I crawl under a statue of Jesus and lift my eyes up to the statue and pray to God.’ The congregation was not the least bit offended!”

(7) “He declares His word to Jacob, His statutes and His Judgments to Israel. He has not dealt thus with any nation; and as for His Judgments, they have not known them” - Ps 147.19-20.

The expositors interpreting Romans, Chapters One and following, by “Partial” Natural Religion, had all stated that the nations (Gentiles) had known about God from Mother Nature. Or, as John Calvin is quoted to have said, “They were impressed with the knowledge of God at birth.” But ‘He Is Gods’ (םַמְלָךְ ה’) had denied this statement, and declared just the opposite.

H) THE PROPHETS’ TESTIMONY.

(1) “House of Jacob, come and let us walk in the light of ‘He Is’ ... Their land (house of Jacob - vs 6) is also full of idols; they worship the work of their own hands ... therefore do not forgive them” - Isa 2.5-9, 18-21.

Israel was divorced from God. See: Isa 50.1, Hos 1.10.

(2) “And in that day there shall be a Root of Jesse, who shall stand as a banner to the people (Israel); for the Gentiles shall seek Him” - Isa 11.10.

Israel and the Gentiles were partly received into a loving relationship with Iesous, and his Father. New Jerusalem would be saved later, in AD 77. Paul interpreted this Prophecy to have
been partially fulfilled in AD 58. See: Rom 15.12.

(3) “And the king (of Assyria) heard concerning Tirkakah, king of Ethiopia, ‘He has come to make war with you’” - Isa 37.9.

(4) “For I (am) ‘He Is Gods of you’ (אֱלֹהֵי מִי הַיְיָ), He of Israel, your Savior; I gave Egyptians for your ransom, Ethiopia and Seba in your place. Since you were precious in My sight, You have been honored, and I have Loved you; therefore I will give men for you, and people for your life” - Isa 43.3-4.

Egypts had its firstborn killed on the night of the Passover of the Death Angel, and her army was destroyed in the Red Sea. Assyria had surrounded Jerusalem, and her doom seemed certain, but God sent Ethiopia to fight (and to die) for Jerusalem’s inhabitants. God puts His thoughts into the rulers of nations to make them do His will. See: Isa 10.6-12; Rev 17.17; and others. Paul will discuss this “Election” of God in Chapter Nine of Romans. When writing his letter to Rome, he assumed that they knew these things. See: Rom 2.17-20; 7.1; 9.4. Many (25) of the members of the congregation at Rome had been taught by Paul in the east. So then, someone would understand, “I will give men (Egypts and Ethiopia and Seba) for you, and people for your (Israel’s) life.”

(5) “Then the angel of ‘He Is’ went out, and killed in the camp of the Assyrians 185,000; and when (Jews) arose in the morning, there were the corpses, all dead” - Isa 37.36.

(6) “Behold, My Servant whom I uphold ... I have put My Spirit upon Him; He will bring forth Justice to the Gentiles” - Isa 42.1.

Therefore, the Israelites were saved during the reign of Hezekiah (727-698 BC), and also in the previous centuries; but the Gentiles were not saved until AD 35. Paul had discussed this principle of the Lord Judging whom He wills, and Condemning whom He wills, but he had not supplied all of the necessary background material needed for an intelligent conclusion. But then, the Jews already knew these things.

(7) “If ‘Lord of [me] He Is’ (אֱלֹהֵי יְהֹוָה), who gathers the outcasts of Israel, says, ‘Yet I will gather to him others besides those who are gathered to him’” - Isa 56.8; compare Isa 56.1-7 to Rom 3.21.

(8) “The bellows blow fiercely, the lead is consumed by the fire; the smelter refines in vain, for the wicked are not drawn off (from the siege). People will call them rejected silver, because the ‘He Is’ has rejected them” - Jer 6.29-30.

The Gentiles had been rejected for idolatry, but Israel was undeterred. Idols covered the land. King Solomon had married Gentile wives, and raised up “high places” to their gods all over the land of Israel. A few of the names of Solomon’s pagan gods (אֱלֹהִים; Genesis 1.1) were: Ashtoreth, and Milcom, and Chemosh, and Molech. See: 1Kin 11.1-8. But then, this was not news! Israel had left their King and God during the reign of the Judges, and:

“served the Baals and the Ashtoreths, the gods (אֱלֹהִים; Genesis 1.1) of Syria, the gods of Sidon, the gods of Moab, the gods of the people of Ammon, and the gods of the Philistines (including Dagon); and they forsook the Lord and did not serve Him” (Judg 10.6).

This event is dated: 1258 BC, and begins the 1260 Days (1258 BC - AD 2).

(9) “Against Edom. Thus says He Is of hosts: ‘Is wisdom no more in Teman? Has counsel perished from the prudent? Flee, turn back, dwell in the depths, inhabitants of Dedan! For I will bring the calamity of Esau upon him ... But I have made Esau bare ... His Seed is plundered ... For indeed, I will make you small among the nations, despised among men ... The earth shakes at the noise of their fall ... The heart of the mighty men of Edom in that day shall be like the heart of a woman in birth pangs” - Jer 49.7-22.

(10) “I will bring Judgment on the carved images of Babylon ... and all her slain shall fall in her midst” - Jer 51.52.
Esau despised his inheritance, and married Canaanite women in order to spite his parents. Babylon was destroyed for “attacking the unfenced cities” of Israel, and for idolatry.

(11) “If he has walked in My statutes and kept My Judgments faithfully: he is Just; he shall live!;’ says ‘Lord of [me] He Is’ (יהוה ירא) ... He shall not die for the iniquity of his father; he shall surely live! ... The soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son” - Eze 18.9, 17, 20.

(12) “For I, ‘He Is Gods of you’ (לאו יהוה אלהים) am a jealous God (ל), visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me” - Ex 20.5.

And, how do we reconcile Number 11 & Number 12? “Divide and conquer!” God had Judgments to individuals, and also Judgments to nations. “The soul who sins shall die” was the conclusion of a discussion about individuals. “The iniquity of the fathers upon the children,” was a discussion about the nation of Israel. Therefore, a few men were saved (spiritually) during every period of Israel’s apostasy, but all the children suffered (secularly) for the father’s sins. For instance, Daniel and Ezekiel were saved spiritually while they were in captivity in Babylon and during the war when Judah and Jerusalem were being destroyed. Jeremiah was saved spiritually while he was a prisoner in Jerusalem, and later, when he was carried captive to Egypt after the war was over, and the city of Jerusalem and the temple were flattened and burned. It works both ways! Both Judgments of God have been proven to be true.

(13) ‘I have loved you’ says ‘He Is.’ ‘In what way have you loved us?’ ‘Was not Esau Jacob’s brother?’ says ‘He Is’, ‘Yet Jacob I have loved; but Esau I have hated, and laid waste his mountains and his heritage for the jackals of the wilderness.’ Even though Edom has said, ‘We have been impoverished, but we will return and build the desolate places.’ Thus says ‘He Is’ of hosts: ‘They may build, but I will throw down; they shall be called the Territory of Wickedness, and the people against whom ‘He Is’ will have indignation to ever’” - Mal 1.2-4.

The men of God used to write Bible commentaries and point out the fact that Edom is still desolate and had always been desolate since Nebuchadnezzar’s rule over their territory. Babylon was deserted by Seleucus, in 285 BC, when he left the city to decay and become the habitation of desert animals, after moving into his new capital of Seleucia. See: Isa 14.20-22. The Judgments of God on the pagans had been severe, and their lives had been miserable. Even today they cannot compare with the ex-christian nations of the world. The immigrants flood into the ex-christian nations, and away from the pagan nations.

I) NEW TESTAMENT TESTIMONY.

(1) “But now the Righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets” - Rom 3.21.

(2) “For as many, you were Dipped into Anointed, you had put on Anointed. There is no Jew nor Greek, there is no slave nor free, there is no male nor female; for all you are one ‘in anointed [Body] of Iesous’ (ἐν χριστω Ιησου). And if of Anointed, then you are Seed of the Abraham’s and heirs according to Promise” - Gal 3.27-29; see: Gen 12.1-4.

The United States of America was formerly the proper place to change pagans into Christians. But the liberals have seized control of our governments, and our congregations, and introduced plurality; or, the equality of pagan religions with the religion of Iesous the Anointed. Some prefer the title, “Comparative Religion,” to describe this apostasy.

(3) “which in other generations was not made known to the sons of the men, as now we were restored to the holy ‘ones sent’ (apostles) of Him and prophets in Spirit. The Gentiles to be fellow heirs and of the same Body and sharing together of the Promise of Him in the Anointed, through [mercy] of the good message, of which I became a servant according to free gift of the Favor of the God, the [one] being given to me according to the working of the Favor of the God ...” - Eph 3.5-7.

(4) “... where he is not Greek and Jew, circumcision and uncircumcision, ‘son of tribute’
[barbarian], Scythian, slave, free, but Anointed all and in all. Therefore, put on as 'From Speaking Ones' (ἐκ λεκτοι) [Elect] of the holy God, and the (ἡ) Extremely Loved, bowels of compassion, Kindness, Humility, Meekness, Longsuffering ..." - Col 3.11-12.

These words were to prepare the congregation for the resurrection, in AD 77, and God made “of the two one new man.” So ends the Old Covenant story! But then, we are still alive today. Iesous has “unsealed” the New Covenant message, and we are saved by the entire Bible (Mt 4.4), but especially by the book of Revelation. See: Rev 1.3, 6.1, 21.1-8.

(5) “The [one] overcoming, I will give to him these [things], and I will be God to him, and he will be son to Me. But in the cowardly, and unbelieving, and sinners, and abominable, and murderers, and sexually immoral, and sorcerers, and idolaters, and all the liars in part them, in the Lake, the [one] Burning with Fire and in holy God, which is the Second Death” - Rev 21.7-8; see: Rev 20.11-15.

And this is a “Running History of Man,” from the Beginning of the nation of Israel until the End of the World. These thoughts from God are necessary in order to comprehend Paul’s lesson in Chapter Nine, of Romans. Now we will address the text.

III. CHAPTER NINE OF ROMANS CONSIDERED.

1) WISHING TO BE ACCURSED FROM ... THE ANOINTED (Rom 9.1-5).

A) PAUL’S EXTREME SORROW.

(1) “I am speaking truth in Anointed, I am not lying, [telling] of the witnessing of me in the conscience of me in Holy Spirit, sorrow to me, he is great and unceasing pain, the [one] in heart of me. For I could wish that I, myself, to be accursed from [Favor] of the Anointed on behalf of the brothers of me, of the countrymen of me according to flesh, who are ‘Israelites,’ of whom [is] the Adoption and the Glory and the Covenants and the Law-giving and Service and the Promises, of whom [are] the fathers and from whom the Anointed [came], The [One] according to flesh, The [One] being over [the Government] all, God blessed into the Ages, truly (Amen)” - Rom 9.1-5.

Now our wits are tested once again. Did Paul actually wish to be separated from the Love of the Anointed? See: Rom 8.35. Compare his words on this subject in another place:

(2) “I have been crucified in the Anointed; no longer I, he who lives, but Anointed in me; and the [one] now I in flesh in Faith, I live in the [Favor] of the Son of the God, The [One] Extremely Loving me* and giving Himself for me.* I do not set aside [Favor] of the God; for if Righteousness [comes] through law, then Anointed died for nothing” - Gal 2.20-21.

* Compare: Jn 3.16, 21.20.

But when we are tested, God had promised the Spirits of Knowledge and Wisdom, in answer to the Prayer of Faith. Paul was sorrowful because of the lost state of the Jews under the Curse; who could neither “see” nor “hear,” meaning to “understand.” See: Mt 13.14-15, Isa 6.9-10. We imagine that he was even more sorrowful, which seems logical, due to his Knowledge of the Israelites who had rejected Iesous to be slaughtered by the Romans, at the direction of God.

We have encountered three seemingly contradictory messages in the Bible. How do we reconcile them? We will observe the expositors of the Bible, who wrote in centuries past.

(3) “3. For I could wish myself accursed from Christ. He could wish this, if that would avail anything, to save his Jewish brethren. Accursed. ... Rejected from Christ and lost” - B. W. Johnson, 1891.6

By his phrase, “if that would avail anything,” Johnson was implying his disbelief that such a thing could happen; his doubt that God would allow such a thing. But he did not have an answer! Therefore, we will try again, considering the Matthew Poole commentary, published in 1680.

(4) “This exposition (of Johnson’s) is not satisfactory; therefore some think the apostle here speaks of being accursed only for a season, or of being an anathema in the world” - Poole.7

But then, as you know, this opinion does not agree with the Bible message either.
(5) “No one having put the hand of him on a plow, and looking back, to the [things] behind, is usable into the kingdom of God” - Lk 9.62.

Luke’s record of Iesous’ words nullifies the possibility of being “anathema (accursed) for a season.” However, Poole linked Paul’s statement, quoted above, with Moses’ words, “blot me out of Your book.” We will consider the case of Moses’ words first, and then, we will deal with Paul’s statement in the same manner.

(6) “And Moses going to ‘He Is’ (יְהֹוָה), and he said, ‘I beseech, the people sinning, the-this, great sin, doing them to themselves gods (בְּנֵי נַחֲלָת; Genesis 1.1) of gold. And now, if You forgive the sin of them – and if not – blotting of [me] now from book of You, that writing You.’ And He said, ‘He Is’ to Moses, ‘Who that sinning to Me I will blot him from book of [Me]’” – Ex 32.31-33.

First of all, we notice that God had denied Moses’ prayer to be blotted out of His book, and we interpret God’s words as a rebuke to Moses. He was guilty of meddling into affairs that were none of his concern. Secondly, “His book” needs to be identified. God had more than one book, as is evident from the description of the New Covenant Judgment Day. See: Rev 20.12. God’s “books, and the Book of Life” are mentioned in that place. Here is our conclusion about the book referred to by Moses as, “Your book.” Someone added to Moses’ writings, “So it was, when Moses had completed writing the words of this law in a book” (Deut 31.24). Ezra recorded, “as it is written in the Book of Moses” (6.18; see also: Neh 8.1, 13.1, Mk 12.26). Originally, the book was written in stone by “the finger of God” (Ex 31.18). Iesous taught that the two greatest commandments in the law of Moses were: “To love God first, with all your heart; and, to love your neighbor as yourself.” Therefore, no one could love God, as commanded, and wish to be “blotted out of the Book of Life,” or “to be accursed from the Anointed completely.” What Moses was saying, in our opinion, was that if God would not forgive the worshippers of the calf of gold, then he wished his name to be removed from the law of Moses. This sounds like an attempt at the coercion of God. (Moses had other sins too. See: Deut 32.49-51.) So then, Moses’ case was solved by identifying the proper “book.” In like manner, Paul’s case will be solved by correctly recognizing “the Favor of the Anointed,” which was intended by Paul. As God had many “books,” so also, He had many “Favors.” Paul explained this “Favor” many times.

(7) “For I say through the Favor given me” - Rom 12.3.

(8) “... when they saw that the good message for the uncircumcised had been committed to me, as the good message for the circumcised was to Peter” - Gal 2.7.

See also: Gal 1.1; Eph 1.1; Col 1.1, 24-26.

We conclude then, that the expression, “accursed from the Favor of the Anointed,” indicated that Paul would gladly sacrifice the esteem of being one of Iesous’ “ones sent,” if this would result in the Salvation of the Jews. But we will remind the reader that, “to love father or mother (or brothers) more than Me” is Worldliness, and makes a person “not worthy of Iesous.” See: Mt 10.37. Then John’s message puts everything into focus:

(9) “We know that we have passed from Death to Life, because we Love the brothers ... By this we Know that we Love the children of God, when we Love God and Keep His commandments” - 1Jn 3.14, 5.2.

Therefore, we Love our fellowman by loving and obeying God, and not by being “accursed” from God. However, both Moses and Paul stated their willingness to forfeit their glory of writing the Bible, if their brothers could be saved. But no one could really Believe in God, and at the same time, be willing to give Him up for anyone.

B) THE BLESSING OF THE ISRAELITES.

The “Adoption” had been declared to be “the redemption of our Body” (Rom 8.23), which was the resurrection in AD 77. The “Glory” was consistently associated with the resurrection in the four “good messages,” of Matthew, Mark, Luke, and John. But the “Adoption” had already
claimed that subject in this place, and the symbols of God have multiple meanings. In the lists of the seven Spirits of God the term “Glory” seems to us to relate to the Spirit of “Knowledge.” See: Rev 5.12-13, 7.12. Then, “The Covenants” were the Law of Moses, and the New Covenant. See: Jer 31.31-34, Rev 5.7, 6.1, 21.3. The “Law-giving” appears to represent the priests continuing the teaching of the law (in our opinion). Then the “Service” would be the ministry of the temple. The “Promises” included the Resurrection, and eternal Life, and the Glory of standing before the throne of God in Third Heaven. The “fathers” were Abraham, Isaac, and Jacob. Mary, the mother of the baby, Iesous, was descended from the fathers, and from Adam. Paul mentioned all of these Blessings of the Jews to express his sorrow that they still did not Believe in Iesous, the Son of God! This was enough to make a grown man cry.

2) THE ELECTION OF ABRAHAM, ISAAC, AND JACOB (Rom 9.6-13).

“But for it is not as though the word of God had failed, for not the ones from Israel, these [arc] Israel, neither because they are Seed of Abraham [are they] all children, but ‘In Isaac, he will be Called Seed of you.’ This is, not the children of the flesh these [arc] children of the (τοῦ) God, but the children of the Promise, he is being counted into a Seed. For this was the word of Promise, ‘According to this time, I will come, and there will be the Sarah [with ]a son,’ and not only so, but also Rebekah from conception from havig one [man], even of the father of us, Isaac, for [the children] not yet being born nor practicing anything Good or Evil, in order that the purpose, the Election of the God should stand, not from Works but from [the will] of the One Calling. For He said to her, ‘The older will serve to the younger,’ just as it has been written, ‘The Jacob I loved, but the Esau I hated’” - Rom 9.6-13.

A) THE GENEALOGY OF THE FATHERS.

Terah (2270-2065) was the father of Nahor and Abram (2131-1956). Nahor died in his native land, in Ur of the Chaldeans. Terah and Abram, and Lot, who was Nahor’s son, began to travel from Chaldea to Canaan, but Abram’s father, Terah, died in the land of Haran. At that time, God spoke to Abram, telling him to leave his father’s house (meaning Milcah, Nahor’s wife), and his country, and to continue on to the land of Canaan. See: Gen 11.26-12.4. Terah’s father was named Nahor, as well as his first son, who married Milcah the daughter of Haran.

Sarai (סרי) was Abram’s wife, which meant, “Prince of [me],” if I am correct. See: Strong’s Hebrew #8297 - SRY. This meaning of her name was deduced from #8269 - SR; translated, “master, prince (213 Xs, ruler, steward.” After Isaac was born God changed her name to Sarah (#8283 - סרָה), rendered “queen, (1 X)” or “princess (1 X)” But “princess” is right because the word is translated, “female (H) prince (RS); סֵשֶׁת.

Abram’s name was also changed by God. Abram (#847 - ABRM) meant “father of Exalting,” which was odd, for Ur in the land of Chaldea was in a depression, and the mountains were to the east and to the north. (Maybe his father, Terah, was a tall person?) God changed his name to Abraham (#85- ABRHM), which is translated “father (AB) of many (R) of Them (M).” And this certainly came true! His Seed were Promised by God to be as the “dust of the earth.”

Sarai was both Abram’s wife, and his sister. They enjoyed a common father, Terah, but she had a different mother. See: Gen 20.12. When Isaac (2040-1860) was grown, Abraham sent his servant to Haran to find a proper wife for him from the Seed of Milcah, Nahor’s wife. Rebekah, who was Isaac’s wife, was born to Bethuel, son of Milcah, the wife of Nahor. See: Gen 24.15. Later, Isaac’s son, Jacob, went to Haran to work for Laban, to earn the right to marry his two daughters, Leah and Rachel. Laban tricked Jacob into accepting Leah -- in the dark -- because she was the oldest; but he really desired to have Rachel, and so, he worked seven years longer, and patience paid off. Laban was the brother of Rebekah (24.29).

Therefore, the sons, Isaac and Jacob, were from Abraham’s side of the family. But the wives, Rebekah and Rachel, were from Nahor’s side of the family. The family was pilgrims in a strange country that their descendants would inherit from God 505 years after God’s initial Promise
to Abram, at the age of 75 years. [2056 BC - 1551 BC = 505 Years.] The family background is presented to set the scene for the following explanation of the “Election” of the “fathers.”

B) THE ELECTION OF ABRAHAM.

The reader is reminded of our theory, that Paul, in Chapter Nine of Romans, had presented the analogy of the “Election” of the nation of Israel (from the Calling of Abram to the Exodus from Egypt) with the “Election” of: “us whom He Called, not only from Jews, but also from Gentiles” (Rom 9.24). So then, the first Calling was to the fathers of Israel, while the second Calling was to the resurrection in “this generation” (Mt 24.34 - AD 32). The same thought was stated by Jesus, “some standing here (AD 30/31) shall not taste death” (Mt 16.28). The third time Jesus declared, “I come quickly” (Rev 2.5 - AD 67). As we examine the Calling of the “fathers,” bear in mind that Paul was using these examples to emphasize the Calling of the “firstfruits;” or, of the “144,000.” See: Rom 8.23, Jas 1.18, Rev 14.1. Now consider the Promise to Abram.

1) “And I will do you to great nation; and I will bless you ... and in you all from families of the earth, they will be blessed (meaning in Jesus, his Seed)” - Gen 12.2-3.

2) “And ‘He Is’ saying to Abram, after the parting of Lot from with him, ‘Lift now eyes of you, and from the place where you there (Canaan - vs 12) -- nort, and south, and east, and west; for of all of the earth that you seeing, to you I will give her, and to Seed of you to ever. And doing of Me (YT) of Seed of you as dust of the earth; that if a man to number of dust of the earth, then Seed of you, he could be numbered” - Gen 13.14-16.

The Promise of the Lord, about such a vast nation, was before the first son, Isaac, had been born. See: Gen 21.2. This exciting news also preceded the birth of Ishmael by Sarah’s hand maiden, Hagar. See: Gen 16.15. This procedure is defined to be Prophecy; or, “future-telling.”

3) “And he Believed Him, in ‘He Is’, and He counted her ((Faith) to him for Righteousness” - Gen 15.6, Rom 4.3.

C) THE ELECTION OF ISAAC.

1) “And he said, Abraham to the Gods (יהוה ), ‘To him, Ishmael he will be to face of You!’ And He said, Gods, Princess (Sarah) mourning, wife of you bearing her to you a son, and you will call her (T) of name of him Isaac; and rising of Me (YT) of covenant of Me (YT) with him to covenant perpetual to Seed of him after him’” - Gen 17.18-19.

Now the second generation had been prophesied before his birth. The Promise was not spoken to Abraham alone, but God also had words of comfort for Sarah. The soothing message was quoted by Paul in Romans.

2) “And He said, ‘Returning, I will return to you according to the time of life [in nine months], and look, son to Sarah wife of you.’ (Sarah was listening in the tent door which was behind him.) ... And she laughed, Sarah to herself … And He said, ‘He Is’ to Abraham, ‘To why this, she laughed, Sarah? … The ‘he is wonder’ from ‘He Is’ speaking to appointed time, I will return to you as time being son to Princess’ (Sarah)” - Gen 18.10, 14; Rom 9.9.

D) THE ELECTION OF JACOB.

1) “And he prayed, Isaac to ‘He Is’ (יהוה) on behalf of wife of him for she was barren; and he prayed to Him, ‘He Is’ and Rebekah, wife of him, shen conceived. But the children they had oppressing rest, the babies, within her; and she said, ‘If so, to why this as I?’ And she went to inquire of ‘He Is.’ And, ‘He Is’, He said to her: ‘Two nations in womb of you, two to from womb of you; they will be separated, and to people from to people, younger he will be stronger, and older he will serve.’” - Gen 25.21-23; Rom 9.10-12.

Therefore, first Abram was Called and Elected, and secondly Isaac was Called and Elected; and in the third place, Jacob was Called and Elected. And Paul pointed out, in the last two cases, that they were Elected before they were born, before they had done any Good or Evil. See: Rom 9.11. Later in the chapter, Paul would apply this system of God’s operation to the present time, in AD 58. But then, the brothers of Isaac and Jacob were rejected by the Lord. -- before they had
done any Good or Evil! Of course, God already knew what they would do after they were born. Esau despised his birthright, and sold it to Jacob for a bowl of food. See: Gen 25.33. He also married the women of Canaan, and did not go to Haran, to the family of Milcah, as the custom had been in the past. Then, because he knew his parents disapproved of such action, he took a wife of the daughters of Ishmael. See: Gen 28.8-9. Sarah had settled her account with Hagar.

(2) “And she said to ‘Father of Many of Them’ (Abraham), Cast out the maid, the-this, and son of her; for he will not possess, son of the maid, the-this, with son of [me], with Isaac” - Gen 21.10.

God advised Abraham to submit to Sarah’s will in this matter (21.12). God had the Foreknowledge of who would be His children, and who would not be His. But these examples are not limited to the father’s of the nations, for they are also carried over to the descendants.

(3) “Jacob I have loved, but Esau I have hated” - Mal 1.2-3, Rom 9.13.

Balaam, the Prophet of God, had predicted that David would make “Edom a possession” (Num 24.18). Edom was the nation fathered by Esau. Malachi was written much later, about 400 BC, and God still predicted doom for Edom.

(4) “For she saying, Edom, ‘Rejoicing them [enemies], and we will return and we will build the waste of her, all of her.’ Saying ‘He Is of hosts’ (יְהוָ֑ה יָהְבָּךְ): ‘They will build, and I, I “the dropping,” and calling them to them great wickedness, and the people that [will be] indignation to ‘He Is’ (יְהוָ֑ה) to ever’” - Mal 1.4.

In light of these facts, the “Election” (or, the Rejection) was of the heads of nations, and also applied to their progeny. In the next section of Romans, Paul had discussed the implications of “Election.” What is the reason for “Election?”

E) FAMOUS EXPOSITORS ON ELECTION.

(1) MARTIN LUTHER, AD 1516.

“There are passages treating God’s eternal election also in other books of Scripture. Thus we read in John 13:18: ‘I speak not of you all: I know whom I have chosen’; and in John 10:27-29: ‘My sheep hear my voice, and I know them, and they follow me: and I give them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father’s hand’” - Luther.

NOTE: The reader should bear in mind, during this discussion of “Election,” that: “Faith comes by hearing, and hearing by the word of God.” The verb for “perish” is “apolúmi,” and is in the middle voice. In the middle voice one man or corporation does something to himself, or themselves. But, “they shall never perish” does not conform to the rules for the middle voice. The proper translation is (in our opinion), “they shall never perish themselves.” The implication is that some would “perish themselves.” But then, these could not be “My sheep.” The Man of Sin and Jezebel and Alexander and Hymenaeus and Philetus led many of the “saved” astray, and into eternal Condemnation. But these had been “saved,” as it was described, “having been once enlightened, and having tasted the heavenly Gift, and having become partakers of the Holy Spirit ... if they fall away, (it is impossible - vs 4) to renew them again to reformation” (Heb 6.4, 6). Therefore, we see a difference between the “saved” (with the Holy Spirit), and the “Elect” (which could not be lost). But we will withhold Judgment until the next section of Paul’s letter to Rome. Keep an open mind!

(2) B. W. JOHNSON, AD 1891.

"1) The passage (Exod. 33:19), as applied by Paul, asserts that God favors nations according to his pleasure ... He exercises free choice ... When God is gracious, it is not because a human will (him that willeth), or a human work (him that runneth) lays him under obligation, and forces him to give, but the gift is of him, due to his mercy, which he has the right to bestow where he will. Isaac (willed) to bestow the blessing on Esau, and the latter (run) to obtain the venison (Gen. 27:5), but Jacob had been chosen to become the father of a great nation” - Johnson.

COMMENTS. The Jews of the “Election” had entered New Jerusalem in AD 77, and their
progeny ceased to be Jews, and commenced to become citizens of New Jerusalem. Those remaining Jews, as well as the Arab nations, were under the Curse of God. But then, Johnson had not mentioned that God Foreknew what the “elected” party, and the “rejected” party would do even before they were born. Esau’s sin is mentioned in Hebrews (12.14-17). The Curse of God on the Jews of today, and during every century since Iesous came in the form of man is stated:

(3) “Blessed are those who do His commandments, that they may have the right to the Tree of Life (in New Jerusalem - Rev 21.2, 22.2), and may enter through the Gates (of Pearl) into the (Holy) City. But outside are dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and does a lie” - Rev 22.14-15.

The servants of Iesous, without the “Mark of the Beast” (Papacy), who serve in Truth and Love, are Blessed today, while the Jews and Arabs are Cursed. However, only a Fool listens to just one side of the story. What did the opposers of “Election” have to say? Pelagius had a different message.

(4) PELAGIUS’ OPINIONS, AD 411 AND 414.

“Like Origen, he thought there was no such thing as a completely lost soul. The road to improvement was open to all. It was wrong to say, ‘God’s commands are too difficult to be carried out.’ ... ‘He has not willed to command anything impossible, for he is righteous; and he will not condemn a man for what he could not help, for he is holy’” - Paul Johnson.  

Mr. Johnson summarized Pelagius’ theory as meaning, “That man can save himself.” This was not quoted to be Pelagius’ words, but was merely an opinion of what Pelagius was saying. At the same time, Johnson, lamented the scarcity of information about him. We will compare these statements of Pelagius with the Scriptures.

(F) THERE IS NO COMPLETELY LOST SOUL.

(1) “Do not give what is Holy (Holy City) to the dogs; nor cast your Pearls (Gates) before hogs, lest they trample them (Gates) under their feet (Invasion), and turn and tear you in pieces” - Mt 7.6.

Why did Iesous give a command to avoid the “completely lost soul,” if Pelagius was correct, and there is no such thing? Iesous repeated His instruction to discern the “completely lost soul,” in these words:

(2) “And whoever will not receive you nor hear your words, when you depart from that house or city, shake the dust from your feet” - Mt 10.14.

And, there are many similar verses in the Bible. See: Acts 16.6.

(G) HE HAS NOT WILLED TO COMMAND ANYTHING IMPOSSIBLE.

Mr. Pelagius was not familiar with the teaching about the Holy Spirit. The servants of God perform supernatural feats through the Spirit of God given to them. For instance, the children of God have always Known the future. See: Amos 3.7, Prov 25.2, Rev 19.10. Iesous is the Living Prophet (Morning Star) who announces future events in imagery, and we are the interpreters of the Prophecy; or, “the Spirit of Prophecy.” The men of God accurately predicted the fall of Babylon; or, Papal Rome, in AD 1680, 1851, and others. Babylon fell on September 20, 1870! They also announced the loser of the Battle of Armageddon, in AD 1680, 1714, 1851, 1881, 1891. The “loser” surrendered to the British General Edmund Allenby, on October 29, 1918. To “love your enemy” is impossible with men of earth, but was commanded by Iesous. The Holy Spirit makes this possible, along with much hard work in mastering the trade.

(H) HE WILL NOT CONDEMN A MAN FOR WHAT HE COULD NOT HELP.

This sounds reasonable, if we add, “with God’s help.” But man is condemned in the Bible for what he could not help on his own. The news of Iesous the Anointed is Known in the pagan nations, but they are unimpressed. They prefer the Pope, and Muhammad, and their idols. The Ethiopian eunuch was seeking to understand the Bible. God sent Philip to teach him. Cornelius was seeking to please God. God sent Peter to inform him of the proper way to go about pleasing God. These two could not help the situation that they were in. Had they continued in that state they would have been condemned. The Spirit of God made the difference! They were “Elected”
because of pure thoughts and noble minds.

“The race is not to the swift, nor the battle to the strong ... but time and chance happen [falling] to them all” - Eccl 9.11.

3) GOD HAS MERCY ON SOME AND HARDENS OTHERS (Rom 9.14-19).

“What then, will we say?  [There is] not unrighteousness with the God.  He would not have come himself.  For to the Moses He says, ‘I will have Mercy [on] whom ever I should have Mercy, and I will have Compassion [on] whom ever I should have Compassion’” – Rom 9.14 (Ex 33.19).

So then [it is] not of the one willing, nor of the one running, but of the God having Mercy.  For the writing to Pharaoh, it says, ‘For into itself, this [thing] I raised you up [to be king] that I might show in you the power of Me, and that the name of Me, it should have been proclaimed in all the earth’ [Ex 9.16].  So then on whom He wills He has Mercy, and on whom He wills He hardens. Then you will say, to me, ‘Why does He still find fault?’  For to the will of Him who resisted?” - Rom 9.15-19.

A) IS GOD UNJUST?

(1) “And the children of her I will kill by death.   And all the ‘From Callings’ will Know that I Am (Ex 3.14).  The [One] searching kidneys (reins) and hearts.  And I will give to each of you according to the Works of you” - Rev 2.23.

See: Ps 7.9, 26.2; Jer 11.20, 20.12 - for “reins.”

We are ordered to Judge words, and actions of men (Mt 7.15), but also instructed not to attempt to Judge their thoughts (Mt 7.1).  Only God Knows the thoughts of man.  See: 1Cor 3.19-20, Job 5.13, Ps 94.11, Heb 4.11.  (However in some cases, God tells us what men are thinking when they behave in a certain manner.  See: Rom 8.5, Gal 6.3, Eph 4.17-19, Ps 14.1, 49.10-11).

Therefore, seeing that God is supremely wiser than man, and that we walk by Faith in His Promises, and not always by Knowledge of what is going on, it is evident that mere mortal man is incapable of Judging God -- except that we may Judge what He has taught about Himself to be true.  But the frail man, who is here today and gone tomorrow, cannot properly Judge the eternal God for he is ignorant of most of the facts.

But the enemies of our Lord, and of all mankind, are undeterred, slandering our Maker, while being in a state of darkness.  Paul taught that the “ones sent” (Apostles) had “mind of Anointed” (1Cor 2.16).  And then, “mind of Anointed” wrote:

(2) “He would not have come himself [injustice]” - Rom 9.14.

B) GOD’S MERCY IS FROM GOD HAVING MERCY; NOT FROM MAN’S WORKS.

(1) “So then [it is] not of the [one] willing, nor of the [one] running, but of the (του) God having Mercy” - Rom 9.16.

We cannot wish for Mercy (willing), and hold a high expectation of receiving Compassion; nor can we Work for Mercy (running), with any greater possibility of success.  What is the solution then?  Moses, and the children of Israel sang this song about Mercy:

(2) “Leading You,* in love of You,* people whom redeeming You,* guiding You* in strength of You* to holy habitation of You.* (Sinai desert)” - Ex 15.13.

NOTE *: “You” is a suffix in each phrase.

God directed Moses, by His voice, in convincing Israel to follow him, and in persuading Pharaoh to let them go.  Our Heavenly Father was the initiating force behind the movement, and it was not of the will of man, nor of the running of man.  The persuasive powers were Aaron’s rod turning into a snake, and God’s Curse of the Ten Plagues on Egypt.

But we have a more recent example of the Mercy of God through a miracle.  The word of God instructs us that God puts thoughts into the minds of men which they did not originate.  Babylon, called “Assyria” in this place, was the Rod of Gods to punish the nation of Judah.  Isaiah tells that it was not by choice, but by the control that God had over Nebuchadnezzar’s mind.  See:
Isa 10.5-11. The Ten Papal States (10 Horns) were also controlled by God. See: Rev 17.17. Two preachers, who believed the Pope’s teaching (that: \(3 = 2\)), decided to have a debate about: \(3 = 2\). Although they both agreed with the Pope, there was a difference about which one of God’s numbers to throw away. For 1900 years the churches have taught that God’s “Three General Resurrections” are actually only “two resurrections;” and no one is allowed to believe in any more than two! In 1992, Don Preston and Bill Lockwood debated the matter. Preston argued that the Pope’s “two-only” resurrections were: Iesous (#1) and the final resurrection in AD 70 (Mt 24.30; #2). On the other hand, Lockwood contended for the Pope’s “two-only” resurrections being Iesous (#1) and the End of the World (Rev 20.11-15; #2).

[We date these first two to be: AD 32 and AD 77.]

This debate was advertised nationally in the churches of Christ. So then, while they were trying to prove that there are “only two” resurrections, as the Pope teaches, look what the final result was: Iesous in AD 32 (#1), and the “coming of the Son of man,” in AD 77 (#2), and the final resurrection at the End of the World (#3). These are listed consecutively in: 1Cor 15.21-24. And, no where does the Bible limit the resurrections of God to “two-only!” In this case, “Two wrongs made a right!” But this was not of the one that “wills,” nor of the one “running,” but of God having Mercy!

C) IESOUS’ RESURRECTION: Mt 28.6, 25.31; 1Cor 15.23, Rev 1.5, 18.
NOTE: All three resurrections are recorded together (C, D, E); 1Cor 15.22-24.
The Mercy of God was demonstrated to lead Israel out of bondage in Egypt, and now, in 1992, the Mercy of God has been demonstrated to lead men out of Popery.

Every new period of time in the Bible was begun by a miracle of God. Here is an abbreviated list of a few of them:

1. The Exodus from Egypt, God parted the Red Sea; besides the Ten Plagues – 1626 BC.
2. The conquest of Canaan, the walls of Jericho fell down - 1551.
3. Solomon’s temple built, the Glory of God filled the temple - 1097.
4. Babylonian captivity, two-thirds of Judah died, as foretold - 588.
5. Iesous died for the sins of the world, and was raised again - AD 32.
6. The Old Heavens resurrection after Jerusalem and the temple were ruined - AD 77.
7. The “tenth of the city fell,” and the Millennium began - AD 1859.
13. And the final resurrection will follow --- SOON! – possibly in 100 years.
In the same manner that God showed His Mercy in the Old Testament (by miracles), He has also demonstrated His Mercy throughout the New Covenant.

E) PHARAOH’S ELECTION TO DOOM.

1. “For the Scripture says, the [one] to Pharaoh, ‘I raised you up that I might show in you the Power of Me, and that the name of Me, it should have been proclaimed in all the earth” - Rom 9.17.

Gods had already told Abram, 505 years earlier:
2. “And also the nation (Egypt) whom they serve I will Judge” - Gen 15.14.
In similar fashion, the doom of all seven Heads (Kingdoms) of the Seven-headed Beast, and Spiritual Babylon (which was the Eighth Head), was declared before the fact, so that men
would have Faith in God, and Believe in His Promises. [But today, the churches have all banned this message.]

Now the question for debate is this, “Did God create these men (and nations) just to kill them off, and demonstrate His Power; or did He create them with equal rights, Knowing before hand that they would rebel against their Maker, and die the Second Death?” (This is a hard saying!)

We have called to the attention of the reader before, that Pharaoh “hardened himself” first, and later God “hardened him.” Consider the order of events: Pharaoh hardened himself; Ex 7.13-14, 7.22, 8.15, 8.19, 8.32, 9.7. Then Gods hardened Pharaoh: Ex 9.12. Again, Pharaoh hardened himself: Ex 9.34-35. Gods followed his lead, and hardened Pharaoh more: Ex 10.1, 10.20, 10.27, 11.10. [7 to 5: Who is guilty?]

But then, this is not the entire story. Pharaoh despised the Spirit of God performing the Ten Plagues. Even his own magicians, who were hired for counsel, proclaimed, “This is the finger of Gods (myhla)” (Ex 8.19). After this announcement, the Lord hardened him for the first time (9.12). Six Plagues had already been poured out on Egypt. These were: Water to Blood, and Frogs cover the Land, and Lice on Man and Beast, and Swarms of Flies in the Houses and on the Ground, and Pestilence on the Livestock, and Boils on Man and Beast. What does it take to convince a fellow? The reader should Judge: “Did Pharaoh get a fair opportunity to reform?”

What about Esau? He was rejected, while Jacob was “Elected.” But he was not guiltless either. Esau sold his birthright, despising the Blessing of God, and so, Jacob inherited the Blessing of Isaac intended for him. The trickery employed by Rebecca and Jacob, to steal the Blessing intended for Esau, seems dishonest. But God had Prophesied to Rebekah that, “The older shall serve the younger,” and she was doing everything in her power to make the Prediction come true.

However, to insure that we are not led astray by any “wild theories,” or “vain speculations” about “Election,” it would be prudent to consider the things that are more easily understood. Any theory of “Election” must agree with these Scriptures.

(1) “for the Son of man has come to seek and to save that which was lost” - Lk 19.10.
(2) “Come to Me, all you who labor and are heavy laden, and I will give you rest” - Mt 11.28.
(3) “unless one is born out of Water and of Spirit, he cannot enter the kingdom of God” - Jn 3.5.
(4) “For God so loved the world that He gave His only begotten Son, that whoever Believes in Him should not perish himself (middle voice) but have everlasting Life ... He who Believes in Him is not Condemned; but he who does not Believe is Condemned already, because he has not Believed in the name of the only begotten Son of God” - Jn 3.16, 18.
(5) “No one can come to Me unless the Father who sent Me draws him ... It is written in the Prophets: ‘And they shall all be taught by God’ (Isa 54.13). Therefore everyone who has heard and learned from the Father comes to Me” - Jn 6.44-45.
(6) “He who Believes and is Dipped will be saved; but he who does not Believe will be condemned” - Mk 16.16.
(7) “Reform, and let everyone of you be Dipped in the name of Iesous Anointed (Iṣou Ἱισου) for the forgiveness of sins; and you shall receive the Gift of the Holy Spirit” - Acts 2.38. (NOTE: The Gift of the Spirit was to pass away; see: 1Cor 13.8-10.)
(8) “If anyone worships the Beast (Papacy) and his Image (Holy Roman Emperor), and receives his Mark in his Forehead (Mind) and in his hand, he himself shall also drink of the wine of the Wrath of God” - Rev 14.9-10.
(9) “And I saw thrones, and they sat on them ... who had not worshipped the Beast (Papacy) and his Image (Holy Roman Emperor)” - Rev 20.4.

The proper conclusion about what the “Election” consists of, requires all of the data available for the decision making process. Therefore, some of these verses sound like support for
“Free Will Grace,” while others seem to allude to a dogmatic “Election.” The good student will seek the proper balance between the two extremes.

G) GOD HARDENS WHOM HE WILLS.

We will remind the reader of, “The History of God’s Relationship to the Gentiles.” No conclusion would be valid without factoring in this subject. As Pharaoh “hardened himself,” and was subsequently “hardened by ‘He Is’,” part of Paul’s emphasis on “Election” seems to be weakened, if anyone interprets it to be dogmatic “Election.” Why did Paul not mention the “good message” in this monologue? He did mention it, but that will follow. See: Rom 9.25-33, 10.1-21. Therefore the reader is advised not to isolate sections of the Bible; or, of the book of Romans, from the rest of the Bible. This is a common error. Possibly the absence of the “good message” here is because some of the persons referred to did not accept this wonderful news. Part of the message is about the “Elect,” and the remainder about the “Cursed.” The “fathers,” Abraham, Isaac, and Jacob were elected; but Ishmael and Esau and Pharaoh had been rejected. Our preliminary conclusion is that the sinners hardened themselves first, and God rejected them at a certain point in their lives. But we are open to new possibilities, and will hear the entire case before we make a final Judgment.

The insanity of Judging God was brought before the minds of Paul’s readers. And, we have experienced these vain babblings in our own lifetimes. “God is not just!” If He does not save everyone ever born, then He is Condemned by many a fellow. But man was created to obey rules, and not to make them. What could be a greater injustice than to Judge God without all of the facts? And, no man Knows all the facts! In other words, our Maker has good reasons for everything that He does. Holiness is to be like God — not to Judge God.

We will now consider the declaration, “I gave Egyptians for your ransom, Ethiopia and Seba in your place” (Is 43.3). This process of substituting Unbelievers for the lives of Believers is still going on today. God loves some, and sacrifices other lives for their comfort. Consider our lesson.

1) “Nation will not lift up sword against nation, neither will they learn war anymore” - Isa 2.4.

2) “They shall not hurt nor destroy in all the holy Mountain of Me (Kingdom), for the Earth (New Jerusalem) shall be full of the Knowledge of ‘He Is’ ( יהוה) as the waters cover the sea” - Isa 11.9.

3) “They shall not hurt nor destroy in all the holy Mountain of Me (New Jerusalem),’ says ‘He Is’ ( יהוה)’ - Isa 65.25.

4) “And they shall bring the Glory and the Honor of the nations into her (אשת). But there shall by no means enter (אשת) anything that defiles (murderers - vs 8) …” - Rev 21.26-27.

Therefore, the servants of Iesous are “peacemakers.” Iesous had Condemned the use of the sword; and by logical deduction this would include any later inventions to be employed in committing murder. See: Jn 18.11, Lk 22.50-51, Mt 26.51-53, Rev 13.10. And so, Iesous has given us the Unbelievers to fight for us, and to kill the enemy, and to die for our safety. Just this year, in AD 1999, the United States of America, and the North Atlantic Treaty Organization (NATO), and Serbia were fighting it out to perform God’s will, and to keep us from harm. The Four Horsemen of the Apocalypse are the tools of God to handle over-population, and to govern our lives in peace. These four are: (1) The White Horseman, which is Invading War, and: (2) The Red Horseman, which is Civil War, and: (3) The Black Horseman, which is Famine, and: (4) The Green Horseman, which is the Death and the Hell. See: Rev 6.1-8, Zec 6.1-8.

5) “These are the ones whom He Is has sent to walk to and fro throughout the earth” - Zec 1.10.

In fact, though it is hard to imagine, the Lord God Almighty even controls their minds so that they only kill whom He wills, and they spare whom He loves.

6) “So the first went and poured out his Bowl upon the earth, and a foul and loathsome sore came upon the men [only] who had the Mark of the Beast (Papacy) and those who worshipped
his Image (Holy Roman Emperor)” - Rev 16.2; see: 19.20-21.

Why did the Roman Catholics remain “hardened” after Jesus dethroned the Pope, and proved that he was a Liar? The Pope claimed to be, “The Vicar of Christ on Earth.” Jesus taught, and still teaches, that he is #666, and the “False Prophet.” Then shortly before his Judgment from God, Pope Pius IX claimed, “Infallibility.” Jesus proved all these things to be nonsense. We would expect that all of the Roman Catholics’ delusions about conquering the world would have been shattered, and that they would have deserted the Pope. Did God “harden” them?

H) WHY DOES HE STILL FIND FAULT? WHO HAS RESISTED HIM?

(1) “Is God unjust who inflicts Wrath? (I speak as a man.) Certainly not! For then how will God Judge the world? ... For we have previously charged them both Jews and Gentiles that they are all under sin” - Rom 3.5-6, 9.

(2) “When you go back to Egyptians, see that you do all those wonders before Pharaoh which I have put in your hand. But I will harden his heart, so that he will not let the people go” - Ex 4.21.

The Foreknowledge of God predicted that He would harden Pharaoh’s heart. But when did God harden Pharaoh’s heart? It was after he had hardened himself. Six Plagues had already been witnessed by the two nations of Egyptians and Israel. Did Pharaoh get a fair opportunity to reform, and obey ‘He Is’?

4) THE POTTER IS NOT TO BE JUDGED BY THE CLAY (Rom 9.20-24).

“But indeed, O man, ‘Who are you, the one answering back to the God?’ The thing formed will not say to The [One] having formed [it], ‘Why did You make me like this?’ Or, does not the Potter have the right over [form] of the clay, from [working] of the same lump to have made the one into vessel of honor, and the [one] into dishonor? But if the God, desiring to have shown the Wrath and to have made Known the Power of His; He bore in much longsuffering Vessels of Wrath having prepared them into destruction, and so, that He should have made Known the riches of the Glory of Him on the Vessels of Mercy whom He should have prepared beforehand into Glory, whom He Called us not only from Jews, but also from Gentiles? - Rom 9.20-24.

A) WHO CREATED EVIL?

‘He Is’ Gods (ה’ י), doing man, but who created Evil? Was it not the Serpent (Satan - Rev 12.9), and Eve, and Adam? Gods determined Good and Evil, therefore He had the Knowledge of Good and Evil. Our Father even created a Tree of the Knowledge of Good and Evil, but Adam and Eve were forbidden to eat of this tree. However, women have always been curious!

(1) “And she saw, the woman, that the Tree (of the Knowledge of Good and Evil - vs 22) good to food, that this pleasant to eyes, and the Tree desirable to the Wisdom, and she took from fruit of him and she ate and she gave also to man of her, with her, and he ate” - Gen 3.6.

(2) “Ignorance is bliss!”

Adam was the friend of God when he was unaware of the difference between Good and Evil. When he became “wise,” by learning the difference between Good and Evil, then their relationship became “strained.” The Serpent, and Eve, and Adam were all Cursed by God, and their progeny was also Cursed. The Serpent was Cursed to crawl on his belly, and eat dust all his days. [Only a few days ago, his progeny was spotted in the yard, and the Curse of God was still true.] The Woman was Cursed to have birth pains, and to be ruled over by her husband. The modern Woman is still rebelling against God, and fighting the system. But women were more godly without “Women’s Liberation Movements.” These rebels are a principle cause of divorce in our land today. Man was Cursed to work and sweat. This is the story of sin entering the world. The problem escalated so greatly that God destroyed them all, except for eight souls. When the “saved” of the ark had died, then sin became dominant again. The Lord Gods introduced “revealed religion” to Abram, and later to Moses. His love for Israel is stated:

(3) “‘He Is’ (ה’ י), He will keep you from all of Evil; He will keep of soul of you. ‘He Is’, He will keep goings of you and coming of you in from time of her, and to ever” - Ps 121.7-8.
Therefore, Israel, God’s Extremely Loved (αγαπητός), had the opportunity to be “saved.” But what about the Gentiles? Did they have an opportunity?

B) THE GENTILES “PARTIAL” KNOWLEDGE OF THE LORD GOD.

Noah was the father of all men, along with his three sons. This was after the Flood in 2483 BC. Noah was saved because he was a Believer, and a Servant of God. The Gentiles descended from Noah and his sons. Therefore, in the beginning the Gentiles Knew about God. Much later, Egyptians learned about the Holy One from Moses and the Ten Plagues on Egypt. Balak, the king of Moab, Knew about the Lord before Israel began to drive the seven nations out of Canaan. Upon hearing of Israel’s advance toward his kingdom, Balak sent for the Prophet of God, Balaam, to Curse Israel for him. Balaam was “brought from Aram, from the mountains of the east” (Num 23.7). Publishers of Bible atlases have determined that Aram was where Syria is today. Therefore, the Moabites Knew about God, and about His miracles, and about His Prophets in 1585 BC.

Jonah was sent by God to Nineveh, to warn the inhabitants of the city, “and cry out against her” (Jon 1.2). He tried to run away, but to no avail.

“So the people of Nineveh Believed Gods (αλληλουγια), proclaimed a fast, and put on sackcloth, from the greatest to the least of them ... Then Gods saw their works, that they turned from their Evil way; and Gods relented from the disaster that He had said He would bring upon them, and He did not do it” - Jon 3.5, 10.

Nineveh was the capital of the Assyrian empire, and the time was about 800 BC. The satrapies of the empires were required to communicate with the capital, and by this means they became aware of what was going on in the other parts of the world. The area controlled by Assyria was from Egypt southward to Thebes, and through Israel and Syria, and then southward through Babylonia to the Persian Gulf. It is reasonable to expect that all of this geographical section had heard the news about Nineveh’s reformation because of the warning of Gods through the person of Jonah.

Daniel taught Nebuchadnezzar, and Babylon, about the Gods of the Jews. Babylon also ruled from Egypt to the Persian Gulf. See: Eze 29.18-20. Babylon controlled Israel from 601-588 BC, in the land of Canaan. Then they were carried off to Babylon (588-18). Cyrus, the Persian overthrew Belshazzar, and it is recorded:

“And ‘the Judge of God’ (Daniel), this [one] the prospering in ‘kinging of her,’ Darius and in ‘kinging of her,’ Cyrus the Persian” (Dan 6.28).

The kings taught by Daniel were: Nebuchadnezzar, and Belshazzar of Babylon; and Cyrus and Darius I of Persia. Several kings, of short terms, between Nebuchadnezzar and Belshazzar did not recognize Daniel. Also, Cambyses II, who ruled after Cyrus and before Darius I, did not take counsel from Daniel. Cambyses was the king mentioned in Ezra who discontinued the work on the temple, and Darius gave order to resume the work. Persia’s conquests were greater than either Assyria’s or Babylon’s. This was due to technological advances in road building, and logistics (which is the science of moving armies and supplies). Persia ventured farther north, into Asia Minor, and farther east, into India. Egypt was still the eastern boundary of the empires.

Darius wrote a book of law, and established a library. The Behistun Rock, rising 1700 feet out of the plain, gave a long account in three languages (Persian, Elamite, Babylonian) of the conquests of Darius, and of the histories of the empires. The Jews presented him with a copy of the law of Moses, and he responded kindly. Babylon and Persia were taught of the Gods (αλληλουγια) of the Hebrews. Alexander the Great was shown in the book of Daniel, before the fact, that he would defeat Persia. See: Dan 9.20-21. Josephus recorded Alexander’s talk with the high priest, Jaddua, and he mentioned Alexander relating a dream in which he saw the high priest before coming to Israel. See: Antiquities 11.8.4-5.

The pagan religions mention portions of the Hebrew Bible, but they do not Honor the Gods who “revealed” these words. Zoroaster, about 600 BC, began the false teaching of “monotheism.”
His writings are still preserved today, and contain “Bible language” to promote his fake religion, but he did not mention the “Bible Gods!”

Students of Classical Greek literature, and Greek philosophy, and Greek Mythology, have even suggested that we should consider “pluralism” (that all religions are correct) because the Greek philosophers made mention of a resurrection, and of the Son of God coming to earth. But then, the Prophets of God had taught these principles of Faith hundreds of years before the Greek philosophers were born. See: Psalm 2 (1050-1010 BC), and Isaiah 9.6 (737 BC). This accumulative data is considered beneficial to our exploration of the “Election” of God, as taught by Paul. The reason that Paul did not mention these things is that everyone already knew the story.

C) HONOR AND DISHONOR: THE TYPE.
(1) “And I indeed will harden the hearts of the Egyptians, and they follow them (Israel through the Red Sea). So I will gain Honor over Pharaoh and over his army, his chariots and his horsemen. Then the Egyptians shall Know I am 'He Is' (יהוה), when I have gained Honor for Myself over Pharaoh, and ...” - Ex 14.17-18.

The God of “Love-only” would not have been Honored by the slaughter of the Egyptian army, but the God of “Love and Hate” was Honored. He, and the nation of Israel, were Glorified in the sight of the pagan nations when the Egyptian forces were buried in the Red Sea. Then, to continue the theme, Balak, the king of Moab, heard of the fame of the Gods of the Israelites, and he was terrified when the 12 tribes of Israel began to march toward Canaan. See: Num 24. Balaam was Called to Curse Israel, but he confessed, “I can only say what ‘He Is’ (יהוה) gives me to say.” And so, he ended up Blessing Israel instead of Cursing them. Several hundred years later, the Philistines captured the ark of the Covenant from Israel, when the wicked priests took it into battle. They placed it in the temple of Dagon, their god, and he fell on his face, breaking off his hands. The inhabitants of the land were afflicted with tumors. There was a cry heard throughout the whole land. Their priests and diviners told them:
(2) “Why then do you harden your hearts as the Egyptians and Pharaoh hardened their hearts? When He did mighty things among them, they did not let the people go, that they might depart” - 1Sam 6.6.

Over 500 years had passed from the Exodus to this trauma, but the Gentiles still Knew of the fame of ‘He Is Gods’ (יהוה) of Israel. However, they still would not serve Him! But, to finish the story, the Philistines did return the ark of the Covenant to Israel. Therefore, the “type,” of “Honor and Dishonor,” consisted of the Israelites to Honor, and the Gentiles to Dishonor. Then, in his letter to Rome, Paul turned his attention to the “antitype.”

D) HONOR AND DISHONOR: THE ANTITYPE.

Ideas, and thoughts, and principles of religion, that were common Knowledge in the First Century AD have been lost in the Pope’s Dark Ages (AD 500-1000), and in many subsequent speculative theologies. Therefore, when we add to Paul’s message thoughts that are deduced from a lifetime of Bible study, and from being “born of Spirit,” we do not mean to change the message, but only to clarify it. Today we must teach more than Paul taught, for he died, or else was resurrected, at the close of the Old Covenant Age. But the New Covenant has succeeded the Old. The congregation would have been confused if they were taught about things that would happen after their resurrection, and that did not affect them. But Paul taught about Iesous being in the “present tense,” and we must follow his example. In other words, we must go beyond the resurrection of the Jews and Gentiles that lived in the first century. The “Three General Resurrections” (see: 1Cor 15.21-24) must be analyzed properly in order to comprehend the message to Rome. The “Lamb of God” died for the sins of the world. The Lord Iesous was in “the belly of the earth three days and three nights.” See: Mt 12.40. Iesous was raised from the dead, and did not “see corruption.” See: Ps 16.10. This means that the decomposition of the body had not taken place yet. On the other hand, Lazarus was in the tomb four days, and “by this time he stinks” (Jn 11.39). So then, the decomposition of the body was after 72 hours.
(1) “... but to witnesses Chosen before by God, even to us who ate and drank with Him after He arose from the dead” - Acts 10.41.

This was one of three “General Resurrections.” “The Son of man coming on the clouds,” was the “Second General Resurrection.”

There are six Particular Resurrections: Enoch, Elijah, Iesous, The “coming of the Son of man,” the First Resurrection, and the Final Resurrection. But, the Pope teaches that you are only allowed to believe in two of the six resurrections; and, you may only believe in two of the “Three General Resurrections.” So: 3 = 2!

Who was raised up to the Judgment day? This was a total resurrection of all the dead at that time (AD 77), and a partial resurrection of the Jews and Gentiles who were alive in AD 77. Only the “saved,” of all the inhabitants of earth, met Iesous in the clouds. And, the “lost” saw the resurrection. See: Mt 24.30-31, Acts 2.20, Rom 8.19, Heb 9.8, Joel 2.30-32.

(2) “For into this [reason] Anointed (Χριστός) also died and rose and lived [again], in order that He might be Lord both of dead and of living” - Rom 14.9.

The writer of Hebrews recorded the relationship between the living and the dead. Iesous brought the dead with Him on the clouds (Mt 16.27 - “angels” = messengers; or, the dead. See also: 1Cor 15.52, 1Thes 4.16-17, Jude 14, 21 - “saints” = dead.) And, Hebrews reads:

(3) “And all these (the dead), having obtained testimony through [knowledge] of the Faith, did not receive the Promise of the (τοῦ) God, concerning us having provided something better in order that us (the living), that they (the dead) should not be made Perfect (immortal) apart from us (the living)” - Heb 11.39-40.

Anyone left behind (1Cor 15.50-55, 1Thes 4.16-17, Heb 11.39-40) would be Judged later, at the “Third General Resurrection,” at the End of the World. This included New Jerusalem. See: Rom 8.19-23, and Chapter Ten of this book, “New Jerusalem.” At that time, the resurrected will all be dead! Notice the sharp contrast between the two resurrections: The Old Covenant resurrection, in AD 77, and the New Covenant resurrection, at the End of the World.

(4) “And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were Judged according to their Works, by the things which were written in the books. The Sea (of Glass) gave up the dead who were in her (αὐτή), and the Death and the Hell gave up the dead, the [ones] in them. And they were Judged, each according to the Works of him” - Rev 20.12-13.

Therefore it is hard to get confused, for one resurrection is “the living and the dead” (Heb 11.39-40), while the Final Resurrection is “the dead only.” The reader will note two sources from which the dead came to be Judged by Iesous, and two verbs to describe the resurrection. [In other words, we have a compound sentence.] The “saved,” who died in the Lord, were in the Sea of Glass, which “gave up the dead” in it. The “lost,” who died without the Anointed, were “given up,” from the Death and the Hell. But the principle point is that: they were all dead.

The antitype to the “Election” of Isaac and Jacob was described:

(5) “even us, whom He Called, not of the Jews only, but also of the Gentiles” - Rom 9.24.

Paul had referred, in this verse, to the antitype to “Honor.” The Jews’ war with Rome, and Josephus’ account of “1,100,000 dead, and 97,000 sold into slavery,” and “two-thirds in all the land cut off and die” (Zec 13.8); these constituted the antitype to “Dishonor.” Iesous taught it this way:

(6) “So the angel thrust his sickle into the Earth (Israel) and gathered the Vine (Joel 1.12, Isa 5.2, 63.3, Rev 19.15) out of the Earth, and threw it into the great winepress of the Wrath of God. And the winepress was trampled outside the City (Jerusalem), and blood came out of the winepress up to the horses’ bridles for 1600 furlongs (200 Miles)” - Rev 14.19-20.

For this Prophecy of “Dishonor,” see also: Mt 21.28-41, 22.2-14, 24.27-29; Gal 4.28-31, 1Thes 5.1-7, Heb 12.25-29, 2Pet 3.7-12, Jude 14-19.

The “blood to the horses’ bridles for 200 miles” seems to be a figure of speech to dramatize the trauma that befell Jerusalem. The distance, 200 miles, represents from the city of
Dan, at the northern extremity of Israel, to the city of Petra, at the southern extremity. Then, the Vessels of Wrath either: (1) died in, or before, the “Great Tribulation” (Mt 24.21: AD 66-74), or: (2) they were of the 97,000 sold into slavery, or: (3) they lived through all the war and still died without accepting Jesus. See: Rom 11.23.

On the other side of the picture, the Vessels of Mercy either died in the Lord before the resurrection, or else, they “met the Lord in the air” (1Thes 4.17).

But then, “Who inherited name of the Earth (Israel)?” These were under the Curse, and could neither “see” nor “hear.” This means to “understand.” Do you “see” what I am saying? Do you “hear” what I mean? The “Meek” inherited name of the Earth (Mt 5.5). Therefore, when Jesus’ servants fled to the mountains (Asia Minor) to avoid the war with Rome, these fled with them. The “Meek” had the “veil lifted from their hearts,” and then they could “see” and “hear.” See: 1Cor 2.14, Isa 25.6-8. 2Cor 3.14-16. God poured out His Spirit of Favor and Supplication, and New Jerusalem was “anointed with the Holy Spirit.” See: Rev 1.7, Zec 12.10-14. And, this is the story of “Honor and Dishonor.” Only those with the Holy Spirit were Honored.

Next Paul introduced the “Divorce of Israel” into his letter to Rome.

5) ISRAEL WAS DIVORCED AND SOME WERE REINSTATED (Rom 9.25-29).

“For [‘He Is’] finishing, and cutting it off in Righteousness, for word (logon) having been cut off, Lord will make [a remnant] upon [face] of the earth. And just as Isaiah predicted, ‘If the Lord of hosts had not left a Seed to us, we would have ever been about as Sodom, and we would have resembled about as Gomorrah’ (Isa 1.9.)” - Rom 9.25-29.

A) DATING THE DIVORCE OF ISRAEL.

When did ‘He Is’ (Ἰδιος) divorce Israel? And, When was she reinstated?

Israel witnessed God’s awesome Power, when He afflicted Egypt with the Ten Plagues. But then, she rebelled before Moses led her through the Red Sea. See: Ex 14.10-12. This was in 1626 BC. Later, in 1258 BC, the children of Israel “forsook ‘He Is’ and did not serve Him” (Judg 10.6). This began the 1260 Days of Daniel (12.7), which was from 1258 BC to AD 2.

As though this were not enough trouble in pinpointing the date of divorce, the Prophecies of God did not always commence at the time of the writing of them. But we shall observe the words of Isaiah and Jeremiah on this subject.

(1) “Thus says ‘He Is’: ‘Where is the certificate of your mother’s divorce, whom I have put away? Or which of My creditors is it to whom I have sold you? For your iniquities you have sold yourselves, and for your transgressions your mother has been put away’”’ - Isa 50.1, written after 713 BC.

What we have here is a mother and daughter relationship. The Ten Tribes of Israel constituted the “mother,” and the later kingdom of Judah, with the two tribes of Judah and Benjamin, composed the “daughter.” God employed the name “Israel” ambiguously. At times, He used the name to represent all twelve tribes of Israel. Then again, the name “Israel” depicted only the Ten Northern Tribes. To sweeten the plot, a portion of each of the twelve tribes left Israel, when Jeroboam ordained the worship of the two golden calves, and joined themselves to the nation of Judah; and so, sometimes “Israel” represents Judah only! Paul’s declaration, “All Israel shall be saved” (Rom 11.26), introduced a fourth meaning of the name “Israel.” “For they are not all Israel who are of Israel” (Rom 9.6). This represented the difference between “lip-service,” and “the love
of the Lord.” And, “Israel” (Ten Northern Tribes) was scattered among the nations by Assyria in 721 BC. And in 65 years they “ceased to be a people” (Isa 7.8). This meant that, after they were scattered among the nations (2Kin 17.20-24), they were without a temple, and had no priests, and so, no offering for sin; and then they probably intermarried with the Gentiles, and “ceased to be a people.” Hosea had foretold this dilemma:

(2) “For I will no longer have Mercy on the house of Israel, but I will utterly take them away. Yet I will have Mercy on the house of Judah, will save them ‘in He Is Gods of them’ - Hos 1.6-7.

Even though Judah is recorded to “fall with Israel and Ephraim” (Hos 5.5), these are described as temporary falls for Judah, and a permanent fall for Israel. And so, Israel died the death, in 721 BC, and Judah fell in 588 BC -- temporarily -- and served 70 Years of Bondage in Babylon. “All Israel was saved,” in AD 77, because the kingdom of Judah contained members of all twelve tribes of Israel. See: Rev 7, where 12,000 (figuratively) were saved from each of the twelve tribes of Israel. Jeremiah also mentioned Israel’s divorce from God.

(3) “Then I saw that for all the causes which backsliding Israel (Ten Northern Tribes) had committed adultery, I had put her away and given her a certificate of divorce” - Jer 3.8.

Jeremiah’s verse, coupled with Isaiah’s verse, seems to date the divorce in 721 BC. If this is true, then Hosea’s comments, of 807 BC, would have been predictions of the future.

B) THE REINSTATEMENT OF ISRAEL.

(1) “In the place where it was said to them, ‘You are not people of Me, there they will be called, ‘Sons of living God’” - Hos 1.10.

Iesous is a Teacher of Parables, and Prophecy employs Symbolism. When the prediction was fulfilled, there was no city of Jerusalem, and no nation of Israel. Titus, and his Roman legions, had seen to that. This was where Israel had literally been declared, “Not people of Me” -- in Israel, and in Jerusalem. But New Jerusalem was portrayed in these words:

(2) “Moreover the light of the (New) Moon will be as the light of the (New) Sun, and the light of the Sun will be sevenfold (the light of the Old Sun)” - Isa 30.26.

The “light” represents the rule of the Sun (King). The sons of David ruled for 1600 furlongs; or, 200 miles. See: Rev 14.20. Iesous ruled, in AD 77, for 12,000 furlongs; or, 1500 miles. Therefore, “they will be Called, ‘Sons of the living God’” was completed in New Jerusalem, in AD 77. See: Rev 21.3. Then the kingdom of God was established, and not before then; or, the New Covenant had completely replaced the Old Covenant. Iesous had taught this message, in these words:

(3) “For truly, I say to you, till ‘Heaven and Earth’ (Israel) pass away, one jot or one tittle will by no means pass from the law till all is fulfilled” - Mt 5.18.

What did Iesous mean by, “till all is fulfilled?” The End of the Law is described in Deuteronomy, Chapter 28. It was also documented by the Jewish historian, Josephus. During the siege of Jerusalem, “Mary of Eleazer, of the village of Bethezub,” roasted her son and ate one-half of him. See: Deut 28.56-57; Antiq 6.3.4. The Jews were carried back to Egypt and “offered for sale as slaves, but no one will buy you” (Deut 28.68; Antiq 6.9.3). The Pope teaches that the law ended at the cross, and the kingdom of God began on the day of Pentecost. But, he is wrong on both counts! The quote of the law ending on the cross (Col 2.13-17) was addressed to Gentiles “only!” And the letters to the Jews had a different message. See: Jas 1.25-27; 2.8, 11; 4.5-6. Also consider Paul’s Nazarite vow in AD 60. See: Acts 21.20, 26. Consider these words:

(4) “and to the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law; to those who are without law, as without law ... that I might win those who are without law” - 1Cor 9.20-21.

And this principle of Believers in Iesous being under the law is stated in many other verses; see: Mt 23.1-3; Rom 2.12-16; 4.16. And so, the Pope is wrong on this issue! Then Paul stated the same principle in different words:
(5) “For Anointed (Χριστός) is end of law into Righteousness to all the [one] Believing” - Rom 10.4.

Literally speaking, this means that Anointed was not the end of the law in temple service (Mt 231-4), in Judea, to the Meek who would inherit name of the Earth (Israel), after their blindness was cured. The Israelites’ lives would be Judged by the Law of Moses until AD 77, and at the same time by the law of Favor; after that time they would be Judged by Faith in Iesous’ blood.

Secondly, the Pope is wrong about the Day of Pentecost beginning the kingdom of God, for these were men of flesh and blood.

(6) “But this I say, brothers, that flesh and blood is not able to have inherited kingdom of God” - 1Cor 15.50. See also: Mt 25.34.

Therefore, the resurrection, in AD 77, was the beginning of the kingdom of God, and the end of the law. And, the Pope’s “Jewish Good Message” does not apply to life today. First of all, the government of the Jewish Good Message was given over to the “ones sent” (Apostles). Secondly, “miracles” were needed to promote the Jewish Good Message. Then the overthrow of the nation of Israel, in AD 70 and the resurrection in AD 77, were principle parts of the Jewish Good Message of the Pope; and this included, “The Gift of the Holy Spirit” which was done away by the “Revelation of Iesous.” Speaking in Tongues determined if a man was saved, or not. But then, “Tongues shall cease.” But look what was unfulfilled when the Jewish Good Message was in effect:

(7) “Indeed ‘He Is’ (יהוה) ‘the saving of’ (ניצית ל) to end of the Earth (Israel), saying Him to the daughter of Zion (New Jerusalem), “Looking Salvation of you coming; looking, His reward is with Him, and Works of Him to face of Him.”’ And to you He will call them to Him, ‘A Holy People,’ Redeeming them, "He Is" (יהוה);’ and you will be called, ‘Seeking Her,’ and ‘A City Not Forsaking Her’” - Isa 62.11-12.

There is no description of a city like that one in the Jewish Good Message of the Pope. Iesous taught His servant, John, about the future fulfillment of these Prophecies, in AD 67, in Revelation, Chapter 21.

(8) “And I heard a great voice from [glory] of the heaven, saying, ‘Look, the dwelling (tabernacle) of God is with men and He will dwell with them, and they will be people of Him, and the God himself will be with them’” - Rev 21.3.

(9) “And all Curse (of the law - Gal 3.13) will be no longer, and the throne of God and of the Lamb will be in her (New Jerusalem - vs 21.2), and the servants of Him will serve Him. And they will see the face of Him, and the name of Him will be on [consvience] of the Foreheads of them (Minds)” - Rev 22.3-4.

“See His face” is described to be to enjoy a period of Blessing from the Lord. The word, “countenance,” meaning a facial expression, is used to express this thought. See: Ps 21.6, 42.5, 44.3. To “see His face,” is also recorded: Ps 17.15, 24.6, 27.8, and others. God has always lived on earth. He was in the first tabernacle (1625), and the first temple (1097), and the second temple (515), and the congregation at Corinth (AD 57), and now He lives in New Jerusalem until the end of the Time (AD 77 - End of World).

The Promise to be the God of them, and God of us, was repeated often. See: Isa 12.1-2; 25.9; 40.9; Jer 31.33; Eze 11.20; 36.28; 37.23, 27; Hos 2.23, Zec 13.9; Rev 21.3. At the same time, it was declared that they would be “People of Me.” Therefore, the “remnant” was saved when New Jerusalem was founded in “one Day” (Isa 66.8), which represents “one Year” (AD 77-78); and then the Gentiles were added to the Twelve Tribes of Israel, who had been saved first. Then, “the two (Jews & Gentiles) had been made one new man” (Eph 2.15). There are no more Jews and Gentiles today! "He Is" had left a “Seed,” as Isaiah foretold long ago, before the actual event was consummated.

Next Paul discussed the reason for Israel being “blinded.”

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Next Paul discussed the reason for Israel being “blinded.”
6) THE “FROM WORD” (ELECTION) OF IESOUS AND PAUL (Rom 9.30-33).
“What then will we say? That Gentiles, the ones not pursuing Righteousness, they obtained Righteousness, and a Righteousness from the Faith. But Israel pursuing law of Righteousness into [a new] law of Righteousness, they did not obtain. Why this? For not from [Work] of Faith, but as from [Works] of law. For they stumbled at the Stone of the stumbling. Just as it has been written, ‘Looking, I place in Zion a Stone of stumbling and a Rock of offense, and all the [one] Believing on Him will not be put to shame’” - Rom 9.30-33; Isa 8.14, 28.16, 26.

A) THE “FROM WORD” (ELECTION) OF IESOUS.
(1) “Looking! Servant of Me, I complete you in Him, Chosen of Me, Favor of Her, soul of [Me]. I will give of [Me] Spirit of [Me] on Him (Lk 3.22, Isa 11.1-4); He will bring Justice to Nations (Gentiles)” - Isa 42.1.

As Isaac and Jacob were “Elected” (Chosen) to be the fathers of Israel, so Iesous was “Elected” (Chosen) to become the “Bridegroom” (Mt 9.15), and the “Head of the Body.” See: Eph 4.15-16, 5.22, 32; Col 2.19. Paul’s analogy compared the Beginning and the End of the nation of Israel; or, of the Law of Moses. The “marriage supper of the Lamb” (Rev 19.9) was the resurrection in AD 77. The descendants of Isaac and Jacob were the nation “Elected” by God to become His Chosen people.

(2) “To answer servant of [Me], Jacob and Israel, chosen of [Me], and the calling to you, in name of you, and not surely you knowing her (name) of Me” – Isa 45.4.

Therefore, both the “leaders” and the “followers” were “Elected” (Chosen) by God.

B) THE ‘FROM WORD” (ELECTION) OF PAUL, AND OTHERS.
(1) “Who shall bring a charge against God’s “Elected?” It is God who Justifies” - Rom 8.33.

(2) “even us whom He Called, not of the Jews only, but also of the Gentiles” - Rom 9.24.

When the Wrath of God was vented on the Jews, then the “remnant saved of Israel,” who were resurrected, were called the “firstfruits to God and to the Lamb” (Rev 14.1, 4). The kingdom of God began with the reaping of the “firstfruits.” See: 1Cor 15.50, Rev 14.14-16, Rev 7. But Iesous also referred to the “sowing of the Seed in the firstfruits” as the “kingdom has come.”

(3) “But from [time] of the days of the John of the Dipping until now the kingdom of the heavens (Governments) suffers violence, and violent men seize her” – Mt 11.12.

(4) “But if in Spirit of God I cast out the demons, then the kingdom of the God came upon you” – Mt 12.28.

Therefore, God had a “firstfruits kingdom” and a “final harvest kingdom.” This related to the Law of Moses in which was the “firstfruits” (Lev 23.10) and “harvest of your land” (Lev 23.22). Today, this is similar to “winter wheat” and “springtime wheat.” One isc harvested early in the summer, and the other is harvested later near the summer.

Yesterday, June 6th, I saw the “winter wheat” 42” high. But the “springtime wheat” will come later.

C) THE REJECTION OF THOSE WHO HATED IESOUS (Jn 15.23, 25).
(1) “For they stumbled at the stumbling Stone (Iesous)” - Rom 9.32.

(2) “Sit at My right hand till I make the enemies of You the footstool of You” - Heb 1.13, Ps 110.1.

(3) “He himself treads the winepress of the wine of the Fierceness of the Wrath of the Almighty God” - Rev 19.15.

The Jews not only hated Iesous in the flesh, but they hated Him after He had ascended to Third Heaven, and persecuted His servants.

D) THE “FROM WORD” (ELECTION) OF NEW JERUSALEM.
(1) “Never he will be from there (New Jerusalem) again a child of days, [or] an old man that not fullness of days of him, for young son of hundred year, he will die, and the from (suffix – A) threading* son of hundred year, he will be accursed ... they will not build and another, dwelling not, [he will enter in], they will not plant and another he will eat, for as days of tree, days of people
of Me [70 years], and from doing of her, hands of them, they will be good in chosen of [Me]” - Isa 65.20, 22.

NOTE *: “Threading” refers to Gentiles, as Rahab, the Prostitute put a thread on her widow n Jericho to be spared when Israel overthrew Jericho. She was spared because she hid the Israelite spies in the city when men were searching for them.

And the churches still hate Iesous today, for they have corrupted this to read:

(2) “No more shall an infant from there live but a few days” - Isa 65.20.

[The wicked never rest.]

The words in italic print have been added to corrupt the Bible, and to Glorify the Pope and Infant Sprinkling. But Iesous taught, as the Word of God, that “there are no infants in the Body of Believers!” However, men are still undeterred in their hatred of Iesous, just as the Jews were undeterred, and died the Second Death.

“Who are these wicked?” [Matthew’s Bible and Geneva Bible and KJV translated this verse correctly, without the 5 added words.] Amplified Version, Nas, NIV, NLT, ESV, NKJV, and many others, all have, “The Pope’s dirty, added words.”

God had “Chosen” (Elected) three congregations of Believers. First was the congregation of Israel. Second, when Israel fell into apostasy, was the “From Calling” of Iesous. (Called out from the congregation of Israel, and from the world.) And last, but not least, was New Jerusalem, which has always endured since AD 77, and will endure until the End of the Time (soon to be). This fact was stated in these words:

(3) “And in the days of these kings (Babylon to Rome) the God of Heavens will set up a kingdom which shall never be destroyed” - Dan 2.44.

(4) “But the Woman (New Covenant) was given two wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for ‘a time and times and half a time’ (AD 600-1860), from the presence of the Serpent (Satan - vs 9)” - Rev 12.14.

[… that the according to ‘from word’ (Election) purpose of the God he might remain - Rom 9.11.]

Egypts, and Assyria, and Babylon, and Persia, and Greece, and Rome all tried to destroy the “chosen” (Election), the congregation of Israel. However, they all failed. Then, Rome, and the Eastern Roman Empire, and Papal Rome combined to try to eliminate New Jerusalem. They were also unsuccessful. The “From Word” (Election) of God stood! Today the Papacy and the Pope, and Gog and Magog, and the Devil that deceived you are out to annihilate Believers in Iesous the Anointed. The Bible has declared that they will fail too! See: Rev 20.7-10.

And so goes the story of “Election.” The “Elect” follow the “Elected” Leader, who is Iesous the Anointed. The “Rejected” follow the Beast and the False Prophet and Gog and Magog (Ecumenical Movement), and are the antitype to the destruction of the Jews. God has given men a choice in their own destiny. [The Curse of man is the Knowledge of Good and Evil. You can change.]

(5) “And whoever Believes on Him will not be put to shame” - Rom 9.33.

Paul had contrasted the state of the “lost” and the “saved” in Chapter Ten of his letter to Rome. We will consider that in the next chapter.
APOSTASY OF ISRAEL AND RIGHTEOUSNESS OF FAITH (Rom 10)

1) SEEKING THEIR OWN RIGHTEOUSNESS (Rom 10.1-5).

“Brothers the desire of my heart and the supplication, the [one] toward the God on behalf of Israel, on the one hand (μεν), is into salvation. For I bear witness to them that they have a zeal of God, but not according to Knowledge. For not knowing the [favor] of the Righteousness of God, and seeking to establish the Righteousness of them, they have not submitted to the Righteousness of the God. For Anointed (Χριστός) [is] end of law [of Moses] into Righteousness to all the [one] Believing. For Moses writes the Righteousness, the [one] from [letter] of the law, ‘For the [one] doing them things will live in them’ (Lev 18.5)” - Rom 10.1-5.

A) PAUL’S PRAYER FOR ISRAEL.

The Jews had already been declared to have been divided into, “the children of the flesh,” and “the children of the Promise.” See: Rom 9.6-8. Then, the “one sent” (apostle), Paul, added, “so that the ‘From Word’ (Election) purpose of the God, he might remain” (9.11). Which half did Paul pray for? We might ask, “What good would come from praying for either half?” God seems to have predetermined the outcome of both groups.

We will remind the reader, once again, that the saved could be lost, and many of the saved were lost! Just because God has removed your sins does not mean that you will remain sinless. Read the account, again, of those possessing the Holy Spirit and then falling away. See: Heb 6.4-6. Then examine the warnings of the servants of Iesous that others may fall away also. See: Heb 12.12-17, 25-29; 1Pet 4.15-17. The relationship with Iesous is flexible. He allows some digression, but not too much. The writers of the Bible all emphasize the hard work, and constant Faith that is necessary to “win the good fight.” As it is written, “Many are Called, but few are Chosen.” Read Iesous’ words about the lost who will arrive at the Judgment day thinking that they are saved. See: Mt 7.21-23. Many will cry, “‘Lord, Lord’ ... ‘I never knew you.’”

On the other hand, the lost may still be saved. Remember Iesous’ words about the laborer of the “eleventh hour.” See: Mt 20.6-12. Therefore, God does not force men to be saved, as some churches teach today; and the Lord does not employ violence to insure that many remain lost, as they also teach. But the Bible message is summed up, “Believe and Obey, and remain Faithful till death, while Loving God with pure Love, for your enemies too; and you shall Live.” Iesous, and the other Prophets of God, all stressed hard work, and pure motives, and endurance in order to please the Lord God. Neglect any part of this summary, mentioned above, and you will Die!

Paul probably prayed for those who were saved, or who had a chance to be delivered from sin later. But we doubt if he prayed against the Judgment of God, which was, that two-thirds in all the land would be cut off and die (Zec 13.8). Consult also: Mt 7.13, Gal 4.25, 30-31. In Galatians, Paul predicted the damnation of the Jews who did not Believe.

B) IGNORANT ZEAL FOR GOD.

Saul, who was later converted, and changed his name to Paul, had been personally involved in “ignorant zeal for God.” The case was recorded in these words:

(1) “Then Saul, still breathing threats and murder against the students of the Lord, went to the high priest and asked letters from him to the synagogue of Damascus, so that if he found any who were of The Way, whether man or woman, he might bring them bound to Jerusalem” - Acts
When Paul wrote to Rome, his eyes had been opened for many years, and so, he was aware of the imminent peril that his fellow Israelites were in while pursuing their present course. He had been in the same situation, but was Chosen by Iesous to be a messenger to the Gentiles. Therefore, he understood that they were unaware of what they were actually doing.

We have known men who have been converted from an unholy religion, and then dedicated their lives to trying to save the other people of the false religion from which they came. Some of these were Romans Catholics, before they were saved. Their success was very limited, but they persisted for years; some for a lifetime. Another group of self-appointed missionaries, had been saved from the Mormons, and felt obligated to serve them, and try to deliver them from the false religion. Then, the same is true of escapees from the Jehovah’s Witnesses denomination. The success was very limited, but they persisted in the work. Why? The cause of concern for the pagan religions was due to the fact that their families and friends were still captives. These men had an experience similar to Paul’s grief and sorrow over the Israelites.

We had been in servitude to the Pope, while members of the Christian Churches, because we Believed the “Mark of the Beast,” which is that: “3 = 2.” See: Rev 13.16; 14.9; 15.2; 20.4. Since our enlightenment, in 1992, we have attempted to deliver family and friends from the clutches of the Pope. For this reason, we understand perfectly what Paul was going through, in “great sorrow and continual grief in my heart” (9.2). No one is so ignorant, and conceited, and smug, and thoroughly convinced of their own superiority as the man in the dark.

But returning to Paul’s words, “What constituted the Jews’ zeal for God?” Paul used to be like them, and he described his former condition like this:

(2) “concerning zeal, persecuting the From Calling; concerning Righteousness which is in the law, blameless” - Php 3.6.

However, when He wrote to Rome, Paul had “the mind of the Anointed” (1Cor 2.16), by the inspiration of God, and he then pronounced this zeal to be ignorance.

C) SEEKING TO ESTABLISH THEIR OWN RIGHTEOUSNESS.

“And when He (the Helper - vs 7) has come, He will convict the world of Sin, and of Righteousness, and of Judgment ... of Righteousness because I go to My Father and you see Me no more” - Jn 16.8, 10.

Iesous is the Righteousness of God, the Sun (King) of Righteousness (Mal 4.2), but the Jews did not accept Him as such. In their state of apostasy, they imagined that they could become Righteous by their own rules, and without Iesous. While He was with them in the flesh, the Lord had told them that all the Prophets testified of Him, but they would not hear. Then He reminded them that His many miracles testified of Him, but they were still unconvinced. Finally, Iesous informed the Jews that the kingdom of God would be taken from them, and given to a nation bearing fruits, and that the temple would be destroyed. The Lord even told them that they would see the resurrection, and be left behind. See: Mt 24.30-31. When all of these things came about, then some of the Jews were saved. These became the kingdom of God; or, New Jerusalem.

[God had ended the Jewish nation, in His sight, and there is “no more Sea” (Gentiles - Rev 21.1). Therefore, we have of the two, Jews and Greeks, “one new man!” But there are no Jews! And also there are no Gentiles! But the political party (and that is all they can claim for themselves) of Judaism today still seeks their own Righteousness without the Righteousness of God. They even have a movement called, “Jews for Jesus.” They honor the customs of the Jews, and observe the Passover with the other Jews, and they even sell expensive cups for their members to celebrate the Passover, when they observe it with the hostile Jews. But, Iesous teaches, “the dogs are outside the city walls.” Anyone with the “dogs,” is outside of the Anointed!]

D) THE ANOINTED IS THE END OF THE LAW ... (Falsely Interpreted).

Expositors have published their views that the law ended at the cross. Consider a few samples.

(1) “When the Jews nailed Jesus to the cross they drove the nails into their own law. The
Old dispensation was ended; the blood of the new covenant was shed from the wounds of the nails” - Col 2.14; B. W. Johnson.¹

(2) “The bond cancelled was the obligation lying against the Jews as representatives of the world, attested by their amen, to keep the whole law under penalty of the curse (Deut, xxvii.26; Neh, x.29)” - Col 2.14; Andrew Fausset.²

(3) “When he was nailed to the cross the curse was as it were nailed to the cross” - Col 2.14; Matthew Henry.³

Our conclusion differs from all three men quoted. Johnson and Fausset apply this message to the Jews, but this is an error. The words were written to the “Gentiles only,” and apply to the “Gentiles only!” Besides that the Jews had a different message, which we shall point out. Then, Henry assumed that the Curse ended at the cross, but it is recorded to have ended in New Jerusalem, in AD 77. See: Rev 22.3. All three men were dedicated to the service of Jesus, and they each exposed the Papacy and the Pope as the enemies of God and man. However, time goes on, and the Knowledge of God and of His word, progresses continually. These opinions were the “Mark of the Beast” (Papacy), which is that: “3 = 2.” Johnson, Fausset, and Henry all Believed that God could not count to three, and stated this dogmatically in their commentaries. They each denied the second of three resurrections in Corinthians (1Cor 15.21-24), and insisted that God is limited to only two resurrections -- as the Pope teaches. Numerous other expositors, who were seeking truth, had committed the same error. Now we will consider the entire sentence in Romans (10.4).

E) THE ANOINTED IS THE END OF THE LAW ... (Correctly Interpreted).

“For the Anointed is the end of the law (A) FOR RIGHTEOUSNESS (B) TO EVERYONE WHO BELIEVES (C)” - Rom 10.4. A + B + C = The Entire Message.

When we consider all of the evidence we conclude that the Anointed was not the end of the law! This sentence does not say that, and it does not mean that! Besides, the end of the law is described differently. Jesus taught that, “not one jot or tittle of the law shall fail till ‘Heaven and Earth’ (Israel) pass away” (Mt 5.17-19). Who Knows better than Jesus? Certainly not the Pope. Notice some, but not all, of the evidence against such a preposterous conclusion.

(1) Peter and John went up together to the temple at the hour of prayer, the ninth Hour [Acts 3.1]. Jesus had commanded the Jews to keep the law. See: Mt 23.1-3.
(2) Paul circumcised Timothy because his mother was a Jew [Acts 16.1-3].
(3) Paul left the mission field to attend the Jewish feast in Jerusalem [18.20-22].
(4) Many Christian Jews were zealous for the law [21.20].
(5) Paul took a Nazarite vow, and entered the temple to announce his purification [21.26].
(6) James, and the other Jewish “ones sent” announced that the Gentiles were free from the law [Acts 15.23-29, 21.25].

That is a lot of convincing evidence against the Pope’s teaching. And, having read the commentaries quoted above, we are convinced that if they knew that they were teaching the Pope’s message, then they would have stopped!

Therefore the three principle points in verse 10.4, of Romans, are these: (1) The Jewish Christians continued to obey the law. (2) This Obedience to the law was not for Righteousness, which came by Faith. (3) The Gentiles (Col 2.14) were commanded not to obey the law.

Why did Jesus have the Jewish Christians obey the law? The two covenants overlapped for one very obvious reason. It would have been impossible, with only 12 “ones sent,” to announce to the world, in all places where the Jews lived at one and the same time, “Today is the end!” If the law ended for Jews at the cross, then men would be without any form of Forgiveness of sin, who lived outside Jerusalem. In fact, Peter did not announce the message of Jesus until 50 days after the Passover began. Suppose a Jew committed a serious sin during those 50 days. If the law was ended, then he could not be saved by the law. And, if he had not yet heard of Jesus’ offering for sin, he could not be saved by Faith in Jesus. This is not a hypothetical case. Many Jews would have died without their sins being Forgiven. God Knows best!
The Pope then has two errors in his interpretation. First of all, the law only ended “to everyone who Believes,” and not to everyone. Secondly, the law only ended for Righteousness, and the observance of the law for the Christian Jews did not end. That is a lot of error for only one sentence. Added to these errors, all of the Scriptures quoted about the Jews continuing to obey the law must be misinterpreted to agree with this error.

But then, this is by design. The Pope speaks “like a Dragon (Satan)” [Rev 13.11]. Whether this is done knowingly, or whether the Devil puts the words into his mouth, is not stated, and is of little matter. In order to keep the “simple” (Prov 14.15) back in the Old Testament, and out of the New Testament (Revelation), the Pope has moved the kingdom of God, which was the resurrection in AD 77, back to the Day of Pentecost, which was in AD 32. Then he has moved the resurrection in “this generation” (AD 32/77 - Mt 24.34) to the End of Time. Also, “some standing here shall not taste death till they see the Son of man coming in His kingdom” (Mt 16.28 - AD 30/77) is moved to the Day of Pentecost. And, “the Son of man will come to the Glory of His Father with His messengers, and then He will reward each according to his Works” (Mt 16.27 - AD 30/77) is moved to the End of the Time. Then the Pope’s Jewish Good Message, which had been done away (1Cor 13.10), is taught to replace the New Covenant message in Revelation. This is the book with seven seals, opened in Revelation, Chapter Six and following. God had mentioned the “Mark of the Beast” (Papacy) in Daniel.

(7) “He (Papacy) will speak words against the Most High, will persecute the holy ones of the Most High, and intend to change times and law. The holy ones will be given into his hand for a time and times and half a time (AD 600-1860)” - Dan 7.25.

God had condemned the Pope’s interpretation of Romans (10.4) in 556 BC.

E) THE CURSE OF THE LAW.

(1) “Anointed redeemed us from the Curse of the law, having become a Curse for us (for it is written, ‘Cursed is all the [one] hanging on a tree’) [Deut 21.22-23], in order that the Blessing of the Abraham might come ‘in anointed [Body] of Iesous’ (ἐν κριστῷ Ἰησοῦ), in order that the promise of the Spirit, we might receive through [operation] of the faith” - Gal 3.13-14.

Paul was addressing “Gentiles only,” in about AD 57. The complete removal of the Curse, which was for New Jerusalem, was in AD 77.

(2) “And there will be no more Curse” - Rev 22.3.

In summary, the law continued until the resurrection, in AD 77. The Christian Jews obeyed the law, but not for Righteousness. They obeyed to become “great in the kingdom of Heaven.” The violators of the law were called “least in the kingdom of Heaven.” See: Mt 5.19. Faith in the blood of Iesous provided the Righteousness of both Jews and Gentiles. But the Gentiles were commanded not to obey the law of Moses. See: Col 2.13-16.

2) THE RIGHTEOUSNESS OF FAITH (Rom 10.6-11).

“But the [one] from [Favor] of Faith in Righteousness (in Iesous) thus says, ‘Do not say in heart of you, Who will ascend into Heaven?’ [Deut 30.12.] (That is to bring the Anointed down); or, “Who will descend into the ‘without depth’ (abyss)?” [30.13.] (This is to bring Anointed from dead.) But what does it say? ‘The word is near you, in the mouth of you and in the heart of you;’ [30.14.] This is the word of the Faith, the [one] we proclaim: that if you Confess in the mouth of you and Believe in the heart of you, this is the word of the faith, the [one] we proclaim, that if you Confess in the mouth of you Lord Iesous and you believe in the heart of you that the God raised Him from dead, you will be saved. For in heart it is Believed into Righteousness, and in mouth it is confessed into Righteousness. For the Scripture says, “All the [one] Believing on Him will not be ashamed”’” [Joel 2.32.] - Rom 10.6-11.

A) UNDERSTANDING MOSES IN DEUTERONOMY.

In Chapter 28, the final fall of the nation of Israel had just been declared. Then Moses began to exhort the Israelites to keep the law, in Chapter 29. But the good news did not last for long before Moses became the Prophet of Doom again. Mention was made of the captivity of
Israel again, which had been related earlier in Chapter 28. But ‘He Is’ (יהוה) Promised a return from bondage in these words:

(1) “All of the nations, they will say, ‘Why ‘He Is’ (יהוה) doing this to Earth (Israel)? What this doing [means], the fierceness, the great anger, the-this?’ And, saying them, ‘For against covenant of “He Is Gods of” (יהוה יהוה) the fathers of them, abandoning them ... for they went and served them other gods (גרות; Genesis 1.1) and they bowed to them’” - Deut 29.24-26.

(2) “And returning, ‘He Is Gods of you’ (יהוה יהוה), of captivity of you, and having Mercy on you, and returning, and cutting you from all of the nations where the opening of you, ‘He Is Gods of you’ that there [you were]” - 30.3.

(3) “‘And the resting of you, ‘He Is Gods of you’ in all of work of hand of you, fruit of [you] of womb of you, and fruit of [you] in the men of you, and in fruit of [you] of Syria of you, to good of her, then He will return, ‘He Is’ to rejoicing toward [happiness] of you to returning as that rejoicing in fathers of Me (YT) of you. For you will hear in voice of ‘He Is Gods of you’, to keeping commandments of Me (YT) to you, and the decrees of Him, the being written in book of the law, the-this, for you return to ‘He Is Gods of you’ in all of heart of you and in all of soul of you. For tne command, the-this, that as I commanding you the day not falling her, this, from you and not far this. This not in heavens to saying, “For He will ascend to us the heavens there, and He will take her to us, and He will hear us her, and we will do her, and not from side to sea, and He will take her to us, and He will hear us with her, and we will do her. For very near to you the saying, in mouth of you and in heart of you to doing him. Seeing her, giving of [Me] to face of you the Dayof the Lives and of the Returning and of the Death and of the Evil”- Deut 30.9-15.

Paul had explained Moses’ words, spoken in 1594 BC, to be partly a message to Israel in AD 58, and we can readily see the portion that applied to Moses’ lifetime, “Seeing her, giving of Me to face of you the Day of the Lives and of the Returning and of the Death and of the Evil.” In Prophecy the word, “you” frequently designated the nation of Israel, and not a single individual. But when did this apply to Israel? To confound the issue, sometimes the message was about the present, and at other times it concerned the future. But everything quoted was relative to the nation of Israel, described as, “you.” Very seldom was the Prophecy understood until it was about to be completed, or else, when it had been finished. Even the Prophets themselves did not Know what their visions were about! Daniel begged an angel for an explanation, but he received nothing. See: Dan 12.8-9. Zechariah was more fortunate. His questions were answered. See: Zec 4.5-6, 13-14. However, “the mysteries of God” had been revealed to Paul. See: 1Cor 4.1. God taught the message delivered by Moses in darkness, through the enlightenment of Paul. We will summarize the message in Deuteronomy.

This appears to be a parable, which was a method of teaching with God. It does not seem practical that the pagan nations would understand that Israel went into captivity for ignoring the covenant of their Gods. "He Is" was demonstrating how great their shame would be, telling the story as though the unbelievers Knew more about it than the children of God. However, in a parable of this nature, the Truth was presented to the hearers. The Truth was that they would break their covenant with God. The word “fierceness” (heat) was used elsewhere to symbolize the Wrath of God. So then, Israel was “sowed with the seed of man and the seed of beast” (Jer 31.27). The Prophecy was still in the progressive stage.

[The variation of the two readings: “descend into the ‘without depth’ (abyss),” and “go over the sea,” are from two different manuscripts. In our Bibles, the Old Testament is translated from the Hebrew manuscripts, but the quotes of the Old Testament by Iesous, and His “ones sent,” are from the Greek manuscripts called the Septuagint.]

Paul declared that Moses’ prediction was now being partially accomplished in his own lifetime. Moses’ words, “Who will ascend into Heaven?” were interpreted to mean, “to bring the
Anointed down.” Then, “Who will descend into the abyss?”; was taught to mean, “to bring Anointed from dead.” And, none of these things applied to the Jews in the Sinai desert! But they were addressed to “you” (Israel). And, Israel was with Paul, in AD 58, when the message was fulfilled. “But the word is very near you,” meant that it was near Israel (you), in AD 58.

The skeptical commentators all agree that nothing like this ever happened. (We have read these statements many times.) But then, they also professed their Belief that God could not count to three -- and in very strong words! The result was the crazy theory that Israel would be saved in the future, after 1999. Iesous said, “this generation would by no means pass away,” meaning tou people with Him in AD 32. Then, “some here will not die,” which was probably spoken in AD 30 or 31. However, the skeptics are insistent that it did not happen. A few even write, “Grammatically interpreted this would mean the first century. But we know that did not happen.” Or, as a few others have published, “The apostles expected Jesus to return in their lifetime. But they were wrong.”

However, this “bring again the captivity of Israel” happened in two places! The “firstfruits” were raised up to stand before the throne of God. See: Rev 5.13-14, 14.1, 14-16. The “Meek” inherited name of the Earth (New Jerusalem). See: Rev 21; especially 21.3. [NOTE: Andrew Fausset identified the assembly in Third Heaven to be in the future, in AD 1787. See: Rev 5.12-13.

Matthew Henry, in 1714, pictured the “kings and priests” in Third Heaven to be on earth. Dr. Adam Clarke, in 1826, subscribed this “Old Heavens” resurrection to “Believers, ‘perhaps through the whole compass of time.’”

Albert Barnes, in 1851, interprets the resurrection, in AD 77, to be “the final triumph of the gospel.”

B. W. Johnson, in 1891, wrote, “The singers are not of those redeemed;” and, “10. Hast made them. Not “us,” as in the Common Version, Kings and priests. A kingdom of priests ... And they (not we) shall reign on the earth.” (The “Elect” reigned, and do reign, over the earth.)

And, we have never encountered a commentator who Believed that God could count to three! See: 1Cor 15.21-24, 2Pet 3.5-13.]

Moses declared that spiritual Israel would “abound” and be “gathered again from all nations.” Paul did not live to see this event, for he was resurrected in AD 77. But 12 nations were the 12 Gates to the Holy City. New Jerusalem was 1500 miles square, and Egypt and Assyria and Israel became one. See: Isa 19.23-25, 35.8-10. Moses and Isaiah had predicted these events long ago when Paul wrote, both of the “firstfruits” and of “New Jerusalem,” but the “one sent” announced that some of the message was happening now, and the rest would follow shortly.

Next in the order, of both writers (Moses and Paul), was information concerning what to do to be saved. Deuteronomy was explained to refer to Iesous coming down to earth, from Heaven, in the likeness of man, being Immanuel (The God with us). Then He suffered for you and me, and paid the price for our sins. He was raised up from the tomb to become the “firstfruits of the dead” (1Cor 15.20, 23; Rev 1.5), and to bring about the Hope of eternal Life. “The word is near you, in your mouth, and in your heart.” We will examine these words in the next section.

B) THE WORD OF FAITH: CONFESS AND BELIEVE.

(1) “That if you Confess with your mouth the Lord Iesous and Believe in your heart that God raised Him from the dead, you all will be saved” - Rom 10.9.

The Bible has stated the will of the Lord in bits and pieces. Creed-makers often choose a small portion of the total plan and dogmatically declare that “this is the only way!” However, Paul had spread the plan out over many chapters. These components of God’s plan for Salvation have been observed by us in the Roman letter:

(2) of The [One] being declared Son of God in Power according to Spirit of Holiness from resurrection of dead [ones], of Iesous Anointed, of The ord of us Iesous Lord of us - 1.4, Ps 2.7, Heb 5.5.

(3) concerning [Glory] of the Son of Him, [Glory] of the [One] coming from Seed of David
according to flesh – 1.3.

(4) through Whom we have received Favor and ‘Ones Sent’ (apostleship) into Obedience of Faith - 1.5.

(5) in whom You also are Called of Iesous Anointed (\textit{Ἰησοῦ Χριστοῦ}) - 1.6.

(6) To the [ones], on the one hand (\textit{μεν}), with endurance of good work, glory and honor and incorruption, in seeking Eternal Life. - 2.7.

(7) But Glory and Honor and Peace to all the [one] Working the Good - 2.10.

(8) in day for the God will Judge the secrets of the men according to the “good message” of me through [Faith] of Iesous Anointed (\textit{Ἰησοῦ Χριστοῦ}) - 2.16.

(9) But a Righteousness of God through [Favor] of Faith of Iesous Anointed (\textit{Ἰησοῦ Χριστοῦ}) into all and on all the [ones; Believers] - 3.22.

(10) whom the God, He foretold [as] a sin offering through [Favor] of the Faith in the blood of Him, into a demonstration of the Righteousness of Him through the passing over of the sins previously committed in the forebearance of the God - 3.25.

Besides these factors that determine Salvation, Paul recorded “Iesous’ blood” (3.25), and “Obedience” (16.19, 26), and “Dipping” (6.4), and a list of 20 duties (12.4-14), and he mentioned that Love fulfills five of the Ten Commandments (13.8-10). Then, to keep the holy ones in touch with God, Paul cited “continuing instant in Prayer” (12.12). Therefore, we are assured that, “Grace- only,” and “Faith-only” are false creeds! The entire letter to Rome was binding on the congregation, and not selected bits and pieces. Today (1999), Revelation has been added to Paul’s message, and so we have more instructions than they did in the first century. Then, the Gift of the Holy Spirit is removed from Paul’s message today. See: 1Cor 13.8-10. The “Lord” is our creed-maker:

(2) “But, The [One – Iesous] answering, said, it is written, ‘Not on bread alone man will live, nut on all the saying coming through mouth of God’” – Mt 4.4; Deut 8.3.

C) WHOEVER BELIEVES WILL NOT BE PUT TO SHAME.

All of these commandments listed, and duties of servants of Iesous, fall under the headings of “Believe,” and “Faith,” and “Favor of God.” The writers of the Bible, who were inspired by God, paint a picture of these words which alludes to including everything in the word of God. If we really Believe God, then we will search out every commandment, and Obey it willingly. True Faith would involve conviction that everything that Iesous taught is essential, and not just a few words, as the creed-makers suggest. This proposition is made clear by the Curse on any man who “adds to, or diminishes from the law.” See: Deut 4.1-2, Prov 30.6, Mal 4.4, Mt 5.17-19, Rev 22.18-19.

3) NO DISTINCTION BETWEEN JEW AND GREEK (Rom 10.12-17).

“There is no distinction between Jew and also Greek, for the Lord Himself of all being Rich into all the [ones] calling on Him. For, all the [one] who ever will call on the name Lord will be saved. [Joel 2.32.] How then will they call into [one] Him whom they have not Believed? And how will they believe whom they did not hear? And how will they hear without proclaim? And how will they proclaim, if not, they are sent? Just as it is written: ‘How beautiful the feet of the [ones] ‘good messengering’ (\textit{εὐαγγέλιζομενοι}) of Peace, of the [ones] ‘good messengering’ of the good. [Isa 52.7, Nahum 1.15.] But not all Obeyed in the good news. For Isaiah says, ‘Lord, who Believed the report of us?’ [Isa 53.1.] So the Faith from hearing, and the hearing though word of God” - Rom 10.12-17.

A) THE REPETITION OF EQUALITY.

In the Old Testament, the book of Proverbs taught Wisdom, and a few other topics, by continual rehearsal of the basic points. Jeremiah pursued the same path for 22 years while warning that Babylon would destroy Jerusalem. He commenced the threatenings of God in 610 BC, and the
city was taken in 588 BC. Ezekiel was also a conformist, beginning in 594 BC (in Babylon), and persevering until the Holy City was burned, along with the temple. Paul was from the same school of teachers, for he was a Prophet of God, and now we have the equality of Jews and Greeks repeated for the seventh time. See: Rom 1.16, 2.9, 10; 3.9, 29; 9.24, 10.12. Repetition is a valid teaching method. Other subjects of interest to Paul, and being stressed by reiteration, were the means of being saved, and the fall of the nation of Israel, and the resurrection, and New Jerusalem.

“For, all who ever (αὐ) will call on the name of Lord will be saved” - Rom 10.13, Joel 2.32.

B) SENDING OUT WITNESSES.

“How then will they call into whom they did not believe? And how will they Believe One [whom] they did not hear? And how will they hear without publishing?” - Rom 10.14.

Did you get the point? “Seems obvious,” you say. However the churches have different plans and schemes! The views of the Deists have been considered, and do not measure up to this verse. Calvinists also are members of this group that deny this Scripture. “Irresistible Grace” has been concocted to deceive the simple. Supposedly, the Holy Spirit comes down from above, and saves a person against his will, and “independent of the word of God!” But Paul declared that Faith is not separate from hearing. “Christian Experience” is the term that the Baptists have applied to “Irresistible Grace.” And so, as in centuries past, “the traditions of men make the word of God of no effect.” See: Mt 15.6.

C) THERE ARE NO “PREACHERS” IN THE BIBLE!

Please note our translation, quoted above. The Beast and the False Prophet invented “church doctors” in about AD 1298. The original four “church doctors” were all dead men. It would have been better to leave it at that number. These holy four were: Ambrose, and Augustine, and Jerome, and Pope Gregory I (#666). But then, the Man of Sin had created “bishops” long before this time, in about AD 66. This was when John was banned to Patmos. The Man of Sin had several names, such as, “Nikolaos,” and “Zeus-nourishing” (Diotrephes), and “God’s Tribute” (Theophorus), and “Ignatius.” He was the inventor of “bishop-worship,” or the Pastor system. Although Ignatius was destroyed by the “brightness of His coming,” in AD 77, nevertheless, evil men preserved his teaching.

The Council of Trent, which ended in AD 1563, did away with congregational bishops, and introduced a system of “priests and seminaries.” Protestant denominations continued the Pope’s policy of an “elevated priesthood,” but some preferred the names “preacher” and “Bible College.”

The translation above, with the words “publish” for preacher, and “good messaging” for preached are from the Analytical Lexicon of William D. Mounce. Walter Bauer, and W. B. Stevenson, and Robert Young, and James Strong -- all world-famous lexicographers -- concur with these definitions. Therefore, the “preachers” translate the Bible, and ignore the work of all the lexicographers. Even Solomon is tagged with this disgraceful misnomer (Eccl 1.1), when the Hebrew word for “assembly” is corrupted by the translators. So then, the Pope rules the world through “preachers.”

D) FAITH COMES BY HEARING.

Once again, Deism and Calvinism are dealt a deadly blow. Both groups deny the verse under our consideration. The message seems simple enough. What is the reason for confusion? “Saul,” and “Cornelius” were saved backwards. The Creed-makers consider this a license to lie. Normally, men were saved by the messengers of God, and were Dipped for the forgiveness of sins first, and then, received the Holy Spirit. But Saul and Cornelius were later additions to the Body of the Anointed, and -- suspect. Therefore, God spoke to them before His messengers, and while His messengers were speaking they were given the Holy Spirit, and spoke in Tongues -- before they were “born out of Water!” Speaking in Tongues convinced the Body to receive them. But then, did you notice? Both of them still Heard before they had Faith. So then, whether forwards or backwards, the truism still stands: “Faith comes by hearing.”
E) “HE IS” (יהוה), WHO HAS BELIEVED?

In this verse (Is 53.1), Isaiah was wondering why Israel had not listened to the Prophets of God. For look what had preceded the question:

1) “Look, Servant of [Me], He will deal wisely. As that desolating of them, many ones, toward you, so appearance from Man, and from seeing her (appearance) from sons of men,” – Isa 52.13-14.

It is also possible that God had revealed Chapter 53 to Isaiah before he asked this question. In that place the crucifixion of Iesous is graphically portrayed. In other words, Isaiah may have been saying, “If they Believe us, why are they going to murder the Lamb of God?” Then, “Doubting Elijah” had a similar experience. He questioned whether the word of God was doing any Good.

2) “I have been very zealous for ‘He Is Gods of’ (יהוה יהוה) hosts; for the children of Israel have forsaken covenant of You, torn down altars of You, and killed Prophets of You with the sword. I alone am left; and they seek to take my life” - 1Kin 19.10.

The Gods demonstrated His Power to Elijah with a “great wind, and an earthquake, and a fire, and a still small voice.” ‘He Is Gods of hosts’ was not in the wind, earthquake, or fire; but He was made Known to Elijah by the “voice.” This demonstrated that the “word of God” produces results. (Some have perverted the message to mean that you can hear “a still small voice” besides what is in the word of God.) Therefore, Elijah’s Judgment about being all alone was incorrect. "He Is" stated the message more dogmatically:

3) “Yet I have reserved 7000 in Israel, all whose knees have not bowed to Baal, and every mouth that has not kissed him” - 1Kin 19.18.

Both Prophets of God misunderstood of what the true situation really consisted. God shows no partiality, and as He rebuked Elijah, so He reprimanded Isaiah.

4) “For as that praise, the rain, and the snow from the Heavens, and that there, he will not return if not the watering of the earth ... that it may give seed to the sower and bread to the eater, so will word of Me be that goes forth from mouth of Me; it will not return to Me empty, for if doing of that desiring of Me (YT) ...” - Isa 55.10-11.

[Frequently the writers of the Bible posed a question to be represented as coming from another source. Paul wrote, “You will say to me then ...” (Rom 9.19). However, there are other questions not stated so clearly. Perhaps Isaiah did not actually doubt that the word of God was having an effect, but to enlighten Israel, he spoke as another person might have done. One Prophet was speaking figuratively, and said, “And He Is said, ‘Who will persuade Ahab to go up, that he may fall ...?’ ............ Then a spirit came forward ... and said, “I will persuade him’” (1Kin 22.20-21). The insult was aimed at men claiming to be Prophets of God who had advised Ahab to go to war. And, he went, and died. We would not wish to misjudge Isaiah, if he had been speaking in this manner, which was common among Prophets of God.]

These quotes were employed by Paul to express the same message about Israel in the first century AD, that the Lord had given to Elijah and Isaiah earlier. “Did Israel hear?” The answer to this question was presented in the close of this chapter (Rom 10), and in Chapter 11, of the letter to Rome. The reader is advised to recognize that the answer is not entirely in Chapter 10, but is continued in Chapter 11. Here is the conclusion of Chapter 10.

4) I WAS FOUND ... AND ALSO DISOBEYED (Rom 10.18-21).

“But I say, have they not heard? Yes indeed: ‘Their sound has gone out to all the Earth, and their words to the ends of the World.’ [Ps 19.4.] But I say, did Israel not Know? First Moses says: ‘I will provoke you to jealousy by those who are not a nation; I will move you to anger by a foolish nation.’ [Deut 32.21.] But Isaiah is very bold and says: ‘I was found by those who did not seek Me; I was manifest to those who did not ask for Me.’ [Isa 65.1.] But to Israel He says: ‘All day long I have stretched out My hands to a disobedient and contrary people.’ [Isa 65.2.]” - Rom
A) DAY UNTO DAY UTTERS SPEECH.

(1) “The Heavens (Governments of Israel) declare the Glory of God; and the Expanse shows His handiwork. Day (Sun = King) unto Day utters speech, and Night (Moon = Priests, Stars = Prophets) unto Night reveals Knowledge. There is no speech nor language where their Voice is not heard. Their Line (Sound) has gone out through all the Earth (Israel), and their Words to the end of the World (Roman Empire)” - Ps 19.1-4.

[See: Sun, and Moon, and Stars - Index.]

The Governments (Heavens) of Israel declared the Glory of God. Kings David, and Jehoshaphat, and Josiah, and Hezekiah had declared the Glory of God. Jehoshaphat and Josiah had been destroyers of idols, and of their altars. David had been the psalmist of Israel, writing beautiful songs of Praises to the Lord. Even, Solomon Glorified the Lord Gods by displaying his abundant Wisdom, which was a Gift from God. Although he later filled the land of Israel with idols, for his pagan wives, God had Known before that this would happen, and Judged:

(2) “If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men. But My Mercy shall not depart from him, as I took it from Saul” - 2Sam 7.14-15.

Then the priests (Moon), and Prophets of God (Stars) continued to teach Israel the word of God, and also to inform them of their sins. Paul had been quoting several of these Prophets while writing the present chapter. “There is no speech nor language where their Voice is not heard.” This referred to the universal employment of the Greek language, since the days of Alexander the Great, and the Septuagint; or, the Greek Old Testament. The Prophet Zephaniah had this to say:

(3) “For then (the Day of Wrath) I will restore to the peoples a pure language (Koine Greek), that they may call on the name of He Is (Rom 10.13), to serve Him with one accord” - Zeph 3.9.

Paul was teaching all of these Prophecies that applied to the first century, and the resurrection, in AD 77, and the founding of New Jerusalem -- on earth! “The Glory of God declared to the ends of the World.” See the nations listed in Acts (2.9-11), who had heard the message of Peter on the “day of the fiftieth.” Also recall that the “seven From Callings in Asia” were in a province in Asia Minor. Paul had declared the word in Macedonia, and Achaia, and would later go all the way to Rome with the “good message” of Iesous’ resurrection.

B) JEALOUSY, JEALOUS.

The Israelites were not overly excited about the Gentiles being included under the Mercy of God. Men of a sneaky nature were sent in to the congregations begun by Paul, and they deceived the simple, convincing them to be circumcised, and to obey the law of Moses. And, Paul informed them, that now they were under the Curse of the law. See: Gal 3.13, 5.1-4. Colossse was not spared either. Paul had warned them about Judaiizers too. See: Col 2.13-16.

C) FINDING GOD WITHOUT SEEKING HIM.

The proselytes of Israel had to come to Jerusalem seeking God before they could be recognized as Believers in the God of Israel. But now, the process was reversed. The Holy Spirit commanded the From Calling at Antioch to, “separate to Me Barnabas and Saul for the Work to which I have Called them” (Acts 13.2). Iesous the Lord, went seeking the Greeks instead of them seeking Him.

D) THE LONSGUFFERING OF GOD.

(1) “The Lord is not slack concerning His Promise (resurrection), as some count slackness, but is longsuffering toward us (Israel), not willing that any should perish, but that all should come to reformation” - 2Pet 3.9.

Even Iesous’ initial popularity, due to His miracles and Mercy, had begun to fade before He was crucified. John’s “good message” had this to say about the case:

(2) “From that time many of His students went back and walked with Him no more” - Jn 6.66.

[Sounds like the churches today! Many books are published about the dying out of
Protestant denominations. Several local congregations have been stagnated for many years.]

But then, God was not only “suffering” long, He was also sending messengers, and doing
“signs and wonders by their hands,” in an effort to save as many as possible. The Prophets of God,
and Iesous’ “ones sent,” were continually rehearsing the doom of Israel in the Hope that someone
could be influenced to come to Iesous. This was a major portion of the Bible message, that: “Israel
was doomed!” Iesous continued the same theme in His Revelation, written in about AD 67. See:
Rev 2.20-23, 11.16-19, 14.17-20, 19.14-18. The Chosen People of God had become the subjects of
His Wrath, and the victims of His Curse. The New Covenant dispensation is rapidly drawing to a
close, and we are about to experience the antitype to this trauma.

“He who has an ear, let him hear ...”

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ALL ISRAEL WILL BE SAVED (Rom 11)

1) THE “FATHER OF DARKNESS.”

“When the Gentile nations have had an opportunity to hear the gospel, then Israel will be
converted nationally. The ‘coming of the Son of man on the clouds,’ at that time, will be the
resurrection of the dead. Iesous will come the second time at the end of the world” -The Great
Whore, paraphrased.

The False Prophet’s “3 = 2” teaching is declared dogmatically in these few lines. In these
limited words, we find the following errors:

(1) No one has ever been “converted nationally.” Salvation is a personal experience.
Greece was not converted “nationally,” nor Egypt, France, Germany, England, or the United states.
Therefore, Israel was “blinded, in part” (Rom 11.25), and the others were saved before the
resurrection in AD 77. Then New Jerusalem was saved after the resurrection, and “all Israel”
referred to the Firstfruits and New Jerusalem. The “children of the flesh” (Rom 9.6-9) were lost:
some before, and some after, the resurrection.

(2) “The coming of the Son of man at that time,” is an anachronism, for the saving of New

(3) “Iesous will come the second time at the end of the world,” was an invalid conclusion,
for He came in AD 77. The Lord Iesous returned in “this generation” (Mt 24.34 - AD 32/77); and
when “some standing here shall not die” (Mt 16.28 - AD 30/77); and in “ten days” (Rev 2.10 - AD
67/77); and when “I come quickly” (Rev 3.11 - AD 67/77). Therefore “quickly” equaled “ten
days!” AD 67 + 10 Days = AD 77. AD 32 + A Little (45 Days) = AD 77. See: Jn 16.16.

(2) “Thus you have made the commandment of God of no effect by your tradition” - Mt
15.6.

Although Iesous’ words were directed at the scribes and Pharisees, we can see that the
same principle applies today. When he discovers a successful ploy, the Devil continues to utilize it
until the sham is discovered by all, and repudiated by all. Many sincere persons have been
seduced, and led astray, by the “traditions of men.” And, all the while, they are denying the Bible

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message!

Our interpretation of this chapter will be based on our Knowledge that: “God can count to three!” Although it is only one of many, here is a good example of: “3 = 2.”

(3) “For since by man came death, by Man also came the resurrection of the dead. For as in Adam all die, even so in the Anointed all shall be made alive. But each one in his own order:

(1) the Anointed the Firstfruits;
(b) afterward those who are the Anointed’s at His coming;
(c) then the end, when He delivers the kingdom to God ...” - 1Cor 15.21-24.

These three resurrections correspond to the “three dispensations of man on earth.” They are recorded: The Pre-flood, ending in 2492 BC; and the “Old Heavens,” finalized in AD 77; and the “New Heavens,” soon to fade away. See: 2Pet 3.6-13. Iesous revealed each of these resurrections in His Revelation to John, on the Isle of Patmos. Check and see.

(a) The Anointed - Rev 1.5, 18; 2.8; 5.6.
(b) The “Old Heavens” - Rev 4 & 5 & 7; 11.16-19; 14.1, 12, 14-16; 15.2; 19.5-9.

The reader is reminded of the difference between the resurrection of “The Living and the Dead,” and that of “The Dead Only.” The “Mark of the Beast in the Foreheads” (Minds) is to believe that: “3 = 2.” This was stated clearly. See: Dan 7.25, Rev 13.5-8. But, the “Mark of the Beast” (Papacy) is multifaceted, and includes the “elevated priesthood,” and “statue-worship,” and “superstition,” and “apostolic succession,” and “indulgences for sin,” and “prayers to the dead,” and “ mariology,” and “fornication with the kings of the earth,” and “the Great Whore drunk with the blood of the holy ones,” which was the Papal Inquisitions. See: Rev 17.6, 14. The reader is encouraged to purge his mind of the “3 = 2” teaching, and join us in our interpretation, based on the fact that, “God can count to three!”

2) A REMNANT OF ISRAEL SAVED IN THE CURRENT DAY (Rom 11.1-6).

“I say then, Did the God not throw away the people of His? He would not have created it! For I also am an Israelite, of the Seed of Abraham, of the tribe of Benjamin. The God did not cast away the people of His whom He Foreknew. Or, did you not know in Elijah what the Scripture says? How he pleads to the Lord against the sins of Israel, saying, ‘Lord, they killed Your Prophets, and they tore down Your altars, and I am left alone, and they are seeking my life.’ [1Kin 19.10, 14.] But what does He say to him in the response? ‘I have left behind for Myself 7000 men who did not bend the knee to Baal!’ [Ibid., 19.18.] So then also, in continuation to the present time, He did create a remnant according to the Election of Favor. And if, to Favor, it is no longer Works, otherwise the Favor is no longer Favor. But if, from Works, it is no longer Favor, otherwise the Work is no longer Work” - Rom 11.1-6.

A) THE JEWS WERE SAVED FIRST.

Although one would not believe it from reading this chapter by itself, still the Jews were saved first. And we must bear this in mind all the while our attention is focused on Chapter Eleven, of Romans. Even the quote of Elijah’s words verifies this point. Elijah was a saved Jew, testifying against the rebellious house of Israel, and there was always a remnant “in continuation until the present time.” Iesous trained 120 students who waited, and Prayed for the Holy Spirit; or, the “anointing of the Body.” See: Acts 1.14-15, 2.3-4. The nation of Israel had “about 3000” redeemed on the day the Holy Spirit was poured out. In a short time, the “men alone” numbered 5000. Then, this number was “multiplied.” See: Acts 2.41, 4.4. After the Gentiles were added to the Body, the Jews continued to “grow and multiply.” See: Acts 6.1-7, 9.31, 12.24. However Paul proved his point without mentioning any of these events. He merely reminded the readers that, “I also am an Israelite.” In other words, “I was saved before most of you.” This leads us to consider that some Jews had always been saved.

B) A REMNANT HAD ALWAYS BEEN SAVED.

The preachers greatly neglect this fact, so that the congregations form false impressions.
Jerusalem fell in 588 BC, and the king of Babylon made Gedaliah the governor of the land of Israel. This was a common practice for the conquering empires to make use of the defeated nation’s respected men to rule for them. However, Ishmael had other plans. He murdered Gedaliah, and led the “remnant of Israel” into Egypt -- against the advice of the Prophet, Jeremiah. Jeremiah was forced to go along with them. Although God “cursed” the remnant, He still had words of comfort for some.

(1) “Behold, I will watch over them for adversity, and not for good. And all the men of Judah who are in the land of Egypt shall be consumed by the sword and by famine, until there is an end of them. Yet a small number who escape the sword shall return from the land of Egypt to the land of Judah ...” - Jer 44.27-28.

This was one of the lowest points in the history of Israel, but God had pronounced His Mercy on “a small number.” They were possibly among the Jews who returned to Israel when Cyrus, the Persian, made Zerubbabel the governor of Judah (538-15 BC). Antiochus Epiphanes also brought much grief, and apostasy, upon the land of Israel. Women, and priests, and babes were murdered when caught practicing the command to circumcise the infants. The copies of the law were destroyed. An altar to Zeus was put into the Most Holy Place, and hog were sacrificed on the altar of He Is. Many “went over” to the enemy to make life easier on themselves (in the short run). However, God had recorded that there was a faithful remnant.

(2) “Now when they fall, they shall be aided with a little help; but many shall join with them by intrigue. And some of those [individuals] of understanding shall fall, to refine them [Israel], purify them, and make them white [pure], until the time of the end” - Dan 11.34-35.

Therefore, we are Judged according to our Works which we have done, and not condemned spiritually for our nation’s behavior. However, we may be condemned corporally along with the sinners. And, this was Daniel’s message. God has always had a remnant in the world. He boasted through Isaiah, “My word shall not return unto Me void” (Isa 55.11). But now we must address the relationship between Works and Favor. [See: Elijah’s quote (Rom 11.3).]

C) CONTRASTING “WORKS” AND “FAVOR.”

Iesous taught that we will be Judged by Works, and neither Favor or Faith were mentioned. The holy ones had “fed the hungry, and given drink to the thirsty, and had taken in Strangers, and had clothed the naked, and visited the sick, and those in prison.” See: Mt 25.36-46. Even Paul, in Romans, instructed his readers, “Do what is Good” (Rom 13.3). James had this to say:

(1) “But someone will say, ‘You have Faith, and I have Works.’ Show me your Faith without your Works, and I will show you my Faith by my Works” - Jas 2.18.

Iesous had John write to the messengers of the seven From Callings in Asia, and Judged them by their Works. See: Rev 2 & 3. God’s emphasis on Works continued until the end of the Bible, and the description of the Final Resurrection.

(2) “And the dead were Judged according to their Works ... And they were Judged, each one according to his Works” - Rev 20.12-13.

This confusion (seemingly), is partly cleared up by bearing in mind that Paul was mentioning “the Works of the law” (Rom 9.32, Gal 2.16; 3.2, 5, 10). And so, we have two commandments to the Gentiles: (1) “do no Works of the law;” and: (2) “do Good Works for Salvation.”

A lesson in typology will demonstrate this relationship between “Works” and “Favor.” They are both taught to be necessary. Iesous mentioned typology frequently in His lessons. Jonah and Iesous were both buried “three days and three nights.” Iesous and the bronze serpent in the wilderness were both raised up to be looked on for Salvation. The Flood was a type of the war with Rome, and of the resurrection. One Dipping was a type of the Resurrection also. The reader can supply many more examples of typology in the Bible. Moses made the tabernacle after a “pattern” in Heaven. This was recorded in these words:

(3) “According to all that I show you, that is, the pattern of the tabernacle and the pattern of all its furnishings, just so you shall make it” - Ex 25.9.
**TYPES** | **ANTITYPES**
---|---
Altar of burnt offering | Iesous’ sacrifice [outside the temple].
The priests’ laver | One Dipping [begin outside the temple].
The table of showbread | The Lord’s Supper [inside the temple].
The altar of incense | Prayers of holy ones [“ “ “ “].
The lampstand | The 7 Spirits of God [inside the temple].
The Holiest of All | Third Heaven [resurrection].

Iesous died for us while we were yet sinners, outside the temple of God (Rom 5.8). The convert is outside the temple when he submits to Dipping for the forgiveness of sins, and while he is being Dipped, and rises inside the temple. He has been made a member of the temple.

(4) “That just as the Anointed was raised from the dead ... even so we also should walk in newness of Life. For if we have been united in the likeness of His death, certainly we also shall be in the likeness of His resurrection” - Rom 6.4-5.

We are Forgiven coming into the temple (Dipping), and added to the Body of the Anointed. When we are admitted inside the temple, then we begin the Works of God. Love, and Assembly, and Praise, and Prayer, and Fasting, and Singing, and Exhortation, and Teaching, and Patience are all required Works of God. And, there are many more. Now we can more accurately Judge the relationship between Works and Favor.

Iesous died for the “whole world” (1Jn 2.2), outside the temple. This is the Favor of God. After a person is converted, and inside the temple, then the Works of God are commanded. Therefore, we are saved by the Favor of God, and Works follow the saving process. The Works that save (Mt 25) are necessary to Salvation -- if one is able. Some people are physically or mentally unable to perform these Works who may still be saved. As Alexander Campbell wrote, when reconciling being saved without Works, and by Works: “We are saved without works, and we remain saved by works.”

Then we must keep in mind the symbolism of the Bible. Iesous’ list of Works to get to Heaven are not restricted to their literal import. Therefore, we feed the hungry with the Bread of Life, which is the words of the Lord Iesous. We quench the thirst with the Living Water, which is the Holy Spirit. We clothe the naked with the Anointed. See: Gal 3.27. The prison house of darkness is the place of our visitation. And, Iesous is the Light of the World. See: Jn 9.5; prison house - Isa 42.7; 49.8-9. The Curse of God, pronounced by Iesous and Isaiah, condemned men to darkness until the “veil was lifted from their hearts.” See: Isa 6.9-10; Mt 13.14-15; 2Cor 3.13-16, Isa 25.6-8; Zec 12.10-14. In some cases, to visit the “sick,” is to be the Lord’s instrument for healing. “Sick,” and “dead,” are symbols for the lost.

(5) “Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped ... A Highway shall be there, and a Road, and it shall be called the Highway of Holiness” - Isa 35.5, 8.

This was a Prophecy of New Jerusalem (vs 5), going on to mention the “Street of Gold” in the Holy City (vs 8). See: Chapter Ten. The reader can easily see that the end of the Curse, “see not, hear not” was pictured in this place. Therefore, our Works are both physical and spiritual. We should emphasize the spiritual meaning, and not leave the literal application undone. The principle of “One Body but many members” applies to this scheme of operation for God. Everyone cannot be a teacher, or else, none of the Work would get accomplished. But then, everyone is not qualified to teach, and so they can dedicate themselves to the physical Works of God.

In our opinion, the relationship between Works and Favor is demonstrated by the chart of types and antitypes, of being “in, and out” of the temple.

3) SALVATION INTENDED TO PROVOKE JEALOUSY (Rom 11.7-11).

“What then? What Israel seeks, this she did not obtain, but the Election, she did obtain; but the rest were hardened. Just as it had been written, ‘The Lord gave them the spirit of stupor: of
the eyes, not to see; and of the ears, not to hear until now, of the day.’ [Isa 29.9-10, Deut 29.4.]

And David says, ‘Their table became into a snare and into a trap and into an offense and into a recompense to them; their eyes were darkened of the point not to see, and on account of sin You had bowed down the back of them all.’ [Ps 69.22-24.] I say then, Surely they stumbled not in order that they might fall? He would not have created it! But to the transgression of them the Salvation came to the Gentiles into the purpose to have provoked them to jealousy” - Rom 11.7-11.

A) ISRAEL SEEKING WHILE BLIND.

The Jews’ “zeal for God, but not according to Knowledge” (10.2), was announced employing new terminology. “Israel seeks what she did not find.” However, the results were identical no matter how the situation was stated. Also, we must remember, “God hardens whom He wills” (9.18). Both Jews and Gentiles were given as samples of this truism by the “one sent,” Paul. Esau and Pharaoh were Gentiles, while “not My people” (9.25) had been indicated to be Jews. In this chapter, “the rest were hardened” was an affirmation that the Lord had hardened Israel. Iesous had proclaimed the same message:

“No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day (AD 77)” - Jn 6.44.

Peter “hit the nail on the head,” when he stated that Paul wrote many things that are hard to understand. See: 2Pet 3.15-16. Frequently Paul had seemingly dismissed the Jews that had been saved, and wrote as though all Israel was lost. Then he would boast of those already faithful to Iesous. It would be disastrous to consider any section of Romans isolated from the entire letter.

Consider now, “Israel did not obtain, but the Election, she did obtain.” Who was the Election? Three answers are recorded for our consideration: (1) the congregation at Colosse, which was composed of Gentiles only, as: “From Speaking” (Elect) of God” - Col 3.12; (2) the Dispersion of Israel was named the, “From Speaking” (Elect) according to the Foreknowledge of God” - 1Pet 1.1-12; (3) finally, Paul affirmed that the “Branches broken off” were the “From Word” (Election), (Rom 11.28). He also stated that they were “broken off because of unbelief” (11.20). Whenever we encounter a situation like this in the Bible, it is all a matter of “timing.” What is true today may not apply tomorrow. Men are capable of reformation! [We know; it does not seem like it today.] Therefore, our interpretation that some were saved before the resurrection, and others after the resurrection seems to become increasingly more credible as we consider more data. See: The Curse of God and the Veil Lifted from the Hearts of Men.

B) THE LORD GAVE THE SPIRIT OF STUPOR.

This is a deadly blow to the “Love-only” creed! However, the Lord is Righteous, and Just. Only after the Israelites had repeatedly rebelled against Him did God blind them with His Spirit. Although many theologians are unaware of the fact, man is not qualified to Judge the Maker of man and beast and every Good thing; or, “the pot does not Judge the Potter.” See: 9.20. The reason for blindness was explained in these words:

“For whom the Lord loves He chastens, and scourges every son whom He receives” - Heb 12.6, Prov 3.11-12.

Have you been scourged? The writer of Hebrews goes on to explain this in stronger terms, “But if you are without chastening, of which all have become partakers, then you are bastards and not sons” - Heb 12.8. The chastening process was being actively carried out while Paul was writing to Rome. Both (or, rather all three) groups of the Elect were being chastened. Stephen and James had been murdered, and Peter and Paul imprisoned and beaten, and Paul had been stoned. These were typical of the Jewish Election -- before the resurrection. The Gentle congregations were being plagued with Judaizers, who led some under the Curse of the law. This pictured the Gentle Elect. Josephus wrote of the “sicarii” who stabbed men in the back in the congregational assembly at Jerusalem -- in broad daylight! “The fear of death became worse than death itself.” The famine in the days of Claudius was very severe. The famine during the siege of Jerusalem was even worse. This represented the Jewish Election -- before the resurrection.

Although the experience was dreadful, the result was Glorious! “The Meek inherited the
Earth,” in AD 77-78; or, in “One Day.” But the Meek would not have been involved in the rebellion against Rome, and so, they probably “fled to the mountains,” with the servants of Iesous. Nevertheless, Paul had applied the “spirit of stupo” to the Israelites at the moment (AD 58), but forecast their Salvation in the future. Isaiah’s Prophecy and Iesous’ Revelation place the experience of conversion to be after the resurrection in AD 77. See: Chapter Ten.

C) STUMBLING PROVOKED THEM TO JEALOUSY.

(1) “People shall mourn upon their breasts for the pleasant fields, for the fruitful vine. On the land of my people will come up thorns and briers. Yes, on all the happy homes in the joyous City (Jerusalem)” - Isa 32.12-13.

These verses describe the land of Israel after the fall of Jerusalem, in AD 70. The Roman legions had cut down all of the trees in the land to build towers for the siege. All fields were trodden underfoot by man and beast as a multitude of nations from the Roman empire assembled to destroy Jerusalem and the temple. Arabia alone sent 1000 horsemen and 5000 footmen. Israel became a wasteland! But then, the Gentile servants of Iesous were far away in a better land. Could this possibly describe Israel’s “jealousy?”

Then after the resurrection, “the veil was lifted from their hearts.”

(2) “… until the Spirit is poured upon us from on high, and the wilderness becomes a fruitful field, and the fruitful field is counted as a forest” - Isa 32.15; see also: 29.17-19.

The Chosen people of God had been destroyed as a nation, and disowned. Josephus’ account of the war detailed the ruin of everything in the land, and recorded much grief and suffering and death. Not only would the Jews have been jealous of the servants of Iesous, but probably they would have envied anyone in another land. “Anywhere but here,” was probably their wish.

But the “anointing of the Body” founded the Holy City (sevenfold; or, 1500 miles square), and joy from the Living Water (Rev 22.1), and healing from the leaves of the Tree (King) of Life, and “seeing His face” (22.2, 4), made “sorrow and crying pass away” (21.4). The Holy City with the Living Water, and the Street of Gold, and the throne of God, and the “Walls of Salvation, and the Gates of Praise,” and the servants of God who “see His face,” are all still with us today. “Do you go up (to Jerusalem - vs 17) from year to year to worship the King, He Is of hosts, and to keep the Feast of Tabernacles?” See: Zec 14.16-21. This is symbolism for New Jerusalem.

4) LIFE FROM THE DEAD (Rom 11.12-16).

“But if their transgression is the Riches of the World, and their defeat is the Riches of the Gentiles, how much more their share? For I say to you, to the Gentiles, in as much as I am ‘one sent’ of the Gentiles, I glorify my service, if somehow I will provoke to jealousy brothers of my flesh, and I will save some of them. For if the casting off of them became a reconciliation of the World, what will be the acceptance of them, if not Life from the Curse of the dead? But if the Firstfruit is holy, then also the Lump [Num 15.20], and if the Root is holy, then also the Branches” - Rom 11.12-16.

A) DIGRESSION TO CONSIDER OPPOSING VIEWS.

(1) MATTHEW POOLE COMMENTARY, 1680.

“These prophecies and promises ... there will be a more full and complete accomplishment thereof upon the Jewish nation and people towards the end of the world.”

Paul mentioned the “end of the law,” but not a word about the “end of the world.” Where did the writer find this thought? Certainly not in the Bible!

(2) THE PEOPLES’ NEW TESTAMENT WITH NOTES, 1891;

(a) “According to the election of grace. ‘The idea contained in these words is this: In virtue of the election of Israel as the salvation-people, God has not left them in our days without a faithful remnant any more than he did the kingdom of the Ten Tribes at the period when a far grosser heathenism prevailed’ - Godet. The idea is that Israel was the elected (chosen people), and out of it God has always preserved a remnant by grace. The election of individuals is not referred
to, but the election of a remnant to represent the race” - B. W. Johnson.

Here we get two for the price of one. Godet believed that they had always been saved, which was almost true. But Johnson did not quote Godet’s opinion of when they were saved. But Paul wrote that the “Branches broken off” were not saved in his day, although another section of the “Elect” was saved, and Paul was a part of this section. We have noted three sections of the “Elect.” These were Jews before the resurrection, and Gentiles before the resurrection, and Jews after the resurrection. But Johnson believed in a national conversion of the Jews -- which is opposed to all of the Bible message. Conversion is very personal, and an individual experience, and not a national experience. Paul did not convert the nation of Greece. The Roman province of Asia Minor was not converted nationally. Although #666 worked miracles, and convinced a king to convert his nation to Popery, that is not conversion to Iesous. We will remind the reader that these men were “not playing with all their marbles,” for they did not believe that God could count to three! They also misunderstood the Prophet of God, Isaiah, who wrote:

(b) “For behold, I create New Heavens and a New Earth; and the former (Israel) shall not be remembered or come to mind” - Isa 65.17.

What this means is that when the “Branches broken off” were saved, they were not converted to Israel! Instead they were redeemed to God and the Lamb, and to the New Covenant teaching. At the end of “One Day” (Year - Isa 66.8), the Gentiles were added to the Holy City, and “of the two, God made one new man.”

(3) JAMIESON-FAUSSET-BROWN, 1781;
(a) “In other words, the national Israel -- not ‘the remnant of them according to the election of grace,’ but the nation sprung from Abraham according to the flesh -- are still [AD 1787] an elect people ... and will yet recover them from unbelief, and reinstate them in the family of God” - Andrew Fausset;
(b) “The soul who sins shall die” - Eze 18.20.

Paul had already dismissed the “children of the flesh” (Rom 9.6-9), and what was Mr. Fausset thinking about when he read this? Therefore, as the fairy tale goes, the Jews died in their sins for over 1800 years, but the lucky ones would be “recovered” in the future. Would God cast the Jews into the Lake of Fire for 1800 years, and only save one generation? What ever happened to the “everlasting covenant”? See: Lev 24.8, Ex 31.16, 2Sam 23.5, Ps 105.10, Mt 5.17-19. The servants of God, under the law of Moses, such as Moses and David and Elijah, are in Third Heaven eternally, with an everlasting covenant. The law of Moses included the promise of a change of the covenant (Deut 18.15, 28.1ff), and David shall never lack a Man (Iesous) to sit on the throne of David (Jer 33.15-17). Therefore, technically, the spirit of the law of Moses continues today, but the letter of the law is dead. Our point in introducing this matter, is to expose the 1800 year gap in the theory of these men, which cannot be reconciled to an “everlasting covenant.” But then, enough of that, we will move on.

B) WHEN WAS ISRAEL CUT OFF?

(1) “O Jerusalem, Jerusalem, the one who kills the Prophets and stones those who are sent to her! ... See! Your house is left to you desolate; for I say to you, you will see Me no more till you say, ‘Blessed is He who comes in the name of the Lord!’” - Mt 23.37-39.

Iesous was one of the Prophets of God killed by Jerusalem. See: Mt 27.35-50. Paul was “one sent” to the Gentiles, but he also witnessed to the Jews, and they stoned him, and left him for dead. See: Acts 14.19. These “would-be” murderers were of the congregation that worshipped at Jerusalem. When Iesous left the temple for the last time, and “their house was left desolate,” then Israel was cut off! When did they see Iesous again? This was in New Jerusalem. “The Meek inherited the Earth,” and: “They shall see His face” (Rev 22.4). But physical Jerusalem had been flattened and burned, and this referred to “the light of the Sun (Iesous) will be sevenfold” (Isa 30.26). Observe some of the other Blessings of New Jerusalem.

(2) “Blessed are those who do His commandments, that they may have the right to the Tree (King) of Life, and may enter through the Gates into the City ... And the Spirit and the Bride say,
‘Come!’ And let him who thirsts come. Whoever desires, he will take the Water of Life (Holy Spirit) freely” - Rev 22.14, 17.

And, in our opinion, this was when they “saw Him again,” when the Bride said, “Come!” This would relate to “Blessed is He who comes in the name of the Lord.” Would this constitute “Life from the dead?” See: Rom 11.15. They had been separated from God, and had become the “Branches that were broken off,” and then -- they were “grafted back into the Olive Tree.” And, the Prophet, Hosea, had mentioned “stumbling,” and “healing their backsliding,” and the “Olive Tree.” Could this be New Jerusalem? What do you think?

(3) “O Israel, return to ‘He Is Gods of you’ (יהוה אלהיכם), for you have stumbled because of your iniquity ... I will heal their backsliding, I will love them freely, for My anger has turned away from him. I will be like the dew to Israel; He shall grow like the Lilly, and lengthen his Roots like Lebanon. His Branches shall spread; his beauty shall be like an Olive Tree, and his fragrance like Lebanon” - Hos 14.1, 4-6.

For the Prophecy of the Olive Tree having its Branches broken off, see: Jer 11.16. Hosea had the good news of the Branches like an Olive Tree. But Paul had recorded the entire story, both the breaking off, and the grafting in again, of the Branches of the Olive Tree. Did the reader notice how the entire Bible is one story? Did he notice the harmony of the accounts of the same event?

C) NIGHT AND DAY.

(1) “So the Evening (Night) and the Morning (Day) were the first day” - Gen 1.5.

The Jewish day began, and ended at sundown. See: Lev 23.5-6, Ex 12.6. Therefore 12 hours of darkness preceded 12 hours of daylight. In the Parable of Creation (Gen 1.1-2.5), each day represents a period of time to establish a part of Israel, such as, “the Heavens,” and “the Earth,” and “the Sun, Moon, and Stars.” The sixth and seventh days are described like this:

(2) “I must Work the Works of Him who sent Me while it is Day; the Night is coming when no one can Work” - Jn 9.4.

Jesus’ ministry in the flesh was described to be the Morning (Day) of the sixth day. Then, Paul depicted the Night (Evening) of the seventh day in these words:

(3) “The Night is far spent, the Day is at hand” - Rom 13.12.

The resurrection ushered in the Morning (Day) of the seventh day, and Israel who had been blinded; or, Israel in part, was “anointed with the Spirit of God.” See: Zec 12.10, Rev 21.6.

(4) “And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away” - Rev 21.4.

Prophecy employs symbolism, and so, this is not meant to be taken literally. When 1,100,000 Jews were killed, and 97,000 had been sold into slavery, then possibly every Jew on earth lost some, or many, family members and friends. But the Wrath of God was over now -- for a while. The time for healing had come to Israel, “if they do not continue in unbelief” (Rom 11.23). One of the “former things that had passed away” was:

(5) “I will call them My people, who were not My people, and her Beloved, who was not Beloved” - Rom 9.25; Hos 1.10; 2.23.

The Curse of being, “not My people,” having been done away, now Israel was, “My people,” and “Beloved.” And, we will remind the reader that these conclusions are based on our belief that, “God can count to three!” The New Heavens and a New Earth had been established by the outpouring of the Spirit of God, and by the mourning of the “house of David,” and the “house of Nathan,” and “the house of Levi,” and “the house of Shimei,” and “all the houses that remain.” This was the Old Heaven and Earth. Heaven was David/Sun = King, and Nathan/Star = Prophet, and Levi (priest), and Shimei (scribe) = Moon/Priesthood. Then the Old Earth, “the houses that remain,” represented the congregation of Israel. See: Zec 12.10-14. Zechariah detailed Paul’s account of “the Creation (Israel) herself also will be delivered from the bondage of corruption into the Glorious liberty of the children of God” (Rom 8.21). Now Paul had gotten to the “Root” of the
D) THE ROOT AND THE BRANCHES.

“But if the Firstfruit is holy, then also the Lump [Num 15.20], and if the Root is holy, then also the Branches” - Rom 11.16.

(E) IESOUS IS THE FIRSTFRUIT OF THE DEAD.

(1) “But now the Anointed is risen from the dead, and has become the Firstfruit of those who have fallen asleep ... the Anointed the Firstfruit” - 1Cor 15.20, 23.

What about Enoch and Elijah for the Firstfruit? Why were they not considered? Actually they did not really go to Heaven, but to Paradise, which was the abode of the holy ones asleep in the Anointed. See: Lazarus - Lk 16.19-31. But the writer of Hebrews explained that none of these were counted because:

(2) “And all these (the Dead), having obtained a Good testimony through Faith, did not receive the Promise, God having provided something better for us (the Living), that they should not be made Perfect (Sinless) apart from us” - Heb 11.39-40.

(3) AN INCREASE OF THE FIRSTFRUIT.

“Then I looked, and behold, a Lamb standing on Mount Zion, and with Him 144,000 having His Father’s name written in their Foreheads (Minds - Jer 31.33) ... These were redeemed from among men, being Firstfruit to God and to the Lamb” - Rev 14.1, 4.

(F) JESSE WAS THE ROOTS, AND IESOUS WAS A BRANCH.

“There shall come forth a Rod from the stem of Jesse, and a Branch shall grow out of his Roots” - Isa 11.1.

(G) THE SERVANTS OF IESOUS WERE THE BRANCHES.

“I am the Vine, and you are the Branches. He who remains in Me, and I in him, bears much fruit; for without Me you can do nothing” - Jn 15.5. [This churches do not Believe.]

See also: Branches of the Tree, which was the kingdom of Heaven - Mt 13.31-32.

Paul had summarized the “good message” in these symbolic words, emphasizing the relationship between Iesous and His servants, in order to prepare the readers minds for the fate of the “Branches broken off.” For, as the reader knows by now, some of the “broken Branches” were also destined to be saved in the future.

5) THE BROKEN BRANCHES GRAFTED BACK INTO THEIR TREE (Rom 11.17-24).

“But if some of the Branches were broken off, and you [Gentiles], a wild Olive Tree are being already grafted in them, and were made a partaker of the Root and of the fatness of the Olive Tree, do not boast of the Branches broken off. But if you do boast, remember you do not support the Root, but the Root supports you. You will say then, ‘The Branches were broken off so that I could be grafted in.’ Well said. To the unbelief they were broken off, but you did stand to the Faith. For if the God, He does not spare the Branches according to nature, perhaps He will spare you neither. Therefore see! The Kindness and Severity of God; on the one hand the ones having fallen received Severity; on the other hand you received Kindness, if you remain Faithful to the Kindness, since, if not Faithful you also will be cut off. And also, if those do not remain to the unbelief, they will be grafted in, for God is able to graft them in again. For if you were cut from out of the wild Olive Tree, according to nature, and against nature, you were grafted into a cultivated Olive Tree, how much more those, the ones according to nature will be grafted into the Olive Tree their own” - Rom 11.17-24.
A) DO NOT BOAST; THE ROOT SUPPORTS YOU.

The Prophets of God, including Iesous, had many words about God’s Hatred of the rebellious Jews (after much longsuffering), and words assuring their certain destruction. Consider these samples: Isa 63.1-4, Dan 9.27, Joel 2.30-31, Mt 24.27-29. Therefore, being informed by Paul, that this was done for the Salvation of the Gentiles, the natural inclination might be to boast against the Jews. But Paul had anticipated this possibility, and advised them against such an action.

“Do not rejoice when your enemy falls, and do not let your heart be glad when he stumbles; lest ‘He Is’ see, and it displeases Him, and He turn away His Wrath from him” - Prov 24.17-18.

So then, Iesous came from the Roots of Jesse, and the From Calling was founded among the Jews, by Iesous; and the Gentiles were supported by the Root from the nation of Israel. The “ones sent” (apostles) were all Jews, and so, the Gentiles should respect them. The servants of Iesous were Blessed to have been guides, leading the lost into the Bride of the Anointed. If they had ignored Paul, and boasted against the Jews (as the Man of Sin had done), this would be similar to an immigrant to the United States boasting against the natural born citizens who had given him his opportunity. This would have been very uncouth!

B) THE GENTILE BRANCHES MAY BE BROKEN OFF.

Unbelief (in Iesous) was the cause of Israel’s sad state of affairs, but the Gentiles stood by Faith. However, though Faith is received willingly, it may be lost unwillingly. Faith is a Gift from God, but because it is precious, it is subject to attempts of robbery. Congregations, and individuals, and especially Elders, had all been forewarned of seducers and false prophets, and of the Man of Sin. Here is one warning that has been hidden since the Dark Ages (AD 500-1000) by mistranslating the Bible:

“No one will cheat you of your reward, taking delight in humility (to seducers), and worship of messengers [and, not angels], who are intruding into those things which he has not seen, vainly puffed up by his fleshly [not angels’] mind, and not holding fast to the Head (Iesous)” - Col 2.18-19.

Paul emphasized the thought with these words, “perhaps He will spare you neither.” The possibility of losing Faith in Iesous (because of Faith in men) was being stressed, and was intended to be kept in mind. Iesous also warned against false prophets. See: Mt 7.15.

C) THE KINDNESS AND SEVERITY OF GOD.

“And whoever falls on this Stone (Iesous) will be broken; but on whomever it falls, it will grind him to powder” - Mt 21.44.

In other words, God is Love and Hate. See: Mal 1.2-3, Rom 9.13. The Lord is Merciful to the Obedient, and Patient with the Disobedient -- up to a point! Paul had cited many Prophecies of the Wrath of God against the Jews, and also a few quotes of the Lord’s Love for the Gentiles. But then -- stipulations, stipulations! God had always added some requirements for anyone wishing to inherit His Promises. “Forgive in order to be Forgiven,” etc. See: Mt 6.14-15. Presently (when Paul wrote) “Kindness” was being shown to the Gentiles (who Believed and Obeyed), and “Severity” was being measured out to the “blind” Jews. [This was written after the famine in the days of Claudius - Acts 11.28.] However, we must bear in mind, that God watches over His own, “as the apple of My eye” (Deut 32.10). “The Meek,” though they were unable to “see” or “hear,” were “the apple of His eye,” to be saved at a later date.

D) THEY WILL BE GRAFTED BACK INTO THE OLIVE TREE.

The Olive Tree was Israel. But then, Israel was about to be destroyed, “and remembered no more,” and a remnant would be resurrected. How would the “Meek” be grafted into a non-existent Tree? God always plans ahead, and so, He had two Olive Trees, but they were both from the same Root. These two had been described by Zechariah 500 years before Iesous was born.

(1) “I am looking, and there is a of solid gold Lampstand ... seven Lamps with seven pipes to the seven Lamps. Two Olive Trees are by it, one at the right of the bowl and the other at its left
... What are these, my lord?’ … ‘This is the word of He Is to Zerubbabel: Not by Might nor by Power, but by My Spirit’ - Zec 4.2-3, 6.

This identifies the Lampstand only, as the Spirit of God. The two Olive Trees will follow. Iesous had identified the Lampstand to be holding seven Lamps, which are the seven Spirits of God (Rev 4.5). Now then, “My Spirit” is equated with the “seven Spirits of God.” Furthermore, Iesous explained that the “seven Lampstands” were the “seven From Callings (Congregations) in Asia.” See: Rev 1.11, 20. This implied that the Congregations had the seven Spirits of God. This fact is further dogmatized when Iesous threatened to “remove your Lampstand (of Ephesus) from its place -- unless you reform” (Rev 2.5). Paul addressed individual “From Callings” in several cities, while Iesous taught of His universal “From Calling.” See: Mt 16.18. Therefore, there is “One Body,” which means universally, but each Congregation is one particular Body. Zechariah’s one Lampstand represented the universal Body, but Iesous’ seven Lampstands verified that each Congregation was a Lampstand. Therefore the Lampstand(s) are the Spirit of God.

But, what are the two Olive Trees? Now we enter into the deep part of the message of Paul. Zechariah asked an angel that question, and was told:
(2) “These are the two anointed ones, who standing to Lord (Adown) of the whole earth” - Zec 4.14.

Students of the Bible have had difficulty with this question because of the limitations that they had placed upon the word “two.” But, we will be free-minded! These “two” are groups of four things that included: a Prophet, a Priest, a King, and a Body; or, Congregation. By this means we are able to include the conclusions of many Expositors. All four members of each group were “anointed” with the Spirit of God. That was a lot of anointing! Then, in order to establish authority and discipline, each of these groups had a “Head,” and a “Body.” The Head is in the masculine gender (Husband/Bridegroom), and the Body is in the feminine gender (Wife/Bride); “and the two became one flesh.” So then, let us examine the characters who composed the “two anointed ones.”

(E) THE TWO PROPHETS ANOINTED.
(1) “Now the Glory (Spirit) of He Is rested on Mount Sinai, and the Cloud (Glory) covered it six days ... So Moses went into the midst of the Cloud (Glory = Spirit) and went up into the mountain. And Moses was on the mountain 40 days and 40 nights” - Ex 24.16, 18.
(2) “There shall come forth a Rod [Iesous] from the stem of Jesse, and a Branch shall grow out of his [Jesse’s] Roots. The Spirit of the Lord shall rest upon Him [Iesous] ... (1) Wisdom and Understanding ... (2) Counsel and: (3) Might ... (4) Knowledge and: (5) the Fear of ‘He Is’ ... (6) He shall not Judge by sight ... (7) Righteousness” - Isa 11.1-4.

Moses was the Old Testament Prophet, and Iesous was the New Covenant Prophet. See: Deut 18.15. Iesous was described to be “like Moses.” They were both law-givers, and both were anointed with the Spirit of God.

(F) THE TWO PRIESTS ANOINTED.
(1) “And you shall anoint Aaron and his sons, and consecrate them, that they may minister to Me as priests” - Ex 30.30.
(2) “We have such a High Priest (Iesous), who is seated at the right hand of the throne of the Mighty in the Heavens” - Heb 8.1; The Anointed - Mt 3.16-17.

The Priest was to make intercession for the sins of the people. He was the Mediator between God and man.

(G) THE TWO KINGS ANOINTED.
(1) “Fill your horn with Oil, and go ... For I have provided Myself a King among his sons ... Then Samuel took the horn of Oil and anointed him in the midst of his brothers; and the Spirit of 'He Is' came upon David from that day forward” - 1Sam 16.1, 13.
(2) “And He has on His robe and on His thigh a name written: 'King of kings, and Lord of lords’” - Rev 19.16; anointed - Isa 11.1-4, Lk 3.21.

Iesous announced that he had the “key of David” (Rev 3.7). David ruled a physical
kingdom, and Iesous rules a spiritual kingdom today. Both were Prophets and Kings. The King leads the troops into battle, and defeats the foe. He weeds out the insurrectionists in the kingdom, and – off with their heads! The King has absolute authority.

(H) THE TWO BODIES ANOINTED.
(1) “All ate the same spiritual food, and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was the Anointed” - 1Cor 10.3-4.
(2) “Yes, I swore to you (Jerusalem) and entered into a covenant with you, and you became Mine, says Lord (Adonay) ‘He Is.’ Then I washed you in water, yes, I thoroughly washed off your blood, and I anointed you with Oil” - Eze 16.8-9.
(3) “he showed me a pure river of Water of Life (Living Water = Holy Spirit), clear as crystal, proceeding from the throne of God and of the Lamb ... the throne of God and of the Lamb shall be in it (New Jerusalem - vs 21.2), and His servants shall serve Him” - Rev 22.1, 3.
(4)“And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of Favor and Supplication; then they will look on Me whom they pierced” - Zec 12.10; dated by Rev 1.7.

[John (19.37) quoted this verse to identify who pierced Iesous, but not to date when they would look on Him again. The date was established to be future in Revelation.]
Israel was the first Body; or, Olive tree; and New Jerusalem was the second Body; or, Olive Tree. Both Bodies were anointed with the Spirit of God.

(I) THE TWO MARRIAGES.
(1) “Not according to the covenant ... in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a Husband to them,’ says 'He Is’” - Jer 31.32.
(2) “For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.” [Gen 2.24.] This is a great mystery, but I speak concerning the Anointed and the From Calling” - Eph 5.31-32.
(3) “Let us be glad and rejoice and give Him Glory, for the marriage of the Lamb has come, and His Wife has made herself ready” - Rev 19.7; AD 77.

The communion between God and His people is pictured as the relationship between Husband and Wife; and, “But I want you to Know that the Head of every man is the Anointed, the Head of woman is man, and the Head of the anointed is God” (1Cor 11.3). As a woman is supposed to be in subjection to her husband, so the Body is required to submit to the commandments of God.

(J) THE TWO WITNESSES OF GOD.
“And I will give power to My Two Witnesses, and they shall Prophesy 1260 Days (AD 600-1860), clothed in sackcloth. These are the two Olive Trees (fem) and the (multiple) Lampstands (fem) both standing before the God of the earth ... And those who dwell on the earth will rejoice over them, make merry, and send gifts to one another, because these two Prophets (masc) tormented those who dwell on the earth” - Rev 11.3-4, 10.

Besides the masculine word, “Witnesses,” and “them,” and “these,” we have the masculine word, “Prophets.” But the “Olive Trees” and the “Lampstands” are in the feminine gender, and these designate the Husband and Wife relationship.

[In the Greek, “the two” (ai duo) is translated, "both." See: Rev 19.20; KJV, Amplified Version. When Zechariah wrote, he only recorded one Lampstand. In Chapter One, Iesous mentioned seven Lampstands. We suspect that the plural Lampstands were seven when John wrote, and two Lampstands would suggest 14 Spirits, instead of the seven Spirits of God. Recall our discussion of one universal Lampstand, and seven Lampstands for seven Congregations.]

And so, getting back to Romans, and the message of Paul, the “Branches broken off” were grafted into the second Olive Tree, but it is from the same Root. Therefore, Paul was writing in the “Firstfruits Age” of the Old Testament, which was a transition period from the Old to the New Covenant. This was named by Peter to be “the Heaven and Earth that now is;” or, the “Old
Heavens dispensation.” But today we are in the “New Heavens dispensation,” and the “blinded” Jews, who had the “veil removed from their hearts,” were citizens of New Jerusalem, which was founded in “One Day” (Isa 66.8), and -- after the resurrection of the first Olive Tree!

6) THE DELIVERER WILL COME FROM ZION (Rom 11.25-32).
“For I do not wish you to be ignorant, brothers, of this mystery, in order that you were not being wise in yourselves, that the hardening to Israel has happened, in part, as far as where (in time) the fullness of the Gentiles should have come in. And thus all Israel will be saved, just as it had been written, ‘The One delivering will come from Zion, and He will turn away ungodliness from Jacob, and this is the covenant from Me, to them, when I should have taken away their sins.’ [Isa 59.20-21.] On the one hand, according to the good message, they are enemies with you, on the other hand, according to the ‘From Calling’ (Election), they are Beloved on account of the fathers. For the Gifts and the Calling of God are irrevocable. For just as you also once had disobeyed to the God, but now you had received Mercy to the disobedience of these, so also these now had disobeyed, to your Mercy, in order that they also should have been shown Mercy. For the God had shut up all into disobedience so that He should have had Mercy for the all” - Rom 11.25-32.

A) A DIGRESSION TO CONSIDER OTHER OPINIONS.

(1) B. W. JOHNSON, 1891.
Johnson believed that the Deliverer is “Christ,” and the “coming” was in the future in AD 1891. “… the Jews, as a people, shall be saved. That is, of the Jews then living, the great part shall be converted.”

Again we ask, “Would God allow the Jews to die in their sins for 1800 years, and only save one generation at the end of time?”

(2) ANDREW FAUSSET, 1787.
Fausset suggested that the covenant of Abraham was referred to by Paul, and is to be applied to the “children of the flesh,” and therefore the end of the Jewish nation never happened at all! Then, in his commentary on Revelation, Fausset proclaimed:

“Jesus ... confirms the Old Testament view of a coming earthly Jewish kingdom of glory.”

(3) MATTHEW HENRY, 1712;

(a) “Though particular persons and generations wear off in unbelief, yet there having been a national church membership, though for the present (1712) suspended, we may expect that it will be revived”;

(b) “[1.] Some think it is done already, when before, and in, and after, the destruction of Jerusalem by the Romans, multitudes of the Jews were convinced of their infidelity, and turned Christians; so many that considering how many millions of them were cut off in the destruction, we may reasonably conclude that those who survived the greater part were Christians ... For many ages Judea had, as other Christian provinces, their ministers and churches, and a face of religion ...” [2.] Others think that it is yet to have its accomplishment towards the end of the world ... Alas! Who shall live when God doeth this?”

The first quote (6), makes evident that Mr. Henry preferred the latter half [2] of the second quote (7). Although his statement, “Who shall live?” may be mistaken for unbelief, it is better suited to an expression of the Glory to be enjoyed by the persons living when this happens (if he is correct!)

If these men had approached the text independently, and without a predetermined conclusion, it is improbable that they would have agreed as they did. This smells like the “traditions of men!” Currently, our United States Congress is unable to agree about “Gun Control,” and “Campaign Reform,” and what to do with the “Budget Surplus,” and many other subjects. This is the nature of men of earth to view things differently. However, Johnson, and Fausset, and Henry were in perfect harmony when they interpreted these verses. We have encountered a “source” for this bizarre theory, which predates all three writers. Consider this:

(4) JEROME HAD AN OPINION.
“The Last Things ... ‘When the full number of the nations have entered, then all Israel will be saved’ ...” in Isa 66.24 - The Later Christian Fathers.8

Jerome lived in about AD 347-419. Matthew Henry wrote Revelation in about AD 1714, and Andrew Fausset was published in about 1787, while B. W. Johnson completed his book in about 1891. Paul never mentioned the End of the World, and we suspect that these men obtained their theory from Jerome. Once Johnson even quoted Irenaeus as the source of his conclusion. This was about Revelation being written in AD 96, in the days of Domitian. And, this was an error also, for Revelation was written before the resurrection, in AD 77. See: Rev 2 & 3.

Now we will address our attention to the first half [1] of the second quote (7). We could better understand the reasoning of the person, or persons quoted, if they had supplied some historical references for the statements made. But we are aware (from our own studies) of historical evidence of Christians in Israel, after the fall of Jerusalem. However, the reader is warned that they are not to be trusted too far. We will examine Eusebius’ history, which was intended to create an “apostolic succession” for the bishops in several cities. Jesus is eternal, and He is the “Head of the Body,” and so “apostolic succession” is not needed, and was not intended by the Bible writers; but was only promoted by the men writing on subjects outside the Bible. “Reader beware!” Now we will consider the record.

B) THE HISTORICAL EVIDENCE OF ISRAEL’S CONVERSION.

(1) Narcissus was supposedly the 30th bishop of Jerusalem, and the 15th Gentile bishop since the invasion of the Jews under Hadrian. “Peter, and James, and John, after the ascension of our Saviour ... did not contend for the honour, but chose James the Just as bishop of Jerusalem.”9

(2) “JUSTUS THE THIRD BISHOP OF JERUSALEM. Simeon having died in the manner shown above (punished when they showed themselves publicly), a certain Jew named Justus succeeded him in the episcopate of Jerusalem (AD 100). As there were great numbers from the circumcision that came over to the Christian faith at that time, of whom Justus was one.”10

(3) PARAPHRASED: “Eusebius listed the following bishops to have ruled in AD 189, which was the 10th year of the emperor, Commodus: Eleutherus of Rome, and Julianus of Alexandria, and Serapion of Antioch, and Theophilus of Caesarea, in Palestine, and Narcissus of Jerusalem, and Bacchylus of Corinth, and Polycrates of Ephesus, and others.”11

Jerusalem and Caesarea were bishoprics in the land of Israel, and other historians continue this account long after Eusebius’ book was published in AD 324. Isaiah’s prediction that, “The Sun (Jesous) shall be sevenfold” (Isa 30.26), enlarged the boundaries of Israel to 12,000 furlongs square. Then New Jerusalem included Alexandria and Antioch and Corinth and Ephesus, as well as Jerusalem and Caesarea. The only bishopric mentioned that was not within the limits of New Jerusalem was: Rome! Matthew Henry had supplied two opposing opinions about Paul’s message. This was his usual manner of writing, and he customarily supported the final option presented, which was, in this case, that Israel would be saved in the future, after AD 1714. But whoever Henry quoted with the other opinion had some support, for the saving of Israel in the first century AD. And, Eusebius was one of his supporters. We have never encountered any middle-of-the-road Bible interpretations. Either the first century, or the End of the World are our choices.

C) WHEN DID THE DELIVERER COME TO JACOB?

Paul stated that the Deliverer would come in the future, while writing in AD 58. He did not introduce any intermediate Prophecies between the resurrection, in AD 77 (Rom 8.23, 11.31), and the coming of the Savior to Jacob. When Jesous forecast the destruction of Jerusalem, and of the nation of Israel, and the resurrection, He detailed many intermediate events between AD 32, when He was speaking, and AD 70, when the temple was destroyed. But Jesous also did not mention any intermediate events between the resurrection, and the founding of New Jerusalem.

(1) “For where the carcass is, there the Eagles (Roman legions) will be gathered together. But immediately with the Tribulation of those days the Sun (Antipas) will be darkened, and the Moon (Priesthood) will not give its light; the Stars (Jewish Prophets) will fall from Heaven (Government), and the Powers of the Heavens will be shaken. [This was the destruction of Israel.]
Then the ‘Sign of the Son of man’ (Heb 9.8) will appear in the Heaven (Government), and then all (12) Tribes of the Earth (Israel) will mourn [Zec 12.10-14]; and they will see the Son of man [Rev 1.7] coming on the clouds of the Heaven with Power and great Glory. [The resurrection was “seen” - Rom 8.19.] And He will send His angels with a great sound of a trumpet, and they will gather together His ‘From Calling’ (Elect) [Rom 11.28] from the four winds, from one end of the (New) Heaven to the other” - Mt 24.28-31.

The story told, was continuous, and compacted, and uninterrupted. We can see no possibility for getting to the End of the World from the grammatical account given here. We will share a little secret that we have learned about Bible interpretation. When the message in the New Testament is unclear, we return to the Scripture quoted in the Old Testament, and then we read more of the story than had been quoted. In this case, we have the following:

(2) “... when the enemy (Titus) comes in like a Flood (Mt 24.38), the Spirit of 'He Is' (Zec 12.10) will lift up a Standard against him. The Redeemer will come to Zion, and to those who turn from transgression in Jacob,’ says "He Is". ‘As for Me,’ says "He Is", ‘this is My covenant with them: My Spirit who is upon you, and My words which I have put in your mouth, shall not depart from your mouth, nor from the mouth of your Seed, nor from the mouth of your Seed's Seed,’ Says 'He Is', ‘from this time and forevermore’” - Isa 59.19-21.

So then, the “Branches broken off” had continuous possession of the Spirit of the Lord, and of the words of the Lord, from shortly after the time of the Flood (AD 77) -- “forevermore!” And, in the event that anyone should have missed this message, it was repeated.

(3) “... because they did not continue in My covenant, and I disregarded them,’ says the Lord, ‘For this is the covenant that I will make with the house of Israel after those days ... I will be their God, and they shall be My people’ [Rev 21.3] ... For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember nor more’ [Rom 11.27]” - Heb 8.9-12.

What is the verdict? Does the reader see any possibility for a 1900 year gap in the story, judging from these words? “Forevermore” (Isa 59.21), and “remember no more” (Heb 8.12), eliminate the possibility of a gap of time when the “Branches broken off” were separated from God -- after the Flood and the “anointing of the Holy Spirit.” Jerome is not to be trusted!

This “gathering” of Israel, mentioned by Iesous, was described by Isaiah in these words:

(4) “‘For I Know their Works and their thoughts. It shall be that I will gather all nations and tongues; and they shall come and see My Glory. I will set a Sign among them (Heb 9.8) ... Then they shall bring all your brethren for an offering to He Is out of all nations, on horses, and in chariots, and in litters, on oxen and on camels, to My holy mountain (New) Jerusalem,’ says 'He Is', 'as, (or; like) the children of Israel bring an offering in a clean vessel into the house of "He Is"’” - Isa 66.18-20.

This is not meant to be taken literally, for Iesous is a Teacher of Parables, and Prophecy employs symbolism. The “Branches broken off” did not return to Jerusalem, for the city had been destroyed, but instead they were converted to the Holy City, New Jerusalem. Therefore they did not actually travel on horses, and oxen, and in litters, but they were added to the kingdom wherever they happened to be living at the time. These words signified the dedication with which they sought out New Jerusalem. Entering the 12 Gates was as a journey to a far land. See: Zec 12.10-14.

(5) “‘And it shall come to pass in all the land,’ says He Is, ‘that two-thirds in it shall be cut off and die, but one-third shall be left in it: I will bring the third through the fire, will refine them as silver is refined, and test them as gold is tested. They will call on My name [Joel 2.32], and I will answer them. I will say, ‘This is My people’; and each one will say, ‘He Is God (Rev 21.3) of me’” - Zec 13.8-9.

Once again the absence of gaps of time is very evident. The resurrection is not mentioned, but the destruction of Israel is followed (immediately) by the founding of New Jerusalem. Israel was pictured as being in “thirds,” and “two-thirds” were destroyed, and through the same “fire”
that destroyed the two-thirds, God led the “one-third” safely to New Jerusalem.

Then Isaiah, and the book of Revelation, connect the resurrection, in AD 77 (or, in “this generation”), with the Deliverer coming to Jacob. This story is mentioned several times in the Bible, but never with a detailed account of any gap of time between the resurrection and the entering of the Holy City by the “Meek.” Therefore the “fullness of the Gentiles” and the “grafting in of the broken Branches” were both fulfilled in the same year -- AD 77! And so, Paul’s prediction was limited to the first century, and made no mention of the End of Time.

See: “AD 77,” and “1335 Days” - pages 7, 41, 75, 77, 93-94, 111. Read again about the changing of “Two New Heavens and One New Earth” (Isa 65.17) into “One New Heaven -- alone” (Rev 4 & 5 & 7); and “One New Heaven and One New Earth” (Rev 21 & 22). The messages in the Bible all work together.

D) THE GIFTS AND THE CALLING OF GOD ARE IRREVOCABLE.

What exactly are the Gifts and the Calling of God? Paul had pictured Israel as being divided into three parts. Originally, Jacob was “Called” prior to his birth, “not having done any Good or Evil, that the purpose of God according to “From Word” (Election) should stand, not of Works but of Him Calling” (Rom 9.11). How did God Call Jacob while he was still unborn? “It was said to her (the mother), ‘The Older [Esau] shall serve the Younger [Jacob]’” (Rom 9.12). (#1) Then Israel, and his descendants were the Chosen people of God. Paul had been discussing the benefit of being a Jew (Rom 3.1), because God had committed His sayings to them. (#2) Now, “the Righteousness of God apart from the law (of Moses) is revealed (3.21). Therefore, the first Olive Tree consisted of Israelites for a long time, and the Gentiles were added to the Olive Tree; or, to the Israelites. (#3) In the near future, (when Paul wrote to Rome), the pattern would be repeated when the Jews would first be admitted to New Jerusalem, and then, the Gentiles would be added to them; or, to it. Jesous revealed (Revelation) this pattern to John while he was on the Isle of Patmos, in AD 67.

(1) “Also she had a great and high Wall (of Salvation) with 12 Gates (of Praise), and 12 messengers at the Gates (of Pearl), and names written on them, which are the names of the 12 Tribes of the children of Israel” - Rev 21.12.

In the first pattern of the “Calling of God,” the Jews were Called first, and then the Gentiles were added to them. [“Gentiles” and “Nations” are the same word in the Hebrew. In Revelation, “Nations” refers to people that were formerly called, “Gentiles.”] Now, consider the conclusion of the pattern for the second Olive Tree. The first Olive Tree was “Israel, and the second Olive Tree is “New Jerusalem.”

(2) “And the Nations (Gentiles) of those who are saved shall walk in its Light, and the kings of the earth bring their Glory and Honor into her (αὐτήν)” - Rev 21.24.

Bear in mind that the Jews were converted in “One Day” (Year), which was a twelve month period beginning in AD 77, and continuing into AD 78. When the Day of converting Israel was completed (Is 66.8), then the next historical event in order of time, was:

(3) “Behold, I will extend Peace to her like a river, and the Glory of the Gentiles (Nations) like a flowing stream. Then you shall feed ... And you shall be comforted in (New) Jerusalem” - Isa 66.12-13.

But, “You will say to me, ‘What are the irrevocable Gifts?’” The writer of Hebrews compared the past Gifts of Israel, and the current Gifts of New Jerusalem, and discussed the relationship between them.

(4) “For every high priest taken from among men is appointed for men in things pertaining to God, that he may offer both Gifts and Sacrifices for sins ... So also the Anointed did not Glorify Himself to become High Priest, but it was He who said to Him: ... ‘You are a Priest forever according to the order of Melchizedek (meaning without beginning or end)” - Heb 5.1, 5-6; Ps 110.4.

Moses instituted “the pattern of the tabernacle, and the pattern of all its furnishings,” refer to: Ex 25.9. Then, the “offerings” were declared to be “a shadow of the Good things to come,”
refer to: Heb 10.1. This was further explained:

(5) “For it is not possible that the blood of bulls and goats could take away sins. Therefore, when He (the Anointed - vs 9.28) came into the World, He said: ‘Sacrifice and Offering You did not desire, but a body You have prepared for Me. In burnt Offerings and Sacrifices for sin You had no pleasure.’ Then I said, ‘Behold, I have come -- in the volume of the book it is written of Me [Isa 53] – of the doing the will of You, the God’” - Heb 10.4-7.

Many expositors have interpreted this to mean that: “The blood of Iesous flowed backwards from the cross.” Hebrews emphasizes, and repeats, that Iesous only had to die “once!” And, this one death was Good enough for the entire human race, from beginning to end. See: Heb 7.27, 9.12, 26, 28; 10.10, Rom 6.10, 1 Jn 2.2. In view of these facts, “the Atonement is in the blood” (Lev 17.11), would mean that Iesous’ blood replaced the blood of the “bulls and goats” that could not save, and anyone faithful to the offerings prescribed by God was later washed in the blood of the Lamb of God. Those who died in obedience to God waited in Paradise (Luke 16) until Iesous made the Perfect Sacrifice, and then they were resurrected in AD 77. So then, the Gifts of the priests of Israel, for sins, were consecrated at a later date, by our Lord and Savior, Iesous the Anointed. But, Paul declared that the Gifts were irrevocable! Hebrews reads that they are gone. How did New Jerusalem get the Gifts? Listen and learn.

(6) “In the middle of its street (of Gold), and of the River (of Life), from here and from there, was the Tree of Life (Iesous), producing 12 fruits, each yielding its fruit every month. The leaves of the Tree (King) were for the healing of the Nations (Gentiles)” - Rev 22.2.

As the story goes, “the Gifts and the calling of God are irrevocable” (Rom 11.29).

E) THE CYCLE EXPLAINED BY PAUL.

There is not much that we can add in the way of enlightenment, for the message is clear to all. The Gentiles were rebels against their Heavenly Father, because they worshipped idols, but they received Mercy from the Lord when Israel became apostate. For when this happened, then God opened the door to the Gentiles! Iesous confirmed Paul to be His messenger to the Gentiles. Earlier He had announced:

(1) “Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of her (αὐτής)” - Mt 21.43.

This phrase, “the kingdom of God” meant the resurrection. The resurrection was taken from apostate Israel, and given to the Gentiles. Iesous made this equation clear with His parable of the Judgment Day.

(2) “Come, you Blessed of My Father, inherit the kingdom prepared for you from the foundation of the World” - Mt 25.34.

No one should question Iesous’ words! But for the slow of mind, the proposition was restated by Paul.

(3) “Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God” - 1Cor 15.50.

(4) “Now the Works of the flesh are evident, which are: adultery ... those who practice such things will not inherit the kingdom of God” - Gal 5.19-21.

See also: 1Cor 6.9-10, Eph 5.5, Col 1.12-14; 2 Tim 4.1, 18; Jas 2.5, 2Pet 1.10-11.

Then God had Mercy reserved for the apostate Jews, but only for the “Meek-only!” The Gentiles were saved by the unfaithfulness of the Jews, but the Salvation of the Jews is a different matter. They were to be saved, in the future when Paul wrote, “through the Mercy shown you [Gentiles]” (Rom 11.31). This Mercy was the resurrection which was taught to be visible to the unbelievers (Jews) left behind. Iesous put the proposition in these words:

(5) “two-thirds ‘in her’ (ἡδίκ) shall be cut off and die, but one-third shall be left” - Zec 13.8.

The writer of Hebrews expressed the same thought differently:

(6) “the Holy Spirit indicating this, that The Way (Iesous) into the Holiest of All (Third Heaven) is not yet made manifest while the first tabernacle is still standing” - Heb 9.8.
The lexicographers agree that the verb forms are in the present tense. But in the Dark Ages men dated the writing of Hebrews after the destruction of the temple, in AD 70. Then they felt compelled to corrupt the Bible translations to agree with their false date for the writing of the book.

Once again, the Gentiles were saved when God rejected Israel, and the “From Word” (Election) (Rom 11.28) was saved by the resurrection of the Gentiles, and of the Believing Jews. Paul compared these two as though they were a cycle, but the second half differs from the first.


“O the depth of the Riches and of the Wisdom and of the Knowledge of God! How unsearchable are the Judgments of Him, and untraceable the Ways of Him! Or, ‘Who had known the mind of the Lord?’ Or, ‘Who had became the counselor of Him?’ [Isa 40.13, Jer 23.18.] Or, ‘Who did give beforehand to Him, and it shall be repaid to Him?’ [Job 41.11.] Because from Him, and through Him, and into Him are the all; to Him be Glory into the Ages. So be it (Amen)” - Rom 11.33-36.

NOTE THE POSSIBILITY: “from Him” = from Heaven; “through Him” = through Iesous; “into Him” = into the Body, which will be raised up to Third Heaven.

A) THE DIFFERENCE BETWEEN WISDOM AND KNOWLEDGE.

(1) “According to St. Augustine this is the correct distinction between wisdom and knowledge: To wisdom pertains the contemplation of eternal things; to knowledge, the study of temporal things” - Martin Luther.

We believe that this is too simplistic an answer, for both words (Wisdom and Knowledge) are used differently in various situations. The Bible has several definitions of Wisdom, and although we cannot cover them all at this time, we will observe a few. The reader is advised to consult a Bible concordance, and compile your own list of definitions. Iesous had this to say:

(2) “Therefore the Wisdom of God also said, ‘I will send them Prophets and Ones Sent, and (some) of them they will kill and persecute’” - Lk 11.49, Isa 6.8-9, Eze 38.17, Amos 3.7, Zec 7.12, Mal 4.5.

In this case, Wisdom was mentioned by the Lord Iesous to be God’s decision to send Prophets to Israel. However, the use of the word is not limited to this one definition.

(3) “For the Jews request a Sign, and Greeks seek after Wisdom; but we publish the Anointed crucified ... to those who are Called, both Jews and Greeks, the Anointed the Power of God and the Wisdom of God” - 1Cor 1.22-24.

Paul described the “good message” of Iesous’ death and resurrection to disclose that the Anointed is Wisdom and Power (Forgiveness). So then, we may conclude that the word is intended to have a wide variety of meanings. But two samples will not convince anyone of what we wish to persuade them about this word, Wisdom.

(4) “But of Him you are in the Anointed Iesous who became for us Wisdom from God” - 1Cor 1.30.

Now we have observed three senses in which the word, Wisdom is meant to be understood: God’s decision to send Prophets, and the message of the Lord crucified, and the Lord Himself. Now we will consider the New Covenant uses of the word, Wisdom.

(5) “Here is Wisdom. He who has Understanding will calculate the number of the Beast (of the earth), for it is the number of a man: his number is 666” - Rev 13.18.

And, the answer is: "I Protera." The Beast of the Sea (Rev 13.1) is the Papacy, and this is the “Beast of the earth” (13.11). The numerical value of the Greek alphabet is agreed upon by many sources, even the Beast!

\[ I = 10, \ P = 80, \ R = 100, \ O = 70, \ T = 300, \ E = 5, \ R = 100, \ A = 1. \text{ Total: 666.} \]

This phrase is translated, “The tenth ‘first of two.’” The bishop of Rome was the “first” of two Ecumenical bishops, the other being the bishop of Constantinople. The Western and Eastern Catholic Churches were divided over the legitimacy of the second bishop’s claim to this title. The
“tenth” means the tenth Pope since AD 527, when the secular government began to support the Pope’s claims to secular authority. Pope Gregory I, who ruled from AD 590 to 604, was the “original” number 666, but his followers are described to be included in the epithet. [Why are the churches today without Wisdom?] We will observe another test from Jesus about who has Wisdom. Maybe the churches will fare better in this test?

(6) “Here is the mind which has Wisdom: The seven Heads are seven Mountains (Kingdoms) on which the Woman (Great Whore) sits” - Rev 17.9.

The “Seven-headed Beast,” on which the Woman was sitting (Rev 17.3) had been identified by B. W. Johnson to be: (1) Egypt, (2) Assyria, (3) Babylon, (4) Persia, (5) Greece, (6) Rome, (7) Roman Empire in the East.13 And, nothing has changed since that time -- in the Bible. [In the churches is a different story.]

Besides these definitions, Wisdom was declared to be the interpretation of the mysteries of God; or, of Prophecy. See: Amos 3.7, Prov 25.2.

But then, What is Knowledge?

(7) “Woe to you teachers of the law! For you have taken away the Key of Knowledge” - Lk 11.52.

Jesus had derided the scribes and Pharisees for changing the law of God. We assume, correctly we hope, that the word of God is the Key to Knowledge. Peter had the Promise of the Keys to the Kingdom. He was authorized to “bind” and to “loose.” See: Mt 16.19. Therefore, the Keys to the Kingdom, and the Key of Knowledge, seem to be almost the same thing. The “teachers” were addressed as taking away the law of Moses, while Peter had a new inspiration from God. But both Keys were the word of God. And Paul had addressed these as “the Riches of God.” Basically, Knowledge is to Know the Bible, while Wisdom is to Understand the Bible message. We must acquire much Knowledge, of all portions of the Bible, before we may reasonably expect to receive Wisdom. Finally, Wisdom is one of the seven Spirits of God, and is received by Prayer. See: Jas 1.5. All the Knowledge in the world will not produce Wisdom without the Spirit of God. Would you be Rich in the Lord? Seek the seven Spirits of God.

B) THE MYSTERY OF GOD.

While Paul was always addressing the congregations, in his letters, about the Wisdom and Knowledge of God, he was still aware of God’s privacy; or, mystery. Mere, mortal man cannot comprehend the Glory and Mystery of God -- completely; for He is too awesome! Paul directed the minds of his readers to this thought with the words, “unsearchable” and “untraceable” and “without counselors” and “God has never received anything from man” -- except what He had commanded them to do for Him. Isaiah discussed this proposition:

“For as the Heavens are higher than the Earth, so My ways are higher than your ways, and My thoughts than your thoughts” - Isa 55.9.

The Lord revealed some of His ways and thoughts to us through the writers of the Bible, so that we would not be totally ignorant of Him, and of His will. All that is necessary for us to know has been revealed; or else, is being revealed by the Spirit of Wisdom. See: Prov 25.2. What is needed is a deeper, and richer love of God, that is made possible by more Bible study, and more Prayer, resulting in being filled with the seven Spirits of God. Also, in our society today, much more humility is needed. We should keep in mind the privacy of God; or, the mystery of God, if you prefer. We do not know nearly as much as we think we do.

C) FOR OF HIM, THROUGH HIM, TO HIM.

“For it was fitting for Him, for whom are all things and by whom are all things in bringing many sons to Glory, to make the Captain of their Salvation perfect through sufferings” - Heb 2.10.

This verse was preceded by the statement, “But now we do not yet see all things [Israel] put under Him” (Heb 2.8). However, Paul and the other Prophets whom we have examined, made clear that Israel would soon be subjected to Jesus, and the problem remedied. We have been created once “for the Lord,” and “born again” through Him, and our Hope is to be raised up at the Last Day “to Him.” Paul’s “Last Day” (AD 77), is not the same as our “Last Day,” which will be
the End of Time. This is God’s message that: $3 = 3$. [The Pope teaches that: $3 = 2$.]  
“... to whom be Glory into the Ages. So be it.”  

In the next two chapters, of Romans, as they are divided today, Paul had left Prophecy and History for a while. He addressed Current Affairs at that time. The Bible is blended throughout with these three topics. They are all necessary. But many churches today do not believe this important fact. What were the Current Affairs in Paul’s day? That is the next topic.

16

BECOMING A LIVING SACRIFICE TO GOD (Rom 12)

1) TRANSFORM YOURSELVES BY RENEWING YOUR MIND (Rom 12.1-2).

“I beseech you therefore, brethren, by the Mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And do not be conformed to this World, but be transformed by the renewing of your mind, that you may prove what is that Good and Acceptable and Perfect will of God” - Rom 12.1-2.

A) YOUR BODIES A LIVING SACRIFICE.

Many of Iesous’ servants became “sacrifices to the death.” Although we do not have any figures of fatalities in the war for eternal Life, several times the Bible mentions persecutions in general. Even the Roman historians confirm Nero’s murder of Christians. Individuals of note were Stephen, who was stoned to death in Jerusalem, and James who died by the sword when Herod tormented the From Calling. See: Acts 12.1-2. However, Paul was addressing another issue. His instructions were for “living sacrifices,” and he added, “which is your reasonable service.” God sent His Son to die that they might have eternal Life, and it appears logical that they should dedicate their lives to Him, and to trying to save others through Him. “Monkery” was a retreat from normal life, and relations with other human beings, which was common during the Dark Ages. How could they fulfill the Works of Righteousness by which Iesous is to Judge all men, while retreating from the world? See: Mt 25.34-36.

“Now I am no longer in the World, but these are in the World, and I come to You ...I do not Pray that You should take them out of the World, but that You should keep them from the Power of the evil” - Jn 17.11, 15.

Possibly, in some cases, the trial of Life would be greater to “live for Iesous” than to “die for Iesous.” Brave souls may face death without fear, and their service would be ended quickly. But to remain Faithful, and Cheerful, amid a flood of woes, and over a period of decades, may be a greater accomplishment. Both forms of duty are necessary. Paul wrote in AD 58, and the resurrection followed in AD 77. The Great Tribulation was the Jews’ war with Rome (AD 66-74), and its effects on Christians as well as Israelites.

What did the Body of Believers in Iesous sacrifice? First of all, there was the “sacrifice of Praise.” The duty specified was to “offer the sacrifices of Praise to God, that is the Fruit of our lips, giving Thanks to His name” (Heb 13.15). As Aaron offered the Firstfruits of the harvest, in like manner, the Faithful offered the Fruit of their lips. Secondly, the Body sacrificed money;
“filthy lucre.” Donations were sent to Jerusalem during, and after, the famine in the days of Claudius. See: Acts 11.28-30, 1Cor 16.1. Thirdly, money was sacrificed to support Paul’s missionary efforts. See: Rom 15.26-27, 2Cor 8.1-6. Macedonia was singled out, in Paul’s letter, as having given “beyond their ability;” meaning that this was a commendable service, and a heavy burden, not just something taken lightly. Then prayers were observed consistently for Paul’s safety and the success of the Good Message. Added to these, was the fight to keep the teaching unpolluted from heresies, and to rebuke seducers in their midst (which is an unpleasant, and unappreciated task).

For the performance of these duties, Paul urged his readers not to be “conformed to the World.” Where to draw the line between nonconformity and radical behavior still puzzles men today. For instance, Greece and Rome were obsessed with theatrical productions, and the Emperor, Nero, even performed in the theater. But we find no mention of the Christians participating in the Roman lifestyle. The theater today is more vulgar than at that time, but how many professed Christians avoid the pitfalls of popular entertainment? The Roman holidays were devoted to pagan gods, and Christians should not mingle socially with pagans in the worship of their gods. Political revolutions were common in the Roman Empire, at that time, but Jesus had declared, “My kingdom is not of this World.” Then the problem of political “church” might, and persecutions, was the way of the World. Jesus’ advice to, “allow the tares in the wheat field until the harvest (resurrection),” was opposed to the Jews’ persecution of another form of worship.

“Meekness” is one of the principle traits of Christians, and also one of the seven Spirits of God. When the leaders of the Body were violently attacked, such as, Stephen, James, Peter, John, and Paul, the servants of God took no military action, or guerrilla type resistance. “Meekness” is expected by the Lord Jesus, but where may we find a meek man today? Look at all of the Civil Rights Movements in the World today (even in the churches), and they are all condemned by God. Prayer is a more effective solution! If God wants anything changed, He has armies all over the World to do His bidding. Submission to persecution is demanded, and is Heavenly!

B) YOUR MINDS TRANSFORMED AND RENEWED.

(1) “But when the Kindness and the Love of God our Savior toward men appeared, not by Works of Righteousness which we have done, but according to His Mercy He saved us through the Washing of Regeneration (One Dipping) and the Renewing of the Holy Spirit (One Spirit) whom He poured out on us ... we should become Heirs according to the Hope of eternal Life” - Titus 3.4-7.

Man cannot effectively bring about a spiritual change in himself, though many have tried; but the receiving of the Holy Spirit makes all things possible for the “From Word” (Elect). Fools have opposed the idea of a Holy Spirit, and have seduced many followers along their path of darkness. The self-appointed theologians have denied the Power of the Holy Spirit, teaching that there is “no new Spirit,” and that man is unable to “renew his mind.” But then, the Bible did not pretend that he could do such a thing; only God could make it happen. One preacher wrote:

(2) “And, I do not believe in a phantom Spirit either.”

Pity the people with him for a shepherd! The Holy Spirit; or, the seven Spirits of God are the link between man and God. Now is a point in which a review of the seven Spirits of God is appropriate. But first we will point out the two most common misunderstandings of the operation of the Spirit.

(3) “Man is saved by the Spirit against his will, and independent of the word of God.”
(4) “The Holy Spirit operates through the written word only.”

The first quote (3) is from the Calvinists. This is about the “total depravity of man, and his inability to do anything honorable.” Therefore, the Spirit must save him against his will. This is possibly misconstrued from the account of Saul’s (later named, Paul) conversion. While he was an unbeliever, and persecuting the servants of God, Jesus spoke to him from Heaven. Also, Saul received the Spirit before he was Dipped for forgiveness of sins. See: Acts 9.1-19.

(5) “… and he arose and was Dipped” - Acts 9.18.
“For Faith comes by hearing, and hearing by the word of God” - Rom 10.17.

Where is the indication that the saving of Saul was “against his will?” Why did he arise and become Dipped? Secondly, Iesous spoke to Saul from Heaven, therefore, where is the evidence that he was saved “independent of the word of God?” This is foolishness from the Dark Ages.

The second false theory (4) comes from Alexander Campbell, and others. Campbell stated his case in these words:

(7) “Professing, as I do, before the universe, my conviction that no man now-a-days has, or can have, one spiritual idea but through the revelation of God’s Spirit in the written word ...” - Millennial Harbinger.

At the same time, Mr. Campbell was writing about “Natural Theology,” as opposed to “Natural Religion.” But we have failed to discern any difference. Campbell was constantly assailed by his enemies, and they were formidable; but he refused to temper his speech. This resulted in much continuing grief, and many embarrassments. He was even labeled (unjustly) a Unitarian. At times he admitted experiencing the communion of the Holy Spirit, but still insisted that it was “only in the word.” A graduate of Campbell’s Bible College, in Bethany, Virginia, Mr. Moses E. Lard, was instructed to write a rebuttal to charges in a book entitled, “Review of Campbellism.” Lard’s publication was named, “Review of Campbellism Examined.” We would not consider the subject except that other organizations have embraced the same error. Samples of Campbell’s beliefs, as written by his student, Moses E. Lard, are:

(8) “But the new birth is not a birth in the sense in which natural birth is a birth. Indeed, what is called the new birth is not a birth”

This is a prime example of the Pope’s teaching of “Rationalization.” This process, “Rationalization,” is accomplished by “messing around with the words in the Bible,” and paraphrasing them in other terms until a conclusion directly opposed to the Bible message is produced. Mr. Lard has “Rationalized” the phrase, “new birth” to mean “no birth at all!” This process is from the Pope. Paul, the “one sent” from Iesous, declared that “Jerusalem above is free, which is the mother of us all” (Gal 4.26). He also wrote, “For through Him we both (Jews and Gentiles) have access by one Spirit to the Father” (Eph 2.18). Peter, another “one sent” by Iesous, taught, “Blessed be the God and Father ... who ... has begotten us again ... through the resurrection of Iesous the Anointed” (1Pet 1.3). Therefore, the Father (God) and Mother (Jerusalem) and Conception (begotten) are dogmatically declared to be true. And, Mr. Lard’s reasoning seems to be faulty.

(9) “He cannot know a priori that the divine nature is conveyed in conversion; which neither does the Bible teach it” - Ibid.

Peter, and the Jews accompanying him, Knew that Cornelius and friends had the Holy Spirit when they spoke in Tongues. See: Acts 10.44-48. Peter considered this a Sign from God to allow them to be Dipped for the forgiveness of sins, and admitted into the family of God. We (the writers) have also seen the evidence of the Holy Spirit in the new birth of others, and we have experienced it, and enjoyed this phenomenon ourselves.

(10) “By the bath of regeneration,” says Mr. Campbell, ‘is not meant the first, second, or third act, but the last act of regeneration, which completes the whole, and is, therefore, used to denote the new birth. ... Being born of water, in the Savor’s style, and the bath of regeneration, in the apostles’ style, in the judgment of all writers and critics of eminence, refer to one and the same act -- to wit: Christian Baptism;” Alexander Campbell” - Lard.

It grieves my soul to see Bible commentators, and church leaders, lie like this, in such an undisguised manner. [This is precisely what the Pope has taught for many Dark Ages.] The “writers and critics of eminence” have never agreed about anything. But when a commentator cannot prove his point legally, he always resorts to lying like this man has done. He is no worse than the others; but that does not make it acceptable. These “writers of eminence” include the Pope, and his “boys;” and they dismiss the Calvinists, and Spiritualists, and Pentecostal writers,
which were far greater in number among the Protestants in the United States at that time. But then, to the point! Did the Savior speak of being born of water? Never so! Iesous taught of being born out of Water and of Spirit. Did the apostles speak of the bath of regeneration? Never so! Paul wrote to Titus of being saved through the washing of regeneration and the renewing of the Holy Spirit. Was the bath of regeneration the last act? Never so! Philip “Dipped for forgiveness of sins,” in Samaria, and three days later John and Peter came to the new converts and prayed for them, and laid hands on them, and then they were born of Spirit. See: Acts 8.5-17. The best proof against the Pope’s teaching of receiving the Spirit at “Baptism” is related by John, where “students of Iesous went back and walked with Him no more.” See: Jn 6.60-66. Those described in that place lost the Faith, after being born out of Water, and before the Holy Spirit was poured out on the Day of the Fiftieth. See: Acts 2.1-4. What the Pope calls, “baptism” was accomplished, but they never received the Spirit; and they were condemned by Iesous, and died in their sins. And so, the Spirit is not received at “baptism!” Mr. Lard continued:

(11) “The Holy Spirit operates in conversion through the Truth only” - Lard.

(12) “Wives, likewise be submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives” - 1Pet 3.1.

Mr. Moses E. Lard even repudiated his own statement about the “Truth only,” by suggesting that “providential influences in many instances serve greatly to aid conversion” (paraphrased for brevity). Therefore, he agreed with us about what the Bible teaches, but he disagreed about what the churches should teach. (And, this is common among Bible commentators.)

The third false theory about the Holy Spirit is “Gnosticism.” The supporters of this theory contend for direct revelations from God, although this has been condemned by the Lord Iesous. See: Rev 22.18-19. That the Holy Spirit is not limited to the “word only” is confirmed by the teaching of the “Spirit of Prophecy” (Rev 19.10). As the progressive story of New Jerusalem continues, in the book of Revelation, Iesous shares His Wisdom with the servants of God so that they may interpret the Prophecies that have been fulfilled recently, or are presently being completed, or will soon take effect. The word of God is the foundation, which is interpreted by History, and is understood by the Spirit of Wisdom. The children of God have always known the future. See: Amos 3.7, Prov 25.2. We will share our experiences with the Spirit of God for the benefit of all.

Primarily, we have achieved Knowledge and Wisdom, as physical children, and “babes in the Anointed,” by the teaching of the men of God. We have sat at the feet of the wisest men in the world, who demonstrated the presence of the Spirit. Secondarily, a lifetime of Bible study has produced much Knowledge, and some Wisdom. We are astonished when thoughts from all over the Bible pop into our heads when considering a specific topic. This is “residual Knowledge;” or, “subconscious memory.” But the results are staggering! Then we must add that Atheists have taught us Wisdom concerning the word of God. For example, an Atheist pointed out to us, in a book, that there are two “Creations” in Genesis. The first account has the “herb and tree” created on the “Third Day.” See: Gen 1.11-12. The second version of the story of Creation has the “Earth and the Heavens” completed before “any plant of the field was in the earth.” See: Gen 2.4b-6. The conclusion of the Atheist was that this constitutes a contradiction, and so, the Bible is a bunch of lies, and there is no God! Our conclusion was that the first account, “the Heavens and the Earth,” was a parable of the Creation of the nation of Israel; then the second account, in Chapter Two, was a variation of the story of Creation, “the Earth and the Heavens,” was a literal record of the founding of the Universe, and the Creation of man, beast, and woman last. The reader will please note there is no difference between “forwards” (the Heavens and the Earth), and “backwards (the Earth and the Heavens). So then, God has employed Atheists to Glorify Himself, and His word! This is similar to Joseph and Daniel learning the messages of God, about the future, from the dreams of pagan kings (Pharaoh and Nebuchadnezzar). But the point of this diversion is to make clear that the Spirit does not work through the "written word only.” What about Balaam’s ass?
How about personal witnessing?

C) LISTING THE SEVEN SPIRITS OF GOD.

1) THE SPIRIT OF LOVE.
   Righteousness - Isa 11.4; Love - Gal 5.22; One Body - Eph 4.4; Breastplate of
   Righteousness - Eph 6.14; Love - 2Pet 1.7; Face of Man - Rev 4.7; Blessing - Rev 5.12-13;
   Blessing - Rev 7.12. The reader can reconcile all of these synonymous terms by word study,
   employing a Bible concordance. Begin by Praying for the Spirits of Knowledge and Wisdom.

2) THE SPIRIT OF FAITH.
   Counsel - Isa 11.2; Faith - Gal 5.22; One Faith - Eph 4.5; Shield of Faith - Eph 6.16; Faith

3) THE SPIRIT OF KNOWLEDGE.
   Knowledge - Isa 11.2; Joy - Gal 5.22; One Hope of your Calling - Eph 4.4; Having shod
   your feet with the Preparation of the Good Message - Eph 6.15; Knowledge - 2Pet 1.5; The Calf -
   Rev 4.7; Glory - Rev 5.12-13; Glory - Rev 7.12. The reader should enjoy working out this one.
   We will drop a hint about the “oxen and the crib.”

4) THE SPIRIT OF FORGIVENESS.
   The Fear of “He Is” - Isa 11.2; Meekness - Gal 5.22; One Dipping - Eph 4.5; The Helmet
   of Salvation - Eph 6.17; Brotherly Kindness and Self-control - 2Pet 1.6-7; The Eagle - Rev 4.7;
   “Eagle” is the Spirit of Urgency: “I will swoop down on them like an Eagle.” These are all
   synonymous terms, but then the reader will recognize this fact for himself.

5) THE SPIRIT OF WISDOM.
   Wisdom - Isa 11.2; Longsuffering - Gal 5.22; One Spirit - Eph 4.4; Praying in the Spirit -
   Eph 6.18; Patience - 2Pet 1.6; The Seven Lamps before the throne of God - Rev 4.5; Wisdom -
   Rev 5.12; The Scroll in the hand of the Lamb Rev 5.8, 13; Wisdom - Rev 7.12. We suggest,
   “Quench not the Spirit” to explain Longsuffering, and Patience. See: 1Thes 5.19.

6) THE SPIRIT OF ATONEMENT.
   Judgment - Isa 11.3; Peace - Gal 5.22; One Lord - Eph 4.5; Truth - Eph 6.14; Virtue - 2Pet
   1.5; The Lamb - Rev 5.13; Thanksgiving - Rev 7.12.

7) THE SPIRIT OF ADOPTION.
   Might - Isa 11.2; Kindness and Goodness - Gal 5.22; One God and Father of all - Eph 4.6;
   The sword of the Spirit which is the word of God - Eph 6.17; Godliness - 2Pet 1.7; Him who sits on
   the throne - Rev 4.2, 5.13; Strength - Rev 5.12; Our God - Rev 7.12.
   This is the Lampstand with seven Lamps! Also, this is “The Link” between God and man.
   Paul was alluding to these when he mentioned “renewing your minds.” Try it -- you will like it!
   God teaches that the Fear of He Is being the beginning of Knowledge, and Wisdom. Therefore, it
   is foolish to begin anywhere else. Then, Faith comes by hearing, and hearing by the word of God.
   After this is the cleansing of the temple of the Holy Spirit by “Dipping for the forgiveness of sins
   that are past.” Then we Pray specifically for one, or more, of the seven Spirits of God. A person’s
   present crisis, or obstacle, or goal, or happiness determines which of the “holy seven” one would
   desire to receive currently. James suggested praying for Wisdom alone. See: Jas 1.5-8. And, he
   added that it is difficult to achieve. Read the text and observe the struggle needed to win the prize.
   The search for the seven Spirits of God, and the “renewing of your mind,” enables one to “prove
   what is that Good and Acceptable and Perfect will of God” (Rom 12.2.). You can do it, with the
   help of the Holy Spirit! Give it a try.

2) RESPECT YOUR BROTHER (Rom 12.3-5).
   A) LEARN HUMILITY (Rom 12.3).
   (1) “For I say, through the Favor given to me, to everyone who is among you, not to think
       of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a
       measure of Faith” - Rom 12.3.
By the phrase, “through the Favor given to me,” Paul was declaring this to be a message directly from God. In contrast to direct revelation, Paul wrote:
(2) “But I say this according to one with Knowledge, not as a commandment ... Now concerning virgins: I have no commandment from the Lord; yet I give Judgment as one whom the Lord in His Mercy has made trustworthy” - 1Cor 7.6, 25.

Therefore, whether Paul spoke “through the Favor given me” (direct inspiration), or as one who is “trustworthy” (indirect inspiration), the message was still from God. The reader is reminded that the servants of God had the “Gift of the Holy Spirit,” until the resurrection in AD 77, which included Prophesy and Knowledge and Wisdom. By the phrase, “think soberly,” seems to be a reminder of the levels of authority in the Body of the Lord:
(3) “And God has appointed these in the From Calling: first ‘Ones Sent’ (Apostles), second Prophets, third Teachers, after that Miracles, then Gifts of Healings, Helps, Administrations, varieties of Tongues” - 1Cor 12.28.

This verse, and others similar in content, would be a guideline for following the injunction, “not to think of himself more highly than he ought to think.” Anyone who was limited to speaking in Tongues found himself at the bottom of the list. He should recognize his limits of his “measure of Faith,” and be content with what he possessed from the Lord. Certainly, he should not think himself better than others with higher Gifts.

Today, in the “third dispensation” (New Jerusalem), we have: interpreters of “Ones Sent,” and interpreters of Prophecy, and no teachers in Revelation, and the fulfillment of Iesous’ Prophecies (which is a Miracle), and Healing through Prayer (but no anointing is mentioned), and no Tongues. Much of the visible Power of the Spirit, which edified the messenger, is gone, but the conclusion of Iesous’ Prophecies is evidence of the Spirit of God which is available to all, being recorded in the history books, and also observed personally. (Such as, the end of the Millennium in 1959.)

The “measure of Faith” today is gauged by: Humility, and the ability to Reform, and Kindness, and Gentleness, and especially Love, and by Knowledge of the word of God. Also, Elders should be men who have remained Faithful for a good period of time, and possess Wisdom concerning the message of God.

B) ONE BODY OF MANY MEMBERS (Rom 12.4).
(1) “For as we have many members in one Body, but all the members do not have the same function ...” - Rom 12.4.
(2) “And the Lord added to the From Calling daily those who were being saved” - Acts 2.47.

In his letter to Corinth, Paul specifically named some of the members of the Body:: the Head (Iesous), the Eye, the Ear, the Nose, Hand, Foot. See: 1Cor 12.15-21. Then he added:
(3) “And if the Ear should say, ‘Because I am not the Eye, I am not of the Body,’ is it therefore not of the Body? ... And if they were all one member where would the Body be?” - Ibid.

While attending a dead congregation for several months, we were shocked to see that the only live member was a cheerful greeter at the door. And, he was content with his position in the Body. Readers are members of the Body. Not everyone can read the Bible in public, and with the proper pronunciation. Leaders in Prayer constitute another member of the Body. Song Leaders are necessary for some people. Servants are mentioned early in the history of the From Calling. Witnesses are a vital organ of the Body. Many congregations fail by attempting the impossible, that is to stay alive without Witnesses. Secretaries, of the Body, and not of a preacher, are a valuable asset. Liberal Givers are needed. Counselors for personal trials are needed. However, life was different in Paul’s day. Readers were not always necessary, for the Holy Spirit spoke through Prophecy on occasion. See: 1Tim 4.1, Heb 9.8. Teachers were not always necessary, for the Spirit also taught the congregation. But most of these members are described to have been in the congregations during the normal operation of the Body.

C) MEMBERS OF ONE ANOTHER (Rom 12.5).
“so we, being many, are one Body in the Anointed, and individually members of one another” - Rom 12.5.

“Now I plead with you, brethren, by the name of our Lord Iesous the Anointed, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same Judgment ... Is the Anointed divided?” - 1Cor 1.10, 13.

The Body suffers if the Hand hates the Foot. When the Eye and the Ear are at war with one another, then confusion reigns. If all members do not “hold to the Head” (Col 2.19), then Death is certain -- for some. The Lord Iesous Judged three congregations in Asia to have been “half-dead,” and two more were “totally dead.” And the other two were “without rebuke!” See: Rev 2 & 3. The preachers of “totally dead” congregations teach that this exhortation about “no divisions” applies to them. But then the whole Body would perish. However, Paul instructed the Faithful to “rebuke” the troublemakers. See: 1Tim 5.20, 2Tim 4.2, Titus 1.13, 2.15.

If these rebels mentioned by Paul had Loved the Body, and had become “members of one another” with the rest of the Body, then they would have “spoken the same thing,” and have been, “perfectly joined together in the same mind.” Paul had a double-message. He taught the ideal way of Life, and he also described the battle of Faith; or, “real life.” He knew that they would not all obey his teaching. But this was his duty to teach it anyway. Then he rebuked rebels.

We have experienced “power struggles” in the congregations of our life too. Neither side of the confrontation believed what we believe, and so, we did not participate in the battle. But we are witnesses of the same shortcomings in Paul’s day, happening in our personal lives.

3) DIFFERING TALENTS FROM GOD (Rom 12.6-8).

(1) “Having then Gifts differing according to the Favor that is given to us: if Prophesy let us Prophesy in proportion to our Faith; or Service, in Serving; he who Teaches, in Teaching; he who Exhorts, in Exhortation; he who Gives, with liberAlity; he who Leads, with diligence; he whom shows Mercy, with cheerfulness” - Rom 12.6-8.

Paul had written a message paralleling the thoughts in Iesous’ parable of the Talents (Mt 25), and the parable of the Pounds (Luke 19). The Lord expects us to employ whatever talents we have been blessed with to promote the kingdom of God, and to serve widows, and orphans, and the poor. Unless someone is born in a very depraved society (and there are many in the world), usually all citizens have some natural talent with which to serve the Lord. This statement is not considering physical and mental birth defects. In discussing the general population, as Paul had done, all exceptions are not brought to the reader’s attention.

Recently, a book was perused about famous men and women of the United States. There were biographies of geniuses in physics, and chemistry, and horticulture, and aviation, and sevAgel money-making fields. Also, poets, and writers, and teachers, and artists, and musicians, and even - - politicians, were judged to be geniuses in their field. Most of these were workaholics, but that was not their claim to fame. They were “gifted by God” with exceptional talent in various fields of employment.

However, a few of those mentioned were alcoholics, and died prematurely. As in Iesous’ parables, some did not maximize the benefits of their blessing from God. Therefore, the Lord’s instructions about Self-control must be coupled with expertise in any given field of work. TempAgence leads to length of days, and a more meaningful life.

The members of the Body of the Anointed possess supernatural “Gifts” that make them the “salt of the earth.” And, the Body is greater than any one of the individual members. Even individual Prayer falls short of the Glory of congregational Prayer. In summary, the men of the world are usually blessed with some physical talent, such as, Cheerfulness; or, Joy. But the children of God receive spiritual Power through the seven Spirits of God, such as, Joy. Worldly Joy is a blessing to all around the happy person, but spiritual Joy is far greater. “Joy” (Gal 5.22) seems to equate to “One Hope of your Calling” (Eph 4.4). This “Hope” is the resurrection. When
earthly Joy has ended, spiritual Joy continues with eternal Life. When some part of the congregation has received each one of the seven Spirits of God, the One Body shares in this Glory, and then the Blessing of God is complete, lacking nothing. Jesus had this to say to Israel:

(2) “Shine your Light before men, that they may see your Good Works and Glorify your Father in the Heavens” - Mt 5.16.

These Good Works were recorded after the Day of the Fiftieth. Agabus and the four virgin daughters of Philip Prophesied. (The women Prophesied outside the assembly, and kept silence in the assembly, as the record shows.) The seven Servants appointed in Jerusalem served the widows daily. See: Acts 6.1-6. Elders taught, and others “moved by the Holy Spirit” Exhorted. The Gentile congregations Gave liberally to Jerusalem for relief from famine. John Lead the seven congregations of Asia. See: Rev 1.19-20. Philemon (letter to Laodicea) was implored by Paul to show Mercy to the runaway slave, Onesimus. These examples support the behavioral attitude suggested by Paul in the letter to Rome. The moral teaching in the Old Testament, especially the book of Proverbs, is in harmony with this pattern of conduct. Every congregation today would benefit from a similar performance of duty.

4) LOVE THE GOOD; HATE THE EVIL (Rom 12.9-13).

(1) “Love will be without hypocrisy. Abhor what is evil. Cling to what is Good. Be Kindly affectionate to one another with brotherly Love, in Honor giving preference to one another; not lagging in Diligence, fervent in Spirit, Serving the Lord; rejoicing in Hope, Patient in tribulation, continuing steadfastly in Prayer; Distributing to the needs of the holy ones, given to Hospitality” - Rom 12.9-13.

(2) “Hate Evil, Love Good; establish Justice in the gate” - Amos 5.15.

Paul had discussed the spiritual Gifts of Prophecy, and Service, and Teaching, and Exhortation, and Giving, and Leading, and Mercy in section three (3). He had then directed his comments to the subject of Love.

(3) “Faith, Hope, Love -- these three; but the greatest of these is Love” - 1Cor 13.13.

[The Bible translations are wrong. The proper rendering of this part of Scripture is: “And now it remains.” (Partial Prophesy = Apostles’ teaching; which remained “now” - AD 58. See: 1Cor 13.8-10.) This is a complete sentence, and a different subject from “Faith, Hope, Love ...”]

These three Spirits of God represent a contraction of the seven Spirits. “Love” is the greatest because it represents, “One Body” and “Righteousness,” which symbolize God’s Love for the Body. See: Eph 4.4-6, Isa 11.1-4. If God’s Love is His greatest Spirit, then it would also be the most precious possession of man. Paul stressed this point in the “Love Chapter” (1Cor 13). The reader is advised to study the entire chapter at this point.

(4) “Therefore, when you do a charitable deed, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, that they may have glory from man. Assuredly, I say to you, they have their reward (from man)” - Mt 6.2.

Paul’s words were inspired by God, and so, it is not surprising that they agree perfectly with the Lord Jesus’ words. What constitutes “Love with hypocrisy?” One example would be to confess your love for the brothers in the assembly, and then to gossip about them outside the assembly. The Pastor system is “Love with hypocrisy.” The Pastor claims to be a superior being, and teaches the necessity of the congregation always bowing to the will of the Pastor, while at the same time declaring that he Loves the members of the assembly. The Man of Sin created the Pastor system, and the Pastor/Preacher is the antitype of the Man of Sin. His names were: Nikolaos, Zeus-nourishing (Diotrephes), God’s Tribute (Theophorus), and Ignatius. The Man of Sin was destroyed by the “brightness of His coming, and the Spirit of His mouth” (2Thes 2.8); but his Pastor system has survived to the present day, and is still deceiving the simple.

(5) “Do not let a widow under 60 years old be taken into the number (to be supported), and even then, not unless she has been the wife of one man, well reported for Good Works: if she has brought up children, if she has lodged strangers, if she has washed the holy ones’ feet, if she has
relieved the afflicted, if she has diligently followed every Good Work” - 1Tim 5.9-10.

Does this qualify for an interpretation of “Cling to what is Good?” Why was the relief of pagan nations not mentioned? Or, was it noted?

(6) “Therefore, as we have opportunity we will do Good to all, especially to those of the household of Faith” - Gal 6.10.

Here the pagan nations are included in the word, “all,” but in a secondary sense. Today the popular relief operations have reversed the preference of God. They run all over the world seeking those pagans in need, and neglect their fellow countrymen. Many, who claim to be servants of Iesous, even fight the Congress over welfare for the poor United States citizens. Many a violent battle has been waged against domestic welfare, but the liberality to foreigners goes uncontested.

(7) “Two or three Prophets will speak, and the others will Judge. But if anything is revealed to another who sits by, the first will keep silent. For you can all Prophesy one by one, that all may learn and all may be encouraged” - 1Cor 14.29-31.

The phrase, “one by one” relates to “in Honor giving preference to one another.” Iesous was, and is, the last Prophet, so that we do not have Prophets in the assembly anymore. However, the pattern of worship is to be modified, and not destroyed. But this pattern is not allowed where the Pastor system is employed. Therefore we are forced to choose between the Bible message, and the Pastor system of the Man of Sin. Ignatius promoted the Pastor system with these words:

(a) “For Iesous Anointed, our inseparable life, is the mind of the Father, just as the bishops appointed throughout the world are in the mind of Anointed” - Ignatius;

(b) “It is obvious, therefore, that we must regard the bishop as the Lord himself” - Ignatius;

(c) “Continue to gather together ... in order that you may obey the bishop” - Ignatius;

(d) “Be eager to do everything in godly harmony, the bishop presiding in the place of God” - Ignatius;

(e) “Therefore as the Lord did nothing without the Father ... so you must not do anything without the bishop and the presbyters” - Ignatius;

(f) “Similarly, everyone will respect the deacons as Iesous Anointed, just as they should respect the bishop, who is the model of the Father, and the presbyters as God’s council and as the band of the apostles” - Ignatius.

The Man of Sin was described, by Paul, to be going to:

(8) “exalt himself above all that is called God or that is worshipped, so that he sits as God in the temple of God” - 2Thes 2.4.

The congregation was “the temple of God.” See: 1Cor 3.16. Ignatius wrote to the congregations of the: Ephesians, Magnesians, Trallians, Romans, Philadelphians, and Smyrnaeans. This Pastor system, from Ignatius, is contrasted with, “in Honor giving preference to one another.” In other words, an assembly with one principle speaker is from the Devil!

Paul had dated the time of this overthrow of Justice, in his Prophecy against the Man of Sin, in these words: “He who now restrains will do so until he is taken out of the way” (2Thes 2.7). This was the banishment of John to the Isle of Patmos, in AD 66, and he mentioned Ignatius (Diotrephes) “not receiving his messengers.” See: 3 Jn 9.

Although Paul had warned everyone that there would be a “falling away” (2.3), still the principle points presented by Paul in Romans were undone by Ignatius. Some never learn!

Now we have reached the portion of the chapter where Paul proceeded to describe the Body as an army of war.

(8) “… not lagging in Diligence, fervent in Spirit, Serving the Lord; Rejoicing in Hope (of Victory), Patient in tribulation (in time of war), Continuing Steadfastly in Prayer (Faith is the Victory); Distributing to the needs of the holy ones (supplying the army), given to Hospitality (feeding those away from home)” - Rom 12.11-13.

The Battle of Life continues today. The Enemy is doing everything in his Power to destroy you; or, to seduce you into the army of Satan. If you are unaware of the Battle Line, then you are
probably lost. And very few know what is going on today. This is a period of unprecedented brainwashing. These exhortations of Paul, to Rome, are currently applicable to your dilemma. As the Jews became apostate, and were destroyed, so now, those who are professedly Christians have become apostate. But a “remnant” was saved then, and will be saved soon.

5) LOVING YOUR ENEMIES (Rom 12.14-17).

(1) “Bless those who persecute you; Bless and do not curse. Rejoice with those who Rejoice, and Weep with those who Weep. Be of the same mind toward one another. Do not set your mind on high things, but associate with the Humble. Do not be Wise in your own opinion. Repay no one Evil for Evil. Have regard for Good things in the sight of all men” - Rom 12.14-17.

(2) “Now when King David came to Bahurim, there was a man from the family of the house of Saul ... He came out cursing continuously as he came. And he threw stones at David and at all the servants of King David ... Then Abishai the son of Zeruiah said to the king, ‘Why should this dead dog curse my lord the king? Please, let me go over and take off his head!’ But the king said, ‘... So let him curse, because He Is has said to him, “Curse David.” Who then shall say, “Why have you done so?”’” - 2Sam 16.5-10.

David had demonstrated the principle, “Bless and do not curse.” If only one-half those professing to be servants of God could show such restraint, the world would be a much better place, and God would be Glorified. See: Mt 5.10-16.

(3) “Nevertheless do not Rejoice in this, that the spirits are subject to you, but rather Rejoice because your names are written in the Heavens” - Lk 10.20.

(4) “I say to you that likewise there will be more Joy in Heaven over one sinner who reforms than over 99 Just persons who need no reformation” - Lk 15.7.

Jesus had pinpointed the real source of Joy for all Believers. The Salvation of the lost is cause for Rejoicing. The Knowledge of this fact should motivate us to greater efforts in living a Holy Life, and drive us to more dedication to Prayer for the advancement of the kingdom of God.

(5) “Are you inquiring among yourselves about what I said, ‘A Little (45 Days), and you will not see Me; and again a Little (45 Years), and you will see Me? Truly, truly, I say to you that you will Weep and Lament, but the world will Rejoice; and you will be Sorrowful, but your Sorrow will be turned into Joy” - Jn 16.19-20.

“A Little” was dated from the day before the crucifixion (Jn 12.35), and then repeated several times. So then: 2 Days + 3 Days + 40 Days = 45 Days = A Little. Then Jesus was not seen, for He ascended to Third Heaven. His friends loosed their Sorrow in Weeping. But this was not for long (comparatively). AD 32 + 45 Years = AD 77. After “A Little;” or, 45 Prophetic Days, or Years, the Son of man came on the clouds of Heaven with Power and great Glory. Therefore, the servants of God Wept when Jesus went away. But their Joy was unspeakable when He returned.

(6) “This Mind will be in you which was also in the Anointed Jesus, who, being in the form of God, did not consider it robbery to be equal to God, but made Himself of no reputation, taking the form of a servant ... He humbled Himself and became obedient to death, even the death of the cross” - Php 2.5-8.

The “same mind toward one another,” was to be the mind of a servant. Paul addressed this thought to the From Callings of Galatia:

(7) “For you, brothers, have been Called to liberty; only do not use liberty as an opportunity for the flesh, but through Love serve one another” - Gal 5.13.

(8) “My brothers, you will not be many Teachers, knowing that we shall receive a greater Judgment” - Jas 3.1.

This is one example of how the servants of God might “set their minds on high things.” And, we have witnessed, in this century, the disgrace of men seeking Honor as Teachers, who were not qualified. They not only disgraced themselves, but the Body also.

(9) “The lowly brother will Glory in his exaltation, but the rich in his humiliation, because as a flower of the field he will pass away” - Jas 1.9-10.
Two categories of the “Humble” were described by James as “associating with one another.” The “lowly brother” was humbled by his poverty, but exalted by his relationship with Iesous. The “rich” was humbled by the realization that his life on earth was fleeting, and by associating with the poor. Although not mentioned: He was exalted also.

(10) “For there must also be heresies among you, that those who are approved (by God) may be recognized among you” - 1Cor 11.19.

Men who Know God will recognize your Wisdom when you defend the Faith. Therefore your own opinion is immaterial. However, usually the majority follow the deceivers of Satan, and so, if you would be generally known as a Wise man you must become a heretic. Iesous stated the case in these words:

(11) “Woe to you when all men speak well of you, for so did their fathers to the false prophets” - Lk 6.26.

(12) “For this is commendable, if because of conscience toward God one endures grief, suffering wrongfully. For what credit is it if, when you are beaten for your faults, you take it patiently? But when you do Good and suffer, if you take it patiently, this is commendable before God” - 1Pet 2.19-20.

Peter, and Paul, and the entire Bible teach not to “Repay Evil for evil.”

(13) “Your will shine your light before men, that they may see your Good Works and Glorify your Father in the Heavens” - Mt 5.16.

Paul’s instruction to “have regard for Good things in the sight of all men” was a reflection of Iesous’ statement in His “Sermon on the Mount.”

We have tried to avoid theorizing, or philosophizing about these simple statements, which are able to be understood by all. Instead of dissecting Paul’s message, we have supplied what we believe to be the same thought in another part of the Bible. The reader is qualified to comprehend these simple, and direct, instructions which contain no figurative language. Simpler is better.

(14) “In the multitude of words sin is not lacking, but he who restrains his lips is Wise” - Prov 10.19.

6) OVERCOME EVIL WITH GOOD (Rom 12.18-21).

“If it is possible, as much as depends on you, live Peaceably with all men. Beloved, do not Avenge yourselves, but rather give place to Wrath; for it is written, ‘Vengeance is Mine, I will repay,’ says the Lord. [Deut 32.35.] Therefore, ‘If your enemy is hungry, feed him; if he is thirsty, give him drink; for in so doing you will heap coals of fire on his head.’ [Prov 25.21-22.] Do not be overcome by Evil, but overcome Evil with Good” - Rom 12.18-21.

(A) LIVE PEACEABLY WITH ALL MEN ...

“Do not think that I came to bring Peace on the Earth (Israel). I did not come to bring Peace but a Sword” - Mt 10.34.

Paul’s message agreed with Iesous’ promise of the Sword, for Paul stipulated, “as much as depends on you.” So then, lovers of Peace have never been allowed to live on earth undisturbed, as history records; and what then does the “Prince of Peace” refer to in the Bible? A nation of Peace-lovers is soon overthrown by the warmongers. Also a spiritual congregation of lovers of the Truth (Iesous) is soon found in the throes of an Inquisition. How then, could Iesous claim to be the “Prince of Peace?” There has never been any period of Peace! What we have here is a case of “dualism.” This word, “dualism,” is defined: “a theory that considers reality to consist of two irreducible elements or modes.” [NOTE: many theologians consider dualism to be heresy. They teach that God is Love -- only!] The two irreducible modes are “walking according to the flesh,” and “walking according to the Spirit.” Iesous was addressing those “in the flesh” when He promised a Sword; and He was instructing those “in the Spirit” when He claimed the title “Prince of Peace.” So then, two audiences and two contrasting messages. The servants of Iesous, “shall (not) learn war anymore” (Isa 2.4, 11.9, 65.25). This explains the fact that the students of Iesous never fought back when they were persecuted. This was excepting Peter, who cut off Malchus’
ear, and was quickly rebuked by the Lord Iesous. Therefore, dualism was: spiritual Peace, and physical persecution. Paul was well aware of these facts, and had personally been persecuted, and so he added to, “Live peaceably with all men,” these words: “as much as depends on you.” In other words: “Make sure that you do not initiate the hostilities.” The Body was already under siege by the Jews when Paul wrote to Rome. Later, the Roman Empire would join in the persecution. In light of these facts, God’s instruction seems to us to have been in reference to individual relationships, rather than the Body against the government. Paul had previously prophesied the war of the Body with the nation of Israel, and Israel’s doom. See: Gal 3.15-16, 4.21-26; 1Thes 2.14-16, 5.1-7; 2Thes 1.6-9.

(B) GIVE PLACE TO WRATH.

Abraham, and Isaac, and Jacob were examples of “giving place to wrath.” Lot, and his herdsmen were at strife with Abraham’s herdsmen. Although Abraham was the uncle, he said, “If you take the left, then I will go to the right; or, if you go to the right, then I will go to the left.” See: Gen 13.9. This was the frame of mind that Paul intended for the servants of the Lord to possess. Abraham had dug wells, and Isaac inherited them, but Abimelech told Isaac to go away, and he went. Isaac dug other wells and the herdsmen of Gerar took them for their own. Finally he dug a well that he could call his own. See: Gen 26.12-22. Jacob labored seven years for the right to have Rachel for his wife. But Laban, the father, made Jacob accept Leah instead. Therefore, he toiled again, seven years, for Rachel, and the prize was his. See: Gen 31.41.

“Blessed are the Meek, for they shall inherit the Earth (Israel)” - Mt 5.5.

(C) FEED YOUR ENEMY.

(1) “When you reap the harvest of your land, you shall not wholly reap the corners of your field ... you shall leave them for the poor and the Stranger (Gentile): Í (am) 'He Is' your Gods (רְאוֹעָה אלֵהֶיךָ)” - Lev 19.9-10.

(2) “Do not Rejoice when your enemy falls, and do not be Glad in your heart when he stumbles; lest ‘He Is’ (יהוה) see, and it displease Him, and He turn away His wrath from him” - Prov 24.17-18.

Sometimes when someone is Kind to a hateful person, who has treated him shamefully, then the wicked person burns with shame. (I know from personal experience of burning shame. The effect was as “coals of fire on my head.”)

(D) OVERCOME EVIL WITH GOOD.

God had poured out His Spirits of Favor and Supplication on the murderers of Iesous, and they “looked on Me whom they pierced.” See: Rev 1.7, Zec 12.10. These verses describe the anointing of New Jerusalem in AD 77; or, “The Meek inheriting the Earth.”

Paul had overcome the Philippian jailer with words of comfort, to keep him from killing himself; and also, with the “Wonderful Words of Life,” to lead him to Iesous. See: Acts 16.25-33.

Wars have been avoided by diplomacy, and performing acts of Kindness to aggressive armies. The history books are full of these stories. Many cities that were facing a siege by an overpowering army, who had determined to annihilate them, threw open their gates to the enemies, and swore allegiance to the conquerors, and avoided disaster. Often they would change sides in the war several times, as the fortunes of war dictated, and pacify both armies. This stratagem of diplomats may be employed by servants of God, if they do not compromise the teaching of Iesous.

See the book of Proverbs for lessons in Moral Law.

Our next chapter, in Paul’s letter to Rome, will begin with the subject, “The King of Kings.”
1) INTRODUCTION.

Paul had a wide variety of subjects in his letter to Rome. The book of, “Romans” is a good summary of most of the Bible message up until AD 78, and the completion of the founding of New Jerusalem. Chapter Eleven, of Revelation, is a summary of the history of New Jerusalem until AD 1870, when Babylon fell in “One Hour.” See: Rev 18.10. Chapter Eleven began with the “measuring of the temple,” which was done by the inspired word of God. Ezekiel had also recorded an angel sent to “measure the temple.” See: Eze 40. When the Two Witnesses had completed their testimony, the “Beast that ascended out of the bottomless pit” murdered them. Their dead bodies lie in the “street of the great city” (Papal Rome) for “42 Months,” or “three and one-half Days” (1260 Years). The murder was dated AD 600.

The book of Joel was another summary of the Bible, from 769 BC to AD 1923, when the Council of Lausanne, Switzerland, set the final borders for Turkey. The Ottoman Empire had surrendered unconditionally in 1918.

However Paul’s summary was greater in content, and more detailed in manner. First, he had discussed the apostasy of Israel, and the saving of the Gentiles. Then he discussed the Righteousness of Abraham, and God’s covenant with him, and the Promise to his “children.” After these subjects the typology of Adam and “second Adam” (Iesous) was analyzed. “Born out of Water (Rom 6) and of Spirit (Rom 8)” were developed, and the Believers were encouraged by the purpose of God’s plan. The “divorcing of Israel” and the Prophecy of their future Salvation was developed. See: Rom 8.19-23, 11.23-32. In Chapter Twelve, the duties of the servants of God, and their spiritual Gifts were brought to mind. Therefore, Paul had touched upon most of the “good message.” In this chapter (13), Paul had introduced the control that God had, and still has today, over every Government in the world, and -- most of them have been pagan organizations. But then, that is a small task for God, to control the thoughts of the pagan rulers. Also the faithful of God were instructed to obey the pagan governments, for -- they are the ministers of God! Fulfilling the law, which could not save from sin, was addressed by the messenger to the Gentiles.

The Spirit of Love was declared to be the accomplishment of the law. Then, the Hope of the resurrection was described: “The Night is far spent, the Day is at hand.” See: Rom 13.12. This was simply put, “Do you comprehend the message?”

2) THE KING OF KINGS (Rom 13.1-5).

“Every soul will be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God. Therefore, whoever resists the authority resists the ordinance of God, and those who resist will bring Judgment on themselves. For rulers are not a terror to Good Works, but to Evil. Do you want to be unafraid of the authority? Do what is Good, and you will have Praise from the same. For he is God’s minister to you for Good. But if you do Evil, be afraid; for he does not bear the Sword in vain; for he is God’s minister, an Avenger to execute Wrath on him who practices Evil. Therefore you must be subject, not only because of Wrath but also for the sake of conscience” - Rom 13.1-5.

A) KINGDOMS FOUNDEN BY GOD.
(1) “Now this is the genealogy of the sons of Noah: Shem, Ham, and Japheth ... The sons of Japheth ... From these the coastland peoples of the nations were separated into their lands, everyone according to his language, according to their families, into their nations” - Gen 10.1-5.

(2) “The sons of Ham ... These were the sons of Ham according to their families, according to their languages, in their lands and in their nations” - Gen 10.6-20.

(3) “The sons of Shem ... These were the sons of Shem, according to their families, according to their languages, in their lands, according to their nations” - Gen 10.22-31.

The Bible is a history book. The theologians do not generally like to believe this fact. Worldly historians certainly will not accept this basic Truth. The simple are easily deceived to believe the unbelievers! How do we know that God founded these nations? He tells us so!

(4) “Come, we will go down and there confuse their language, that they may not understand one another’s speech. So He Is scattered them from there (Babel) over the face of all the earth, and they ceased building the city” - Gen 11.7-8.

First the nations were listed, and identified by the three fathers, Shem, Ham, and Japheth (Chapter Ten). Then the story of their dispersing, and Who dispersed them, followed in Chapter Eleven. Gods (We) confused their speech, and sent them packing. Almost all forms of literature, in the majority of the nations today, and in the past 2000 years, have employed this style of presenting the result first, and then going over the subject to explain how it happened. “Flashbacks” (which I personally hate), have become commonplace in the movie industry. So then, the reverse order is no reason for any doubt of authenticity.

B) THE KINGDOMS ADDED AND SUBTRACTED BY GOD.

On the second day of Creation, Gods (אֱלֹהִים) made the Heavens. See: Gen 1.7-9. Heaven consisted of the Sun, Moon, and Stars. These are identified as: Jacob, Leah, and Jacob’s sons. See: Gen 37.9-10. At that time, the Heavens had no Earth. The fathers were the Heavens, and later, their Seed became the Earth (Israel). See: Isa 24.

On the third day, Gods created, and separated the Earth (Israel) and the Seas (Gentiles). See: Gen 1.9-13.

On the fourth day, Gods made the Sun, Moon, and Stars of the kingdom of Israel. At that time, David was the Sun (King), and Nathan the Star (Prophet), and the sons of Levi were the Moon (Priests).

On the fifth day, Gods created the “great Sea Creatures.” See: Dan 7.1-7. These were: Babylon, Persia, Greece, and Rome.

On the sixth day, Gods created man in "Our image.” See: Gen 1.26. The fulfillment of this Prophecy was described in these words:

(1) “For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brothers” - Rom 8.29.

(2) “Do not lie to one another, since you have put off the old man with his deeds, and have put on the new man who is renewed in Knowledge according to the image of Him who created him, where there is neither Greek nor Jew, circumcised or uncircumcised, ‘son of tribute’ (βαρβάρος), Scythian, slave nor free, but the Anointed is all in all” - Col 3.9-11.

(3) “Therefore, if anyone is in the Anointed, he is a new creation; old things have passed away; behold all things have become new” - 2Cor 5.17.

The principle point of this history of nations; and therefore, of Governments, as mentioned by Paul, is this: “For there is no authority except from God.” Assyria was sent by God to destroy the Ten Northern Tribes of Israel, and carry them into captivity, and in “65 years they ceased to be a people.” See: Isa 7.7-9, 2Kin 17.5-7, 18; Joel 1.1-4.

Nineveh was destroyed in 612 BC, by Media, and Babylon. The Assyrians continued to resist the will of God in the countryside, and were annihilated by 609 BC. See: Nahum 1.1; 2.8-20; 3.7; Zephaniah 2.13.

Babylon was raised up by Gods to demolish Jerusalem, and the temple, and to kill two-
thirds of the nation of Judah, and carry the rest off to Babylon. See: 2Kin 25.7-11, 2Chr 36.15-21, Jer 25.8-11.

Cyrus, the Persian, was the Maker’s “anointed,” sent to overthrow Babylon, and return the Jews to Jerusalem, and to order the rebuilding of the temple of God in Israel. See: Isa 44.28 to 45.5; Eze 39.1-9 (Magog = Babylon; “seven years” = 539-518 BC).

Alexander the Great, of Macedonia, was the minister of the Lord to destroy the Persian Empire, in 331 BC; and “to restore the peoples a pure language” (Greek - Zeph 3.9). See: “Bronze” - Dan 2.32; and: “Leopard” - Dan 7.6; and: “Male Goat” - Dan 8.21.

"He Is" Gods (יָהּ, יָהֹוָה) is the only One: “Declaring the End from the Beginning, and from ancient times things that are not yet done, saying, ‘My counsel shall stand, and I will do all My pleasure’” - Isa 46.10. This is the only proof that Christianity is better than the pagan religions! All attempts at proving the “Historical Jesus” have been chasing the wind. As C. S. Lewis put it, “Anyone believing in the historical Jesus, believes in something that does not exist.”

C) TESTIMONY OF THE KING OF KINGS.

(1) “The Mountains (Kingdoms) melt like wax from before He Is (יָהֹוָה), from before Lord of (יְהוָה) all of the earth” - Ps 97.5.

(2) “How 'The Hammer' of the whole earth has been cut apart and broken! How Babylon has become a desolation among the nations!” - Jer 50.23.

(3) “On the same day 'He Is' (יָהֹוָה) made a covenant with Abram, saying: ‘To your Seed I have given the land from the river of Egypt to the great river, the River Euphrates -- the Kenites, the Kenezzites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites, and the Jebusites” - Gen 15.18-21.

Is that the “King of kings,” or not?

(4) “Gods (יָהֹוָה), the nations have come into Your inheritance (Israel): Your holy temple (Physical) they have defiled; they have laid Jerusalem in heaps (AD 70) ... Pour out Your Wrath on the nations that do not Know You, on the kingdoms that do not Call on Your name ... we will show forth Your Praise to all generations” - Ps 79.1-2, 6, 13.

The Holy City was founded in “One Day” (AD 77-78; Isa 66.8), and the 12 Tribes of Israel were destroyed -- as a nation; but the “remnant” was saved, as Paul had Prophesied. When New Jerusalem was founded in 12 Months, then the nations entered through the 12 Gates. See: Rev 14.17-20; 21.1-4, 24-27.

The Beast and the False Prophet teach that God’s authority and Strength over the kingdoms ended in the first century AD. Or, stated differently, “Revelation is confined to the first century, and the End of the world.” This is the Pope’s “Big Gap Theory.” The Preterists believe in a Big Gap; as well as the Premillennialists! However, the Protestants (Daughter Whores), and the Millenniumists taught a different message. The “Seven-headed Beast” was identified to be:

(5) “I. Egypt ... II. Next, Assyria ... III. Babylon ... IV. Persia ... V. Greece ... VI. One now is. Rome ... VII. One was yet to come ... the Eastern or Greek Empire, the Roman Empire in the East” - Johnson.

(6) “Egypt, Assyria, Babylon, Persia, Greece, Rome ... the seventh world-power (the German hordes pouring on Christianized Rome ...)” - Fausset.

(7) “Egypt ... Then Assyria ... Then Babylon ... Persia ... Greece ... Rome ... Papal Rome” - Halley.

Many other expositors had concluded that the “Seven-headed Beast” related in some way to “the four Beasts coming up out of the Sea,” seen in Daniel’s vision. See: Dan 7.1-7. Daniel had parallel visions of the same event in Chapters Two, and Seven, and Eight. If this is a valid observation, then the first three Beasts were: “Nebuchadnezzar/Babylon” (Dan 2.38), and “Cyrus/Persia” (Dan 8.20), and “Alexander the Great/Greece” (Dan 8.21). These three empires ruled all of the Near East, including Israel. For this reason, “the Beast with iron teeth” was
determined to be “Pompeii/Rome” because Rome ruled the Near East, and Israel, after Greece. Therefore, B. W. Johnson, and Andrew Fausset, and Henry H. Halley had agreed that Egypt and Assyria preceded Daniel’s four Beasts, and another kingdom followed afterwards. These expositors published their opinion about the “Eight Head” (Rev 17.11), and this will benefit the reader in comprehending their line of reasoning.

(8) “This signifies the temporal dominion of the Papal power, a sway that derived its power from the kingdoms of the earth” - Johnson.

(9) “... antichrist manifested in fullest opposition to God” - Fausset.

(10) “As the Ten Horns of Daniel 7:7 seem to have predicted the Kingdoms into which the Roman Empire broke up, so these words 17:12 may picture another Interim before the Rise of the Final Antichrist” - Halley.

Halley’s message is unclear from this short excerpt, for he spoke more of the Ten Horns than of the Eight Beast, but having read all of his commentary on Revelation, we are certain that he intended that the “Eighth Head” was to become the “Final Antichrist.”

We will point out that the word “antichrist” is only found in John’s letters. See: 1Jn 2.18, 22; 4.3; 2 Jn 7. The theory of an “antichrist” is from the early “church fathers” and from the Roman Catholic Church in the Dark Ages. Also, the “Man of Sin,” and the “Son of Perdition” belong back in the first century AD, with the “ones sent” by the Lord Jesus. In light of these facts, we believe that Johnson’s conclusions are true, and are more biblically correct.

But the thrust of our point is to prove that the Protestants, and Millennialists did not believe the Catholic Dogma, that Jesus’ authority and Strength over the Governments of the world ended in the first century AD. These three Bible commentators taught that the fall of Rome (AD 476), and of Constantinople (AD 1453), and of Babylon (AD 1870), and of the Ottoman Empire (AD 1918) were the Work of the Lord Jesus, and the fulfillment of the Prophecies in Revelation.

And -- this is what Paul taught in his letter to Rome, in AD 58. See: Rom 13.1-5.

D) DUALISM -- ONCE MORE!

Paul’s message about being subject to the authorities does not agree with Jesus’ words to His students, in AD 32.

(1) “Therefore when you see the ‘abomination of desolation’ spoken of by Daniel the Prophet, standing in the holy place ... Then the [ones] in the Judea flee to the mountains” - Mt 24.15-16. See: Dan 8.13, 12.11.

The “Eagles” on the standards of the Roman legions, which were worshipped as idols, were the “abomination” spoken of in this place. Then, the “holy place” was Israel. But then, to whom were the students of Jesus being subject to when they “fled to the mountains?” Certainly not to the Jewish leaders, who expected them to fight with the unbelieving Jews.

(2) “And the governors of Judah shall say in their heart, ‘The inhabitants of Jerusalem are my strength in 'He Is' of hosts (יהוה ויהי), Gods of them (יהוהים לאריך)” - Zec 12.5.

Therefore, Obedience to God supersedes Obedience to the governing authorities. Throughout the Bible we read of the heroes of the Faith who defied kings. Joseph refused to Obey his superior, and “lie with his master’s wife” (Gen 39.7-20). “Hell hath no fury like a woman scorned.” And so, she lied, and Joseph ended up in prison. Shadrach, Meshach, and Abednego refused to bow to Nebuchadnezzar’s idol, and were cast into a furnace of fire. See: Dan 3.12, 21. Daniel would not bow to the king’s idol, and was cast into a lion’s den. See: Dan 6.16. Peter and John declined to Obey the “rulers, elders, and scribes, as well as Annas the high priest.” See: Acts 4.5-6, 19-20. Their defense was: “Whether it is right in the sight of God to listen to you more than to God, you judge.” Paul’s words must be interpreted in agreement with Jesus’ words, and in harmony with the Bible record. So then, dualism has been established by these Scriptures. These are “two irreducible modes.” And, the conclusion is obvious, that we obey the “governing authorities” when it does not lead to disobedience to God. But it must be remembered that Paul wrote in a period of comparative peace. Nero’s burning of Christians for lamps, to race his chariot
at night, was at an earlier date (AD 54). Then the Jews’ war with Rome did not begin until AD 66. The Roman Government benefited the Body of the Anointed by maintaining peace, and providing roads for travel, and sustaining mail service between Rome and Jerusalem, and later, they even honored Paul’s appeal to Rome, when the Jews were attempting to try him for heresy.

Paul’s message has been perverted by many church leaders, and so, it seemed essential to expand on Paul’s thought at this time. These verses, in Chapter Thirteen, of Romans, have been employed to argue that Christians are obligated to go to war. But then, our heroes of the Faith would never have fallen for a line like that one.

3) PAY YOUR TAXES AND SHOW RESPECT (Rom 13.6-7).
   “For because of this you also pay taxes, for they are God’s ministers attending continually to this very thing. Render therefore to all their due: taxes to whom taxes are due, customs to whom customs, fear to whom fear, honor to whom honor” - Rom 13.6-7.

A) PAYING YOUR DUES.
   The world is blessed today with economical worldwide travel, for the common people; and communications around the globe are more easily accomplished today than in any previous period in the history of man. In Paul’s day, this principle was also true, but the extent of the blessings then was the limits of the Roman Empire. These benefits, then and now are made possible by our nations’ taxing systems. In the United States, this year (1999), reportedly statistics confirm that violent crimes have diminished in the last decade. This fact is true both locally, and nationally.

   [The statistics are for a very limited segment of the crime scene. Drug trafficking, and corporate crime are not classified as violent crimes. Although the news media distorts the picture by sensationalizing every hideous crime, and repeating the report for months on end, their conclusion is contrary to the normal trend of life. Even politicians campaign for stricter “crime bills,” while the law enforcement agencies are publishing the good news of a reduced crime rate. However, stealing several million dollars is not classified as a “violent crime.” And, “corporate crime” is on the rise. The news media exposes corporate crime, but neither the law enforcement agencies nor the legislative bodies are concerned about the matter. But, the conclusion is: “We are abundantly blessed by our governments!”]

   The policeman’s chase of the most wanted murderer is played out by the news media -- step by step. And -- they usually get their man. All of these benefits to the human race are the result of paying taxes. Medical research has improved the possibility of living longer, and enjoying a more satisfactory lifestyle. That is, for those who can pay the price! Taxpayers have shouldered the price of some of this research. God’s instructions, through Paul, were the best way to live, both then, and now. All Wisdom comes from God.

B) THEY ARE GOD’S MINISTERS.
   The Lord has named a few of his governmental “ministers” for our benefit. This should remove any doubts about the verity of the statements above. Nebuchadnezzar sent the Babylonian troops to destroy Judah, and burn the temple at Jerusalem, and to kill two-thirds of the inhabitants of the land. Speaking through the Prophet, Jeremiah, the Lord referred to the king of Babylon as, “My servant.” See: Jer 25.9. The pagan nation was utilized, by God, to kill the rebels of the nation of Judah. We must mention that they had been warned since the days of Hosea (800 BC), and Isaiah (700 BC). Cyrus, the Persian, was also identified by the Lord to be, “My shepherd,” and “His anointed.” He overpowered the Babylonians, and established a new empire. See: Isa 44.28, 45.1. We conclude from this evidence, which is indisputable, that even murdering dictators were the “ministers of the Lord.” The rulers of the earth are employed by the Lord God to punish His enemies; and, to promote periods of trial for His servants. The individual man is Judged for eternal Life, or everlasting Fire, by the deeds done in the body.

(1) “The soul who sins shall die” - Eze 18.20.
   However, the fate of nations is a different matter:

(2) “He Is’ ... visiting the iniquity of the fathers on the children to the third and fourth
There is a period of darkness because of the sins of your nation. "They" made "He Is God's" angry, and "you" pay the price. But individual Salvation, or Destruction, is "your" own doing. You cannot "pass the buck" for your own sins.

"He Is" accomplishes His will on earth by employing the “Four Horsemen of the Apocalypse.” These are: “Invading War” (White Horseman), and “Civil War” (Red Horseman), and “Famine” (Black Horseman), and “Death and Hell” (Green Horseman). See: Zec 6; Rev 6. These four “Plagues” are brought about through the “ministers of God;” or, “the governing authorities,” mentioned by Paul. When the people are not being Cursed, then they are Blessed. Governments may also be a Blessing. For instance, the United States of America stopped all of the religious persecutions that had been going on in Europe for 1100 years. The historians credit “Deists” for this great feat. “Deism” is to believe that God is revealed through Nature only, and that there is no revelation from God. But they had sense enough to recognize that church governments were all evil. Therefore they wrote a national Constitution prohibiting the Congress to aid the wicked church leaders. This was stated in the First Amendment:

(3) “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances” - Adler.7

Not only was the United States blessed, but in 130 years of time, most of the European nations benefited from this Constitution. However, they only partially copied this great declaration, and so, the benefit was only partial. God’s system of employing "those in governing authority” for “His ministers” works both ways: for Good, and for Evil. When Paul wrote to Rome it was producing Good. But soon it would result in Evil for Israel.

C) LINE ITEM VETO.

Alliances of Denominations, and “Ministerial Alliances,” have entered the political arena to force their views on the entire nation. This constitutes “shades of the Inquisition.” The pseudo-ministers are trying to control the legitimate “ministers of God.” There is no authority in the Bible for such behavior. In fact, this is how the Inquisitions began, which murdered, and tortured millions of the innocent. Some have tried to justify their right to the “line item veto.” Tax money for abortion, and the teaching of “Evolution,” and for support of the “National Endowment of the Arts” (NEA), is improper according to the “pseudo-ministers.” Admittedly, these programs are not for Christians. But Jesus did not endorse these “self-appointed spokesmen” with the power of “line item veto.” These actions represent hypocrisy, and therefore, God wants you to pay your taxes. Paul stated the matter clearly. Nothing said would leave any doubts about the duty to pay taxes.

D) HONOR TO WHOM HONOR.

"Therefore you must be subject, not only because of Wrath but also for the sake of conscience” - Rom 13.5.

The “president” represents the “father of the country.” Good parents do not belittle the officers of the Government. Such irresponsible actions could warp the minds of their children. If God wishes them removed from office, He is capable of performing the task. The “honored” officials, in the sight of God, include the national, state, and local rulers.

The Lord has orchestrated many a noble revolution. Persia was described as a part of the Babylonian empire, but they put an end to that regime. The “Ten Papal States” (Ten Horns) caused Babylon to fall, to fall (1860, 1870). The Papacy and the Pope were run out of the city of Rome. The “Ottoman Empire” was divided into three parts. The “Dragon” was Egypt, which was ruled by Great Britain at that time. See: Eze 29.3; Isa 27.1; 12-13; Ps 74.12-17. The “Beast” was the Catholic Church embodied in the nation of Greece. See: Rev 13. The “False Prophet” was Muhammad, who was worshipped by the nation of Turkey. See: Rev 9.1-4. The “Battle of Armageddon” was symbolic for all of World War One. “The statistics of the war read: 8,600,000
soldiers killed, resulting in 5,600 killed each day of the war” - Gilbert.8

And so, the Lord does not have any need of “Church Alliances,” or of “Ministerial Alliances,” in order to get the job done. He has “ministers” all over the world doing His will. Our business, as servants of, “Lord, the God, The [One] [keeping] The All Power [and] Time” (Rev 4.8) is to give “honor” to His “ministers.” Paul stated the case in unmistakable terms.

4) FULFILLING THE LAW (Rom 13.8-10).

“Owe no one anything except to Love one another, for he who Loves another has fulfilled the law. For the commandments: ‘You will not commit adultery,’ ‘You will not murder,’ ‘You will not steal,’ ‘You will not bear false witness,’ ‘You will not covet,’ and if there is any other commandment, are summed up in this saying, namely, ‘You will Love your neighbor as yourself.’ Love does no harm to a neighbor; therefore Love is the fulfillment of the law” - Rom 13.8-10.

Paul had touched on a very profound thought, when he wrote, “Love is the fulfillment of the law.” The fact is obvious, that no man can Love his neighbor, and at the same time commit adultery with his neighbor’s wife. No one steals from someone that he truly Loves. Slander of your neighbor’s name does not constitute Love either. While Loving your friends, you would instinctively share your tools, and books, and so forth; therefore “coveting” of another’s possessions would be out of character. This was Paul’s point in his remarks about Love.

Moses did not bring this crucial point home with much success. Why was this? The order of being “saved” had been reversed! This reversal of the operation accounts for the difference in success. Moses taught that the male children of Israel were added to the congregation when they were circumcised on the “eighth day” after their birth. Secondly, the parents were instructed to teach them the law all the days of their youth. The Israelites were added to the congregation first, and taught of the Lord later.

But the New Covenant was pictured in an opposite manner.

(1) “For behold, I create New Heavens and a New Earth; and the former (Israel) shall not be remembered or come to mind .. There shall be no more there an infant of days” - Isa 65.17, 20.

(2) “But this is the covenant that I will make with the house of Israel ... I will put My law in their Minds (Foreheads - Rev 7.3), and write it on their hearts; and I will be their Gods, and they shall be My people (Rev 21.3). No more shall every man teach his neighbor ... saying, ‘Know "He Is",’ for they all shall Know Me, from the least of them to the greatest of them, says ’He Is’” - Jer 31.33-34.

In the physical kingdom, the infants were added to the nation of Israel first, and they learned about the Lord later, as they were growing up. But everything was reversed in Paul’s day. In the spiritual operation, men learned of Iesous first, and God added them to the Body later, as they would reform and be Dipped for the forgiveness of sins. Also, the members of the spiritual Body had the “renewing of your mind” (Rom 12.2). This was accomplished by the operation of the Spirit, which assisted the newborn “babes in the Anointed” to learn to Love and to resist sin. Therefore the possession of the Holy Spirit was the determining factor, those without the Spirit were lost, while those fortunate enough to enjoy the communion of the Holy Spirit were empowered to overcome sin. The seven Spirits of God are received by Prayer, after the temple of the Holy Spirit is cleansed by Dipping for the forgiveness of sins that are past. See: “Body is the temple of the Holy Spirit” - 1Cor 6.19. Once again, we will point out that the seven Spirits of God are: Love, Faith, Knowledge, Forgiveness, Wisdom, Atonement, and Adoption. See: Eph 4.4-6, Gal 5.22-23, 2Pet 1.5-7.

5) THE RESURRECTION WAS AT HAND IN AD 58 (Rom 13.11-14).

“And do this, Knowing the time, that now it is the Hour to awake out of sleep; for now our Salvation (Iesous) is nearer than when we first Believed. The Night is far spent, the Day is at hand. Therefore we will cast off the Works of Darkness, and let us put on the Armor of Light. We
walk properly, as in the Day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy. But put on the Lord Jesus the Anointed, and make no provision for the Flesh, to fulfill its lusts” - Rom 13.11-14.

A) THE LAST HOUR.
“And the world is passing away, and the lust of it; but he who does the will of God remains into the Age. Little children, it is the last Hour; and as you have heard that the Antianointed is coming, even now many antianointeds have come, by which we Know that it is the last Hour ... and this is the Promise that He has Promised us -- eternal Life” - 1Jn 2.17-18, 25.

If a Day of Prophesy is equal to “one Year,” then an Hour equals 15 literal Days; or, one twenty-fourth of a “Day.” But then, God loves variety! Sometimes the symbols are double-amplified. In that case, 15 literal Days would be changed into 15 Years. If this is true, then the last Hour would have been from AD 65 to AD 77, when “the Son of man came on the clouds.” However, the reader is wondering, “Is this fact, or fiction?” Consider some examples.

B) SAMPLES OF DOUBLE-AMPLIFICATION.
(1) “When He opened the seventh Seal, there was silence in Heaven for about HALF AN HOUR” - Rev 8.1.

The emperor, Theodosius, had died in AD 395. See: “Sun” - Rev 6.12. He was the last emperor of Rome with any real power. Then a series of events followed leading to the final overthrow of Rome, in AD 476.

(2) “The first angel sounded: And Hail and Fire followed, mingled with Blood” - Rev 8.7.

“Hail” was the Plague on Egypt where everyone outdoors was killed, man and beast. Therefore, “Hail” is a symbol for Death. However, the cattle of the Israelites were spared. See: Ex 9.19, 26. In Revelation, the Goths, led by Alaric, invaded Italy, in 402, and the war was on to sack Rome for 7 days, in AD 410. [AD 402 - AD 395 = 7 Years.] One Hour equals 15 Years, if double-amplified, and 7 Years is one half Hour. (We can hear the skeptic saying, “That was just luck!”) We will try again, to convince the unbelieving.

(3) “Now after the three-and-a-half Days the breath of Life from God entered them, and they stood on their feet, and great Fear fell on those who saw them” - Rev 11.11.

The subject is the murder of the Two Witnesses of God; which were the Old and New Testaments. The “42 Months,” and the “1260 Days,” were recorded to have begun. The reader will recall that this period was: AD 600 to AD 1860. But then -- we observe no end to this period of Prophecy! That is, there is no end unless we double-amplify another symbol. The “three-and-a-half Days,” when double-amplified, equals the “42 Months,” and then we have an end to the story. In the first amplification, each of the “three-and-a-half Days” is equated with “360 liter Days;” or, “one Day” equals “one lunar Year.” [Prophecy in the Bible consistently employs “360 Day” Years.] The sub-total would be “1260 Days.” Then the second amplification would equate each of the “1260 Days” to “one Year,” producing “1260 Years” (AD 600-1860). By this manner of interpretation we find both a Beginning and an End to the “42 Months,” in Chapter Eleven, of Revelation. Without this interpretation there is no end to the story in Chapter Eleven. [And, should anyone consider this weird, then they should compare the expositors who insist that these “three-and-a-half Days” are meant to be “three-an-a-half Years.” That is really weird!]

These samples have been introduced in order to explain John’s last Hour.

B) THE NIGHT IS FAR SPENT.
(1) “I must Work the Works of Him who sent Me while it is Day; the Night is coming when no one can Work. As long as I am in the world, I am the Light of the world” - Jn 9.4-5.

(2) “So the Evening (Night) and the Morning (Day) were the first Day” - Gen 1.5.

The Jewish Day began at sundown, and continued until the following sundown. Therefore, 12 hours of Daylight followed 12 hours of Darkness. The Night was first, followed by the Day. See: Ex 12.6, 18; Lev 23.5-6.

The “sixth Day” of the “Parable of Creation,” began with the defilement of the temple at Jerusalem by Antiochus Epiphanes, in 167 BC. An idol to Zeus was placed “upon the altar of
burnt offering, and in the surrounding cities of Judah they built pagan altars” (1 Mac 1.54). Then, the Night was further described, “Women who had had their children circumcised were put to death, in keeping with the decree, with the babies hung from their necks; their families also and those who had circumcised them were killed” (Ibid., 1. 60-61). See: Dan 11.30-38. This record adequately describes a period of Night. Then Iesous’ ministry in the flesh was the “Morning” (Day) of the “sixth Day of Creation,” as our Lord Iesous announced in John (9.4-5).

Paul was writing during the “Evening” (Night) of the “seventh Day of Creation.” The “Night was far spent, and the Day was at hand.” The “Morning” (Day) of the “seventh Day of Creation” was the resurrection, in AD 77. Therefore, John’s Last Hour related to Paul’s “Night far spent.”

James recorded the same message in these words:

(3) “You also be patient. Establish your hearts, for the coming of the Lord is at hand. Do not grumble against one another, brethren, lest you be condemned. Behold, the Judge is standing at the door!” - Jas 5.8-9.

Does that sound imminent? Finally, the Lord Iesous the Anointed taught of the “Morning of the seventh Day of Creation.”

(4) “... reform and do the first Works, or else I will come to you quickly and remove your Lampstand from its place -- unless you reform” - Rev 2.5.

(5) “Indeed the Devil is about to throw some of you into prison, that you may be tested, and you will have Tribulation ten Days” - Rev 2.10.

All seven of the From Callings (Congregations) of Asia were resurrected together, and so, “quickly” was equal to “Ten Days” (Years). Revelation was written in AD 67. [Ten Days would then equal: AD 67 to AD 77.]

(6) “Reform, or else I will come to you quickly and will fight against them with the Sword of My mouth” - Rev 2.16.

(7) “Therefore if you will not watch, I will come upon you as a Thief, and you will not Know what Hour I will come upon you” - Rev 3.3.

“Behold, I am coming quickly” - Rev 3.11. See also: Rev 22.7, 12, 20.

The message is clear, and certain, that “the coming of the Son of man” was in the first century AD. Even some of the enemies of God admit that this is how the Bible reads. But then they add: “But we know that did not happen.” The False Prophet teaches that Iesous did not really mean quickly, and so, this “coming of the Son of man” is still future -- even at the End of the World. The Devil’s servant seduces the simple to believe that quickly was merely a “literary device” to impress the certainty of the event upon the minds of the readers of Revelation. [According to the False Prophet, there are many of these “literary devices” in the Bible, where God did not mean what He actually said, and the False Prophet must RATIONALIZE the message for the simple.]

C) CHILDREN OF THE NIGHT AND OF THE DAY.

“For you yourselves Know perfectly that the Day of the Lord (Rev 1.10- AD 66/67) so comes as a Thief in the Night (before AD 77). For when they say, ‘Peace and Safety!’ then sudden destruction comes upon them (AD 70), as labor pains upon a pregnant woman. And they shall not escape (Titus and the Roman legions). But you, brethren, are not in Darkness, so that this Day (AD 66-67) should overtake you as a Thief. You are all sons of Light and sons of the Day (AD 77). We are not of the Night nor of Darkness” - 1Thes 5.2-5.

The unconverted sons of Israel constituted the “children of the Night,” and they were overtaken by Rome, as by a Thief in the Night. The “sons of the Day” followed Iesous’ instructions, and “fled to the mountains” when the Roman legions arrived. By this heeding of Iesous’ counsel, they avoided the War and Death. The “Meek” (New Jerusalem) would also have “fled to the mountains” (Asia Minor).

D) AWAKE OUT OF SLEEP.
Therefore we will not sleep, as others do, but we will Watch and be sober. For those who sleep, sleep at Night, and those who get drunk are drunk at Night. But we who are of the Day will be sober, putting on the Breastplate of Faith and Love, and as a Helmet the Hope of Salvation. [See: Eph 4.4-6; 6.12-18.] For God did not appoint us to Wrath, but to obtain Salvation through our Lord Iesous the Anointed, who died for us, that whether we wake (Alive) or sleep (Dead), we should Live together with Him” - 1Thes 5.6-10.

These verses have a message paralleling the thoughts in Romans (13.11-14). People are always seeking “evidence of the Holy Spirit in their lives.” Some seek to accomplish this goal through “speaking in Tongues,” and many are seduced to believe in repeated “Days of Pentecost.” (But there is no mention of such a thing in the Bible.) However, Paul’s words of comfort, both in Romans and Thessalonians, are a different “evidence of the Holy Spirit.”

John expressed the evidence to be like this in his first general letter.

(2) “These things I have written to you who Believe in the name of the Son of God, that you may Know that you have eternal Life, and that you may continue to Believe in the name of the Son of God” - 1Jn 5.13.

Mainly, John had written of the necessity to Love your fellowman. This topic was more frequently mentioned than any other. Also, Atonement through “walking in the Light,” and confessions of our new sins was stressed. See: Ibid., 1.5-10. Then, the sin of Antichrist was identified to be happening at that time, and he was not described to be an imaginary person at the End of the World. See: Ibid., 4.1-3. Even the fact that the congregations needed no teachers was brought to mind. John explained this to be due to the anointing of the Spirit that they had received in the past. See: Ibid., 2.27. But then, despite this “Gift of the Holy Spirit,” the bulk of John’s message was about Love and “walking in the Light.” This was the evidence to "Know that you have eternal Life.” In different terms, Paul described “walking in the Light” as having the “Breastplate of Faith and Love, and as a Helmet the Hope of Salvation;” and this precious possession was through “Iesous who died for us.” Neither John, nor Paul, mentioned “speaking in Tongues” to be of primary importance. Principles in the Bible, which are mentioned the most frequently, would seem to be the most important for our Salvation.

E) MAKE NO PROVISION FOR THE FLESH.

“... to fulfill its lusts.”

The congregation of the Lord God was repeatedly instructed to “provide for the flesh” of the poor, and orphans, and widows; and to feed the hungry, and give drink to the thirsty, and to clothe the naked, and to visit the sick, and those in prison, and to receive Strangers (Foreigners). This would not suggest lust of any kind. Then, “Self-control” is one of the seven Spirits of God. See: Gal 5.23. Paul seemed to refer to Self-control by the mention of “no provision for the flesh to fulfill its lusts.” The next chapter will address moral behavior in the congregation.
TWO COVENANTS OVERLAPPING (Rom 14.1-15.7)

1) INTRODUCTION.

(1) “For assuredly, I say to you, till ‘The Heaven and the Earth’ (Israel) should have passed away one iota or one title by no means should have passed away from the book of the law until all the law should have come into existence” - Mt 5.18.

Until New Jerusalem would be founded, in AD 77, “all of the law would not have come into existence.” Moses (Deut 28), and most of the other Prophets of God (Isaiah 65.17, 2Pet 3.13), had foretold the establishment of New Jerusalem; or, of “The New Heavens and a New Earth.” Jesus had implied that when this was accomplished, then the law would have been done away with forever (on earth!) But the “everlasting covenant” would remain in Third Heaven.

(2) “The scribes and the Pharisees sit in Moses’ seat. Therefore whatever they tell you to observe, that observe and do, but do not do according to their Works; for they say, and do not do” - Mt 23.2-3.

Jesus did not intend for His servants to quit speaking in His name, as the scribes and rulers, and Annas, commanded them to do. See: Acts 4.5-6, 15-20. In the previous chapter, we have observed the servants of God obeying, and disobeying, the rulers of the kingdoms; and the criterion employed was to “obey the rulers if the act does not constitute disobedience to God.”

(3) “... and to the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law; to those who are without law, as without law ... that I might win those who are without law” - 1Cor 9.20-21.

Paul had addressed the problems of a congregation having some members with, and others without, the law. And, this was the case in Rome and in Corinth. The law of Moses was still in effect, in AD 58, when Paul wrote to Rome. However, it was not in effect for Righteousness’ sake, for the servants of Jesus. Nevertheless, Jesus had commanded, twice, that His Jewish students should continue to obey the law. See: (1) & (2). Paul had even circumcised Timothy, because his mother was a Jew. See: Acts 16.1-3. Is that obeying the law? The Pope has erred in teaching that the law was nailed to the cross. See: Col 2.12-16. (This was addressed to Gentiles only!)

The “overlapping of the Two Covenants” created strife in the mixed congregations. Paul had instructed the two groups how to live in Peace. But then, “When did the law end?”

(4) “Whenever the Living Creatures give Glory and Honor and Thanks to Him who sits on the throne, who Lives into the Ages of the Ages, the 24 Elders fall down before Him who sits on the throne and fall down to the One Living into the Ages of the Ages, and they will (future) cast their crowns before the throne” - Rev 4.9-10.

Who are the “24 Elders” in Third Heaven? What did their “crowns” represent? Why did they give up their “crowns?”

We have concluded that the Elders were 24 Prophets of God who wrote the Old Testament. (The justification for our conclusion would be out of place here.) They had ruled over the earth by the inspired words they received from God. But at the time of this scene (AD 77), the Lamb was the Lord of the earth, and so, the “24 Elders” no longer ruled the world. Therefore, they were now unworthy of their “crowns,” which belonged to the past dispensation. John was carried forward in time, “in the Spirit” (Rev 1.10), all the way to the end of the world (Rev 20.11). But when he was
returned to his physical body, he wrote what he had seen, using future tense verbs.

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<th>1) Moses</th>
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<td>2) Joshua</td>
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Although other men are mentioned as being “Seers,” and “Prophets of God,” in our opinion, these are representative of the writers of the Old Testament. But the point under consideration is, “When did the law end?” We Believe that it ended with the resurrection, in AD 77, and the “casting away of the crowns of the 24 Elders.” Now we will address the text.

2) CLEAN AND UNELEMENT FOODS (Rom 14.1-4).

1) But the one being weak to the Faith, receive not into regard of decisions of reasonings. For one Believes he may eat all things, but he who is weak eats only vegetables. He who eats despise not him who does not eat, and he who does not eat Judge not him who eats; for God has received him. Who are you to Judge another’s servant? To his own Master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand” - Rom 14.1-4.

This difference of opinion, between Jews and Gentiles, was demonstrated by the vision of Peter. He was shocked at the thought of eating “unclean foods.”

2) In it were all kinds of four-footed animals of the earth, wild beasts, creeping things, and birds of the air. And a voice came to him, ‘Rise, Peter; kill and eat.’ But Peter said, ‘Not so, Lord! For I have never eaten anything common or unclean’” - Acts 10.12-14.

The message, at that place, goes on to say that God had made the Gentiles to become “cleansed,” and this thought was conveyed in figurative language. Iesous is a Teacher of Parables. After Cornelius, and his friends, “spoke in Tongues” (Acts 10.44-48), Peter grasped the meaning of his vision about the “unclean animals,” and he commanded the Gentiles to be “Dipped in the name of the Lord.”

Later, back at Jerusalem, his Jewish friends would Know by what authority Peter had Dipped the Gentiles for forgiveness of sin. Peter’s vision, and the voice speaking to him, was made Known to them, and he testified of the fact that they had “spoken in tongues, as we had at the beginning.” See: Acts 11.4-17.

B) THE CLOVEN HOOF.

Moses had specified the “unclean animals” in these words:

“And you may eat every animal with cloven hooves, having the hoof split into two parts, and that chews the cud among animals. Nevertheless, of those that chew the cud or have cloven hooves, you shall not eat, such as these: the camel, the hare, and the rock hyrax; for they chew the cud but do not have cloven hooves; they are unclean for you. Also the hog is unclean for you, because it has cloven hooves yet does not chew the cud ...” - Deut 14.6-8. See: “Unclean birds” -
And so, the Jews continued to obey the law of Moses (but not for Righteousness), and to observe a restricted diet, but the Gentiles were free to eat anything that they might choose. The critical point, emphasized by Paul, was that neither group was to Judge the other one. Paul then explained that their opinions did not matter, for his Master (Iesous) would decide whether anyone should “stand” or “fall.” In other words, it is no one’s business to Judge the members of the Congregation of the Lord by what they eat. See: Mt 15.10-20.

NOTE: Some expositors considered the subject to include “meats sacrificed to idols.” See: 1Cor 8.7; 10.19-21; Rev 2.20. But we consider that custom to have been limited to the Greek half of the Roman Empire; and not to have any bearing on the congregation at Rome. The reader is qualified to Judge for himself.

3) THE JEWISH HOLY DAYS (Rom 14.5-9).

“One person esteems one day above another; another esteems every day alike. Each will be fully convinced in his own mind. He who observes the day, observes it to the Lord, and he who does not observe the day, to the Lord he does not observe it. He who eats, eats to the Lord, for he gives God Thanks; and he who does not eat, to the Lord he does not eat, and gives God Thanks. For none of us Lives to himself, and no one Dies to himself. For to this end the Anointed Died, and rose and Lived again, that He might be Lord of both the Dead and the Living” - Rom 14.5-9.

A) THREE DAYS FOR JEWS TO STAND BEFORE THE LORD.
1) ... these are My feasts ... And on the 15th day of the same month [Remebering Passover] is the Feast of Unleavened Bread to He Is (#1) ... Count 50 days to the day after the seventh Sevens (Sabbaths); then you shall offer a new grain offering to the Lord [#2] ... In the seventh month [#3], on the first day of the month, you shall have a Rest (Sabbath), a memorial of blowing of trumpets ... Also the tenth day of this seventh month shall be the day of Atonement” - Lev 23.
2) "Three times in the year all your males shall appear before the Lord (יְהֹוָּה) 'He Is’” - Ex 23.17. The “new moons” were also observed; see: Ps 81.3.

NOTE: The women were “unclean” for 41 days after child birth, and during their menstrual periods; and so, only the males were commanded to be at all three feasts.

The Jews, constituting a part of the “From Speaking” (Elect), continued to observe the Holy Days of the law of Moses, but Paul taught the Gentiles not to participate in them. See: Gal 3.10, 5.3; Col 2.16. Iesous’ servants were faithful to His command to observe the law. See: Mt 23.1-3. Paul had either received reports of the divisions of the congregation at Rome Judging each other; or else, this was inspired Knowledge from God. But he was aware of the problem, and had the solution.

B) THE “ONES SENT” (APOSTLES) KEEPING THE LAW.
1) “When they asked him to stay a longer time with them, he did not consent, but took leave of them, saying, ‘I must by all means keep the coming Feast in Jerusalem; but I will return again to you, God willing. And he sailed from Ephesus’” - Acts 18.20-21.

Paul is recorded to have kept one of the Jewish Feasts between AD 50 and AD 60. This was long after the time when the Pope teaches that “the law was nailed to the cross.” See: Col 2.11-14. Colosse was a congregation of Gentiles-only, Judging from the message, and comparing it to the other letters of Paul. The Pope also teaches that God cannot have two covenants in effect at the same time. But in the first century AD, God had 12 covenants in effect simultaneously; and even 14 covenants together.

2) “Now Peter and John went up together to the temple at the hour of Prayer, the ninth hour” - Acts 3.1.

(3) “And they said to him, ‘You see, brother, how many ten thousands of Jews there are who have Believed, and they are all zealous for the law” - Acts 21.20.

(4) “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” - Acts 21.26.

Jesus’ teaching that the law would not end until “The Heaven and the Earth” (Israel) should pass away, was confirmed by these acts of the “one sent,” Paul, and by these Scriptures. The Lord’s commandment to obey the “scribes and the Pharisees” was obeyed. See: Mt 5.18, 23.1-4.

C) EATING, AND NOT EATING; MENTIONED AGAIN.

It appears to us that this message about “eating” had been repeated because the Jewish Holy Days included “eating the Jewish restricted diet.” See: Rom 14.1-4. If Paul had Justified the “days” to stand before the Lord, without further comment, then the Jews would have probably used these words to condemn the Gentiles for their diet. Men of strife pick at little scraps of a message in the Bible, totally ignoring the entire context, and claim that they have proved their point. But Paul was not about to allow this to happen here. And so, he repeated “Not eating.”

“He who does not eat, to the Lord he does not eat, and gives God Thanks” - 14.6.

No one would be Justified in misinterpreting Paul’s message, that the congregation had two rights: either to eat, or not to eat.

D) LIVING AND DYING TO THE LORD.

“For if we Live, we Live to the Lord; and if we Die, we Die to the Lord.”

Jesus, and His servants, taught many lessons about “Living to the Lord.” Jesus’ words, labeled the “Beatitudes,” were a lesson about “Living to the Lord.” See: Mt 5.1-11. His parables of the “Good Samaritan,” and the “Prodigal Son,” and “Lazarus and the Rich Man,” were all lessons about “Living to the Lord.” Then, the “Fruit of the Spirit,” as opposed to “lust of the Flesh,” is a lesson in “Living to the Lord.” See: Gal 5.16-26. But then, the reader is familiar with these thoughts, and we do not need to elaborate further.

The servants of the Lord Jesus are described to be in one of three states of being, in the first century. They were “in the world,” in order to be the “Salt of the Earth,” and the “Light of the World.” See: Jn 17.18. Monkeys is not mentioned as a duty; or even an option, for the servants of Jesus. James “Died to the Lord.” See: Acts 12.2. “John the Dipper” was in prison, and the members of the congregation of Smyrna were also Prophecies to be headed for prison. See: Mt 14.3, Rev 2.8, 10. John died in prison, and possibly some of the congregation of Smyrna. These are samples of “Dying to the Lord.” In this generation (AD 32-77), others would “Live to the Lord,” by meeting Him in the air. Although there are more examples, one sample will be sufficient for each category. These three basic states of being were: Dying, and in Prison, and Living until the resurrection. These Scriptures describe “Living to the Lord,” and “Dying to the Lord.” Paul’s subject was limited in time, being completed at the resurrection in AD 77. Then he mentioned that Glorious event next.

E) THE LORD OF BOTH THE DEAD AND THE LIVING.

The “rapture” was of Living servants of Jesus who met Him in the Clouds with the “Dead in the Anointed.” The reader is reminded that the pronoun, “we” is the present tense pronoun, and was employed to describe those “Alive” at the resurrection in the first century. “We will be resurrected,” applied to persons Alive in the first century only!

(1) “For the trumpet will sound, and the Dead will be raised incorruptible, and We (the Living) will be changed” - 1Cor 15.52.

(2) “For the Lord himself will descend from Heaven with a shout ... And the Dead in the Anointed will rise first. Then We who are Alive and remain will be caught up together with them in the Clouds to meet the Lord in the air” - 1Thes 4.16-17.


The thoughts presented in Matthew (16.27-28, 24.40-41) are repeated in Mark and Luke. The resurrection of “The Dead and the Living” was the “Old Heavens” resurrection. But the “New Heavens” resurrection will be of the “Dead-only.” See: Rev 20.11-15. Therefore it is difficult to confuse these two separate historical events.
4) WHY DO YOU JUDGE YOUR BROTHER? (Rom 14.10-13).

“But why do you Judge your brother? Or why do you show contempt for your brother?
For we shall all stand before the Judgment seat of the Anointed. For it has been written, ‘As I
Live, “says the Lord,” Every knee shall bow to Me, and every tongue shall confess to God.’ [Isa
45.23.] So then each of us shall give an account of himself to God. Therefore let us not Judge one
another anymore, but rather resolve this, not to put a stumbling block or a cause to fall in our
brother’s way” - Rom 14.10-13.

A) DUALISM -- ONCE AGAIN.

While writing on one subject, the Prophets of God do not digress into every other related
subject. This would have been burdensome, as well as confusing to many. But the Gift of the
Holy Spirit had been given to Elders, who could point out any misunderstandings that might arise
from the reading of the letters of Paul. Paul understood these facts, and presented subjects that
would be erroneous if interpreted literally, and to have been intended universally; but they were
beneficial when considered in the proper context.

If Paul actually meant not to Judge your brother -- at all times, then he would not have
given instructions to, “rebuke them sharply;” and to, “rebuke with all authority.” See: Titus 1.13,
2.15. Therefore, we are not to Judge anyone’s thoughts of motives (or, diet), but the word of God
clearly Judges many actions for us. For instance:

“For this you Know that no fornicator, unclean person, nor covetous person (who is an
idoler), has any inheritance in the kingdom of the Anointed and God” - Eph 5.5.

Paul Judged a man to be worthy of excommunication. See: 1Cor 5.1-5, 16.22. However,
the subject at hand, in the Roman letter, is whether to “Eat, or not to eat.” And so, the
commandment not to Judge your brother must be interpreted within the context of the chapter
before us, and also, in harmony with the other messages about Judging. This is common sense.

B) THE JUDGMENT SEAT OF THE ANOINTED.

“For the Father Judges no one, but has committed all Judgment to the son, that all should
Honor the Son just as they Honor the Father. He who does not Honor the Son does not
Honor the Father who sent Him” - Jn 5.22-23.

[This sounds like there is no Hope for the Unitarians.] This “Dominion and Glory and a
Kingdom,” of the Son of man, was recorded by Daniel. See: Dan 7.13-14. Iesous taught a parable
of the “Son of man,” who sat on the throne of His Glory, and “separated the nations gathered
before Him, as a shepherd divides his sheep from the goats.” See: Mt 25.31-32. In our opinion,
the reason that Iesous was, and will be, the Judge, is because the Judgment was outside Third
Heaven. This procedure prevented sinners, and sin, from contaminating Third Heaven, and from
coming before the presence of our Heavenly Father. Delegated authority is useful in this case.

C) EVERY KNEE SHALL BOW TO ME.

The “From Word” (Elect) were being addressed by Paul. “What it means is what it says.”
Therefore, the sinners were not pictured in these quotes. The “knee bowing, and the tongue
confessing,” described only those ransomed from sin. If we expand Paul’s quote, from Isaiah, then
we find the record of the Cursed of God.

“To Him men shall come, and all shall be ashamed who are incensed against Him” - Isa
45.24.

Now we have the entire story. Paul was speaking encouragement to the servants of God,
and so, he did not mention the other category. The “From Word” (Elect) will “bow to the Lord,
and every tongue shall take an oath;” while those “incensed against Him shall be ashamed.” The
option of “Heaven or Hell” is explicitly described.

D) WE WILL NOT JUDGE ANYMORE.

The Israelites had “The Gifts and the Calling of God which were irrevocable” (Rom
11.29). Paul had applied these words to the Jews that were currently lost, in AD 58. Therefore, the
Jews that were saved would have been tempted to consider themselves better than the Gentiles.
Also, a lifetime of despising “unclean foods,” could have caused them to despise the people who
ate these foods. But, “Now is the time to stop Judging,” taught the “one sent” by Iesous. “What you, and your brothers eat, should not create divisions in the Body,” would be a paraphrase of this message.

The Israelites, as a Body, had murdered the Lord Iesous; as well as the Roman officials, Pilate, and Herod the Lesser. In Chapter Eleven, Paul addressed the question of Gentiles boasting because the Jews had been broken off the Olive Tree, so that they could be grafted into the Tree, contrary to nature. Therefore, they would also be tempted to Judge the Jews, and what they were eating at that time. But they had been called to “present your bodies a Living sacrifice,” and to “be transformed by the renewing of your mind.” See: Rom 12.1-2. Here was a specific challenge about what Paul wanted them to “renew.” The “strong” should not despise the “weak” brother.

But our personal experience with “libAgelizers,” would condition us to expect them to apply Paul’s words to “weakening” the teaching of Iesous today. Paul’s comments about “Judging” fall outside the “principles of Faith.” See: Heb 6.1-2. At that time, both Jews and Gentiles adhered to the principles of Faith. But this would not deter a “liberalizer.” Paul was teaching how to handle their differences, and not suggesting that they “weaken” the principles to allow unqualified members into the Body. We have many movements adrift in our society today, whose purpose is to “weaken” the qualifications for membership in the Body, and to usher the “dogs outside the Holy City,” through the “12 Gates of Pearl.” See: Rev 22.15, 21.21. These “movements” have a great number of people confused about the will of God. And, this subject is one that they employ to proclaim, “Unity!” But the Lord Iesous was a Separatist. “Come unto Me all you who labor, and are heavy laden.”

5) DO NOT DESTROY ANYONE WITH YOUR FOOD (Rom 14.14-18).

“I Know and am convinced by the Lord Iesous that there is nothing unclean of itself; but to him who considers anything to be unclean, to him it is unclean. Yet if your brother is grieved because of your food, you are no longer walking in Love. Do not destroy with your food the one for whom the Anointed died. Therefore do not let your Good be spoken of as Evil; for the kingdom of God is not eating and drinking, but Righteousness and Peace and Joy in the Holy Spirit. For he who serves the Anointed in these things is acceptable to God and approved by men” - Rom 14.14-18.

A) PAUL WAS CONVINCED BY THE LORD.

(1) “Do you not yet understand whatever enters the mouth goes into the stomach and is eliminated? But those things which proceed out of the mouth come from the heart, and they defile a man. For out of the heart proceed Evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man, but to eat with unwashed hands does not defile a man” - Mt 15.17-20.

Is it possible, that these words of the Lord Iesous are those that “convinced Paul” that there is “nothing unclean of itself?” If eating with “dirty hands” does not defile a man, then most probably the type of food eaten would not make him unclean either. This will become clearer as we consider more of the context.

B) CONSIDERING FOODS TO BE UNCLEAN MAKES THEM UNCLEAN.

(1) “Behold the proud, his soul is not upright in him; but the Just shall Live by his Faith” - Hab 2.4.

(2) “Now while Peter doubted within himself what this vision which he had seen meant, behold, the men who had been sent from Cornelius ... stood before the gate” - Acts 10.17.

Peter had seen a vision of unclean animals on a sheet, and heard a voice, “Rise, Peter; kill and eat.” Therefore, because he “doubted,” he probably still considered the foods specified in the law of Moses as “unclean,” to be prohibited. If he had not “doubted,” then he would have believed that all foods mentioned in the law as “unclean,” were now “clean.” This frame of mind, causing Peter to “doubt,” would have been reinforced by Iesous’ command to the Jewish “ones sent,” to observe what the scribes and Pharisees tell you to observe (Mt 23.1.3), and also by Iesous’ words
that, “till ‘the Heaven and the Earth’ (Israel) pass away, one iota or one tittle will by no means pass from the law till all is fulfilled” (Mt 5.18). What was the fulfillment of the law? Moses predicted it in these words:

(3) “that 'He Is Gods of you' (יהוה אלהים) will bring you back from captivity, and have compassion on you, and gather you again from all the nations where 'He Is Gods of you' (יהוה אלהים) has scattered you. If any of you are driven out to the farthest parts under Heaven, from there 'He Is Gods of you’ will gather you, and from there He will bring you. Then 'He Is Gods of you’ will bring you to the land which your fathers possessed, and you shall possess her. He will prosper you and multiply you more than your fathers” - Deut 30.3-5.

(NOTE: See: Jeremiah, Chapters 30, 31, 32, 33, Isaiah 66.20-22, Revelation 21.1-4.)

The founding of New Jerusalem, after the Resurrection in AD 77, was the fulfillment of the law. “And there shall be no more Curse (Law), but the throne of God and the Lamb shall be in it, and His servants shall serve Him” (Rev 22.3). Prophecy employs symbolism, and is difficult to understand -- until the fulfillment.

At a later date, Paul had written that he was “convinced by the Lord” that nothing was “unclean of itself.” Paul was also the messenger to the Gentiles, and so, his message varied in some points, from the message of the twelve “ones sent” to the Jews. All of these thoughts mentioned in Romans, Chapter Fourteen, fall within the context of, “Judge not your brother;” and that some are “weak in the Faith,” while others are “strong.” But Paul pushed the duty of the servants of God beyond their personal conclusions. This was the ministry of one “inspired by God.”

C) DO NOT DESTROY YOUR BROTHER WITH YOUR FOOD.

Paul’s letter was addressed to the From Calling at Rome. Therefore, it is possible, maybe even probable, that he intended for the Gentiles to suspend the eating of “unclean foods,” only while they were in the company of the Jews. (They could hardly offend their Jewish brothers by what they did in the absence of the Jews.) The Jews had a deeply inbred abhorrence, and fear, of “unclean foods.” This frame of mind would not be easily remedied. Considering these facts, the burden of the Gentiles forbearing the eating of “meats and the drinking of wines,” for one day a week, at the public assembly, would be much easier to bear than the guilty conscience of the Jews attending a “supper,” where the Gentiles violated their law. In our opinion, and it is only an opinion, this was Paul’s message.

D) DO NOT LET YOUR GOOD BE SLANDERED.

“And do not be conformed to the World, but be transformed by the Renewing of your Mind, that you may prove what is that Good and Acceptable and Perfect will of God” - Rom 12.2.

The Righteous Living of the Gentiles would have been “spoken of as Evil,” by the Jews, if they did not abstain from “unclean foods” in the congregational assembly. Private relationships with Jews would also require tact, on the part of the Gentiles, and an absence of “unclean foods.” This is common sense. Today, anyone drinking alcoholic beverages, while entertaining a friend who is wrestling with recovery from alcoholic abuse, would be destroying his brother with his food!

The two examples seem to portray the message of Paul, by a parallel line of thought.

E) THE KINGDOM IS NOT EATING AND DRINKING.

Through the centuries, congregations, and even entire denominations, have been divided over dogmatized habits; or, legislative customs. One example is whether to use only “one cup” in communion, or to employ many cups for a more time-efficient service. Another case, is whether to break the bread of “one complete loaf” at the table, or to have perforated sheets of unleavened bread to pass around, and everyone would break off their own piece. (This controversy originated with the Pope, and his teaching that Jesus’ literal flesh is broken afresh at the mass.) The divided Bodies should have considered these verses before taking any “legislative action.” (“Legislative action” is also from the Pope.) But Paul was teaching a different attitude for the servants of God.
“Righteousness and Peace and Joy in the Holy Spirit,” were mentioned by Paul to be the substance of the kingdom. Whoever serves the Anointed in these things is Acceptable to God, and Approved by men.” In our many lists of the Seven Spirits of God, in the Bible, and in this book, “Righteousness” relates to the Spirit of Love; or, “One Body.” Then, “Iesous is our Peace;” or, the Spirit of Atonement. Finally, “Joy in the Holy Spirit” would relate to “One Hope of your Calling;” or to the Spirit of Knowledge. However, these beautiful words are not limited to these suggestions alone, for each of the seven Spirits of God have a multifaceted personality. These opinions are presented as a possibility, so that the reader comprehends the message of God, and is not guilty of merely reading the words from the Bible. We encourage the reader to seek the message behind the words.

6) ALL THINGS ARE PURE -- TO SOME (Rom 14.19-23)!

“Therefore we will pursue the things which make for Peace and the things by which one may build up another. Do not destroy the Work of God for the sake of food. All things indeed are Pure, but it is Evil for the man who eats with offense. It is Good neither to eat meat nor drink wine nor do anything by which your brother stumbles or is offended or is made weak. Do you have Faith? Have it to yourself before God. Happy is he who does not condemn himself in what he approves. But he who doubts is condemned if he eats, because he does not eat from Faith; for whatever is not from Faith is sin” - Rom 14.19-23.

A) PURSUE THE THINGS THAT LEAD TO PEACE.

(1) “And remember the words of the Lord Iesous, that He said, ‘It is more Blessed to give than to receive’” - Acts 20.35.

(2) “When you give a dinner or a supper, do not ask your friends ... lest they also invite you back, and you be repaid. But when you give a feast, invite the poor, the maimed, the lame, the blind. And you will be Blessed, because they cannot repay you; for you shall be repaid at the resurrection of the Just” - Lk 14.12-14.

The presence of Love, and the habit of Giving are closely related. Iesous’ had described some hypocritical “givers,” but usually Giving was represented as an act of Love. Even the poor may be Blessed by Giving! One person may possess a cheerful spirit, and a happy smile (which is rare among the extremely poor); and this Joy is contagious. We are happy to be around happy people. Another, among the poor, may be a, “Son of Encouragement,” as Barnabas was named. See: Acts 4.36. And so, one does not have to have money to be a Giver.

But the fortunate people, who are in sound financial condition, are expected (by Iesous) to share their wealth. This Spirit of Giving, whether it is material goods, or a Loving personality, leads to Peace with your fellowman. Paul was suggesting that the Gentiles “give up” their right to eat “unclean foods,” while they were with their Jewish brothers.

(3) “Do not destroy the Work of God for the sake of food” - Rom 14.20.

(4) “Therefore, if anyone is in the Anointed, he is a new creation (Work)” - 2Cor 5.17.

Paul was pleading with the congregation at Rome not to destroy each other by inconsiderate behavior. Or, not to destroy the “Work of God.”

B) ALL THINGS (TO EAT) ARE PURE.

In order to comprehend the problem correctly, the reader should consider, as Paul did, what mental reservations a Jew would have, who had never eaten “unclean foods;” or who had possibly not even been present when anyone did such a thing. A lifetime habit such as this, would be difficult, if not impossible, to change. The thought of doing such a thing would probably produce a trauma of serious proportions. The “strong,” in considAgetion for their “weak” brother, would forfeit the right to eat the foods condemned in the law of Moses. Then, all parties would be content. When you demonstrate your Love for your fellowman, then both parties are happy. This was Paul’s solution to the problem of mixed congregations, of both Jews and Gentiles. The Israelites had known the Lord for centuries, and the Gentiles had only learned to obey Him recently, and it seems that the Jews should have been the stronger party. But Paul addressed the
Gentiles as “strong,” and the Jews as “weak.” The thought of “abominable foods” had controlled their lives for too long, and they could not deal with the problem. So then, Paul declared:

(1) “It is Good neither to eat meat nor drink wine nor do anything by which your brother stumbles or is made weak” - Rom 14.21.

The women were taught to bear a burden, in order to please the Lord, and also to be an example for their daughters. They were instructed not to speak in the assembly. But if they had any questions, they were to ask their husbands at home. See: 1Cor 11.3, 14.34-35; 1Tim 2.11-15. And, if the husband were unable to answer his wife’s question, it would be no problem to seek advice from the Elders of the congregation. Iesous’ had stressed the principle of sacrifice for others.

Now, Paul had taken this principle of sacrifice by women, in order to obey the Lord Iesous, and had applied it to both the men and women of the Gentiles at Rome. They were to sacrifice their liberty for the Peace with the Jews. The mother was to sit in silence as an example of how to please the Lord, for her daughter. The goal of this commandment was to establish the man as the “head of the home.” You cannot have two bosses. Only one can have the final authority. This principle of the “man being the head of the woman” (1Cor 11.3), was compared to, “the anointed being the Head of the From Calling” (Eph 5.22-33). In both cases, the principle is to the submission to God: “The From Calling was in submission to the Anointed; the wife was in submission to the husband; and now, the Gentiles were in submission to the Jews.” All of these things were done for the Glory of God. And -- it worked!

(2) “Love suffers long and is Kind ... bears all things” - 1Cor 13.4, 7.

[NOTE: In my youth, the women of the congregation wore hats, or scarves, as a sign of “power on their heads” (1Cor 11.10). Later, the “Women’s Liberation Movement” invaded the congregation, and just a few people in places of authority induced the entire congregation to rebel against God! When the women obeyed God, there were practically no cases of divorce in the Body. After the overthrow of the congregation by the, “Women’s Liberation Movement,” the divorce rate in the congregation was about the same as in the rest of the World. Obeying God produced Good results; “Women’s Liberation;” or, rebelling against God brought about much Evil.]

In conclusion, the “women” sacrificed to bring about Good, in my youth; and Paul taught the Gentiles to sacrifice to promote Peace.

C) HAPPY IS HE WHO DOES NOT CONDEMN HIMSELF.

(1) “Have Faith to yourself before God” - Rom 14.22.

This was intended to mean: “If you (Gentiles) believe that it is all right to eat ‘unclean foods’ do it at home!” Love your brother in the Faith, and do not become the cause of him falling away from the Faith. The abstinence of eating all that you usually delight in would produce much Good; on the other hand, the insistence that you can eat what you please, may cause someone to go to Hell. We could all perform this act of Love in the assembly. Paul taught that this was the price of Peace for the congregation at Rome.

[But, this does not apply today, for all the Jews commanded to keep the law have been gone for over 1900 years; or, since AD 77. To compromise the word of God about, “no more Curse” (Law; see: Gal 3.13), in order to please the present day Judaizers, who deny the Lord Iesous anyway, would be sinful. For the End of the Curse (Law), see: Rev 22.3.]

(2) “Happy is he who does not condemn himself in what he approves” - Rom 14.22.

Gentiles, who did not feel guilty about assenting to the Jews’ diet, would be “happy.” If they abstained from these foods while they were in the assembly with the Jews, then they would have Joy in the Holy Spirit.

[NOTE: Today life is not that simple. First of all, we do not have the “ones sent” here with us, to tell us the answer to all our problems. But we do have Iesous’ Prophecy! This is the book of Revelation. Iesous does not want us to tolerate the teaching of any establishment of religion that is incorporated, and known to the World at the present time. All of the Devil’s propaganda about
“Unity” is contrary to the Bible message. It was against the will of God in the first century, and it is opposed to the words of the Lord Jesus today. The division of the “children of Light,” and the “sons of Darkness,” is an act of God; and no man, or group of men, can change that fact. New Jerusalem is the only source of Light, and she is in captivity with her children now. See: Rev 20.7-9. All of these fake religions (with no God) are about to be exposed to the entire World as the enemies of God and man. See: Rev 20.9-10. Therefore, we should not be happy in approving any of them, or accepting the teaching of a single one of them. The solution to the present day problem is similar to the Lord’s word to Jeremiah:

“They will return to you, but you must not return to them” - Jer 15.19.

D) HE WHO DOUBTS IS CONDEMNED.

These words would seem to apply to the Jews only. Paul had declared “all things Pure.” The Gentiles had already been convinced of this fact. Therefore, they do not seem to have been the subject of these words. However, suppose a Jew was tempted to experiment with this newly discovered liberty, and he did eat, but had “doubts” while he was eating. Paul had already passed the sentence on him. Everything that we do in this life should be based on Faith. Anyone “doubting” would have lacked Faith.

“... whatever is not from Faith is sin” - Rom 14.23.

In Chapter Fifteen, of Romans, Paul had continued his message of tolerance and forbearance among the brothers in the Anointed.

7) PLEASE YOUR NEIGHBOR (Rom 15.1-7).

“We then who are strong ought to bear with the weaknesses of the weak, and not to please ourselves. Each one will please his neighbor for Good, leading to building up. For even the Anointed did not please Himself; but as it is written, ‘The reproaches of those who reproached You fell on Me.’ [Ps 69.9.] For whatever things were written before were written for our learning, that we through the Patience and Comfort of the Scriptures might have Hope. Now may the God of Patience and Comfort grant you to be like-minded toward one another, according to the Anointed Jesus, that you may with one mind and one mouth Glorify the God and Father of our Lord Jesus the Anointed. Therefore receive one another, just as the Anointed also received us, to the Glory of God” - Rom 15.1-7.

A) WE SHOULD NOT PLEASE OURSELVES.

Paul was continuing with his discourse about the “strong” sacrificing some of their rights in order to insure that they did not offend the “weak.” He dedicated many words to his monologue on this subject, whereby we may Judge the importance of this principle of Faith. We observe no indication of a change of subject by the writer, and so, we still interpret these words to apply to the relationship between Jews and Gentiles, and the solution of the problem about “unclean foods.”

“Each one will please his neighbor for Good, leading to building up” - Rom 15.2.

The goal of the congregation at Rome, and our goal today, was (is) to have a saving influence on the World. However, should we fail to proliferate the means of Salvation in the congregation then there would be little Hope of benefiting the World. Skeptics and Atheists have always Justified themselves for not Believing, because those claiming to be servants of God are always at war with one another, and they have dozens of conflicting interpretations of every verse in the Bible. Alexander Campbell was a church reformer, in the 1800s, who taught that the various churches need to save each other first, and then attempt to convert the World. In our opinion, Paul’s message, at this place, agrees with this conclusion. The Jews and Gentiles needed desperately to learn to live in Peace.

B) THE ANOINTED IS OUR EXAMPLE.

(1) “For even the Anointed did not please Himself” - Rom 15.3.

(2) “Therefore you shall be Perfect just as your Father in the Heavens is Perfect” - Mt 5.48.

Since the “fall” of Adam and Eve, man has been born to suffer. The question before us is whether to suffer for Good or Evil. King Ahab, and his wife, Jezebel, murdered the Prophets of...
God. King Solomon led the nation of Israel into idolatry. King Jehoshaphat was condemned for fighting a battle, being allied with Ahab. When the kings lead a nation into sin; the people suffer. The reader is familiar with the trials of Paul, listed in the letter to Corinth. See: 2Cor 11.23-28. Now, although it seems to be a disproportionate comparison, Paul was comparing the sufferings of Iesous with the “strong” being in submission to the “weak,” in order to promote Peace. Although the extent of suffering cannot be justly compared, yet the principle is the same. And, many would be too proud to allow even this small sacrifice.

(3) “For it is better, if it is the will of God, to suffer for doing Good than for doing Evil” - 1Pet 3.17.

Even Peter agrees with Paul!

Iesous bore the sins of the “whole world” in His body, and they were nailed to the cross. However, only those having, “Faith in the blood of Iesous” had, or presently have their sins Forgiven. (See: Whole World - 1Jn 2.2; Died with the Anointed - Rom 6.3-8; Peace through the Blood of His Cross - Col 1.19-23; Faith in the Blood - Rom 3.25.) The word of God calls for Obedience, even unto Death, and repeatedly states that Believers in Iesous will suffer persecution. See: 2Tim 3.12. Beatings, and imprisonment, and being cast out of the synagogues were descriptions of persecutions of Believers. However, Paul had compared all of these woes to the act of merely giving up the right to eat meats and drink wines. He had implied that this was their duty because Iesous died for them. In our opinion, this comparison emphasizes the importance that Paul had placed on this solution of their dissension.

C) GOD WILL GRANT YOU TO BE LIKE-MINDED.

Paul was Praying to God when he wrote these words. Frequently, he had included intercessory Prayers for the congregations in his letters to them. And, if they were imitators of him, as he was of the Anointed, then they would add their Prayers to his. This was a hint for them to do this deed. Paul’s Prayer continued to ask that they would be of “one mind” and of “one mouth.” The “one mind” was the mind of a servant, which Iesous demonstrated for them, and for us. Then the “one mouth” was described by Peter:

“If anyone speaks, he will speak as the sayings of God” - 1Pet 4.11.

Men have corrupted the Congregation of the Lord, then and now, by speaking on subjects outside the “sayings of God.” Iesous’ servants, the “ones sent,” taught the congregations how to “think” (mind) and how to “speak” (mouth).

D) RECEIVE ONE ANOTHER.

(1) “He who is not with Me is against Me, and he who does not gather with Me scatters abroad” - Mt 12.30.

Paul had refreshed their memories that, “the Anointed received us,” and implored them to “receive one another.” However, he had already praised them for Faith, and mentioned that they had been Dipped for the forgiveness of sins, and Paul also instructed the readers:

(2) “present your bodies a Living sacrifice, holy, acceptable to God ... And do not be conformed to this World, but be transformed by the Renewing of your mind ...” - Rom 12.1-2.

Paul had 25 of his students, from the East, present at Rome when he wrote. They would Know that “the Renewing of your mind” meant the “receiving of the Spirit.” The requirements for Membership in the Body of the Anointed were already Known by the congregation, and so, no one would be confused, as they are today.

In order to receive one another, the “strong” had to bear the burdens of the “weak.” Someone had to “give in,” over this dissension splitting the congregation. And, when they did, then God was Glorified!

[NOTE: Today, the Devil’s messengers exhort men to receive anyone, and everyone, without mentioning Paul’s (and, Iesous’) qualifications for membership in the congregation. (And, their little subterfuge is enjoying great success. The “blind” are quick to follow. But we Pray that the reader is too intelligent to fall for a line like that one.) Famous; or, infamous (depending on your point of view) expositors have written: “They used to baptize by dipping in the first century,
in the oriental countries, where the weather was mild.” That sounds like an awful lot of apologizing for your corrupt church creed. But the denominations of the largest memberships support this method of deception.]

Jews and Gentiles striving for Peace! This summarizes Chapter Fourteen, and verses 15.1 to 15.7. The writing is very repetitive. But then, repetition is a method of teaching.

In the next chapter, of our book, we will address the remainder of Chapter Fifteen, where Paul repeats his message from chapter One: “Jews and Gentiles are both saved!”
PAUL A MINISTER TO THE GENTILES (Rom 15.8-33)

1) THE JEW FIRST AND ALSO THE GREEK.

(1) “For I am not ashamed of the good message of the Anointed, for it is the Power of God to Salvation for everyone who Believes, for the Jew first, and also for the Greek” - Rom 1.16. See also: Rom 2.9-10.

Paul began his letter to Rome with this thought, “Salvation for everyone who Believes.” Sporadically, throughout the letter, this theme is repeated, often in other words. Consider another reading:

(2) “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” - Rom 2.14.

One more quote will adequately demonstrate our point, that this is a central theme of the correspondence of Paul.

(3) “Or is He the God of Jews only? Is He not also the God of Gentiles? Yes, of Gentiles also, since both come into (eis) God who will Justify circumcision from (ek) Faith and uncircumcision through (dia) the Faith” - Rom 3.29-30.

Here we encounter the “Two Covenants Overlapping;” Jews “from Faith,” and Gentiles “through the Faith.” This difference was explained earlier, by Paul, like this:

(4) “For Righteousness of God is revealed in it (good message - vs 16) from Faith (Law) into Faith (Favor of God)” - Rom 1.17.

Therefore, the phrase “from Faith” means out of the Old Covenant Faith, and “into Faith” represents the New Covenant Faith. The Jews had to be convinced that their Faith in the law was inadequate for “Righteousness.” So then, they came out of one Faith and into another Faith. But the second Faith was based on the law and the Prophets. Paul had consistently declared that both Jews and Gentiles were saved. Now, in Chapter Fifteen, he introduced this subject once more.

2) THE CIRCUMCISION FIRST AND THE GENTILES (Rom 15.8-12).

“Now I say that Iesous the Anointed has become a Servant of the circumcision for the Truth of God, to confirm the Promises made to the fathers, and that the Gentiles might Glorify God for Mercy, as it is written, ‘For this reason I will confess to You among the Gentiles, and sing to Your name.’ [Ps 18.49.] And again He says: ‘Rejoice, O Gentiles, with His people!’ [Deut 32.43.] And again, ‘Praise the Lord, all you Gentiles! Praise Him, all you peoples!’ [Ps 117.1.] And again, Isaiah says: ‘There shall be a root of Jesse; and He who shall rise to reign over the Gentiles, in Him the Gentiles shall Hope.’ [Isa 11.10.]” - Rom 15.8-12.

A) THE JEW FIRST.

(1) “I was not sent except to the lost Sheep of the house of Israel” - Mt 15.24.

(2) “But you, Bethlehem ... for out of you shall come a Ruler who will shepherd My people Israel” - Mt 2.6, Micah 5.2.

(3) “He has put down the mighty from their thrones, and exalted the lowly ... He has helped His servant Israel in remembrance of His Mercy” - Lk 1.52, 54.

All of the writers of the Bible, who were inspired by God, had related how the Father and the Son had saved the Jew first. Afterwards, the Gentiles were added to the From Calling from all...
over the Roman Empire. Iesous had implied that the addition of the Gentiles was the punishment for the unbelief of Israel. However, He foreknew that this would happen, and so, His plan seemed to be to save them from the beginning.

B) AND ALSO THE GREEK.

(1) “And this continued for two years, so that all who dwelt in Asia heard the word of the Lord Iesous, both Jews and Greeks” - Acts 19.10.

(2) “how I kept back nothing that was helpful, but proclaimed it to you ... testifying to Jews and also to Greeks, reformation toward God and Faith toward our Lord Iesous the Anointed” - Acts 20.20-21.

The pattern is consistent throughout the entire Bible. The emphasis of Paul, in his letter to Rome, was on this pattern of Salvation for all men. The reader may wonder about the reason for all of the repetition, but we have no answer to that question. However, Paul names many who did not continue in Belief until their death, despite all of this rehearsal of the facts.

C) THE KINGDOM TAKEN AWAY.

Now, when the good message had been spoken to the Greeks, then the kingdom of God was taken away from the house of Israel. True, true, there was a “remnant saved,” and “the Meek” would be saved in the future, but not in the house of Israel. The saved were termed the “From Calling” (Church is a corruption). Out of what? The Jews were called out of the house of Israel, and the Love of the World. The Gentiles were called out of pagan mythology, and the Love of the World. In other words, they were called out of their respective “churches!” Here is the story:

(1) “Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of her” - Mt 21.43.

(2) “For as many of you as were Dipped through Faith into the Anointed have put on the Anointed. There is neither Jew nor Greek ... for you are all one in the anointed Iesous” - Gal 3.27-28. See: Col 3.11.

In his letter to the Galatian “From Callings,” Paul had explained that the children of Abraham, according to the flesh, did not count as the sons of Abraham, but the children of Faith were the true sons of Abraham, and the others were Cursed. See: Gal 3.26-29; 4.22-31. Now we will examine some symbolism to determine the sons of Faith.

D) THE WOLF AND THE LAMB (Isa 11.6-9).

In Chapter Eleven, of Isaiah, Iesous was Prophesied to be anointed with the seven Spirits of God. These were named to be: (1) Wisdom and Understanding, and: (2) Counsel, and: (3) Might, and: (4) Knowledge, and: (5) Fear of He Is (One Dipping), and: (6) Judgment, and the seventh Spirit was: (7) Righteousness. See: Index, “Seven Spirits of God,” for other lists.

The second section of the chapter, pictures the Work of the Prince of Peace, causing the “Wolf to dwell with the Lamb,” and several other unnatural associations of animals. These animals are symbols, defined in the Bible, for Israel and Judah and Samaria and Joseph and Benjamin; or, symbols for the 12 Tribes of Israel. (We will name them below.)

The third section of the chapter, where Paul’s quote in Romans originated from, was about the Gentiles being added to the saved of God. See: Isa 11.10, Rom 15.12. The entire chapter is strictly chronological and progressive. In our study of Romans, this means that the “Wolf had dwelt with the Lamb” before Paul identified the portion of the chapter about the Gentiles having been fulfilled in the present day (AD 58). Although Paul did not mention this fact, we will evaluate the meaning, and then our comprehension of Romans will be increased.

The symbols of the nation of Israel are:

1) Wolf = Benjamin - Gen 49.27. Lamb = Israel - Hos 4.16.
   (Benjamin, representing Judah, was divided from Israel.)

2) Leopard (Nimrah) = Gad & Rueben; Young Goats (Rams) = Israel & Judah;
   Num 32.2-3. Jer 50.4, 8.
   (Gad & Rueben stayed east of the Jordan apart from Israel & Judah.)

3) Calf = Ephraim - Hos 10.11. Young Lion = Judah - Gen 49.9.
Fatling = Joseph - Gen 48.16, Num 1.33, 35.
(Ephraim and Joseph were divided from Judah.)

4) Little Child shall lead = Peter. Jn 3.5, Acts 2.38.
5) Cow = Samaria - Amos 4.1. Bear = David (Judah) - 2Sam 17.8.
(Samaria and Judah were separated.)
6) Lion = Israel - Eze 19.2. Ox = Israel - Num 22.1, 4.
(In the first century, Israel was united! Iesous was, and is, the Prince of Peace!)

The remainder of the Eleventh Chapter of Isaiah, is a parallel message to Paul’s words found in Romans, Chapter Eleven. The “recovery of the remnant” of Israel (Isa 11.11), and the following verses, picture the founding of New Jerusalem, after the resurrection in AD 77.

(1) “There will be a Highway (of Holiness) for the remnant of His people who will be left from Assyria, as it was for Israel in the day he came up from the land of Egypt” - Isa 11.16.

The “Highway of Holiness” was the symbol for the “Street of Gold” (Rev 21.21), which was from Egypt to Assyria. This agrees with the Holy City being “12,000 furlongs; or, 1500 miles” square. Isaiah mentioned the “Highway” again:

(2) “In that day there will be a Highway from Egypt to Assyria” - Isa 19.23.
(3) “A Highway shall be there, and a Road, and it shall be called, ‘The Highway of Holiness’” - Isa 35.8.

Iesous’ Revelation of “The Holy City” (New Jerusalem) relates to Paul’s message of, “the branches broken off will be grafted in again, for God is able to graft them in” (Rom 11.23-27). Therefore, Paul’s message had not been limited to God saving the Jew and the Greek, but also included Salvation, in the future when written, for “The Meek;” or, “the branches broken off.” These comments are merely to remind the reader of what has been previously discussed. We are nearing the end of the book, and we do not want to forget anything important.

Now we will return our thoughts to Chapter Fifteen, of Romans.

3) PRAYING FOR THE CONGREGATION (Rom 15.13-16).
“Now the God of Hope will fill you with all Joy and Peace in Believing that you will abound in Hope by the Power of the Holy Spirit. Now I myself am confident concerning you, my brothers, that you also are full of Goodness, filled with all Knowledge, able also to Admonish one another. Nevertheless, brethren, I have written more boldly to you on some points, as reminding you, because of the Favor given me by God, that I might be a minister of Iesous the Anointed to the Gentiles, ministering the good message of God, that the offering of the Gentiles might be acceptable, set apart, by the Holy Spirit” - Rom 15.13-16.

A) GOD FILL YOU WITH THE SPIRIT.
(1) “Therefore, brothers, seek out from among you seven men of Good reputation, full of the Holy Spirit” - Acts 6.3.
(3) “And we desire that each one of you show the same diligence to the full assurance of Hope until the End” - Heb 6.11.

Iesous’ servants were recorded to have been “full of the Holy Spirit,” and often this phenomenon was designated, "filled with the Holy Spirit.” See: Acts 6.3, 5; 7.55; 11.24; to see records of, "full of the Holy Spirit.” Then compare: Acts 2.4, 4.8, 31, 9.17, 13.9; to characterize, "filled with the Holy Spirit.” Paul had Prayed that, “the God of Hope would fill” the congregation at Rome. Iesous had this to say about the word, “filled:”

(4) “Blessed are those who Hunger (Bread of Life) and Thirst (Living Water) for Righteousness (Iesous), for they will be filled" - Mt 5.6.
Uniformly, the “presence of the Spirit” was declared to fill one up, or to make one full. But then, Paul had specifically mentioned “Joy” and “Peace” and “Power.” The Greek lexicon
produces these verses under those topics:

(5) “And the students were filled with Joy and with the Holy Spirit” - Acts 13.52.
(6) “I am filled with Comfort. I am exceedingly Joyful in all our tribulation” - 2Cor. 7.4.
(7) “Though now you do not see Him, yet Believing, you rejoice with Joy inexpressible and full of Glory” - 1Pet. 1.8.

Paul’s Prayer, for the congregation at Rome, indicated his Hope that they would experience the “presence of God,” that they would possess the “indwelling Spirit.” See: Jn. 17.21-23, Rom 8.9-11; 1Cor 3.16, 6.19; 2Cor 6.16; Rev 21.3, 22.1-2. Do you have the “indwelling Spirit?” If you are unaware of the “presence of God,” then it is obvious that you do not possess it!

In the “second dispensation” (we live in the third), the “one sent” (Apostle), Paul, pleaded with God, through intercessory Prayers, for the congregations to receive the seven Spirits of God. Consider his Prayers in Ephesians (1.15-21), and Philippians (1.9-11), and Colossians (1.9-12). He beseeched the Lord God for the Spirits of Knowledge, and Wisdom, and Love, and Revelation, and Spiritual Understanding, and Discernment, and Righteousness, and Patience, and Longsuffering, and Joy. Several of these words are synonymous, and this made the list greater than seven.

But then, “What about today?” We do not have “one sent” (Apostle) to Pray for us. Iesous and James instructed us to Pray for ourselves, in order to receive the seven Spirits; or, the Holy Spirit. Consider these Scriptures: one from the period prior to the Day of Pentecost, and the other describing events after that day.

(8) “If you then, being Evil, know how to give Good gifts ... how much more will your Heavenly Father give the Holy Spirit to those who ask Him!” - Lk 11.13.
(9) “If any of you lacks Wisdom, let him ask of God” - Jas 1.5.

While we are on the subject, we will examine the corporate “presence of God.” If the entire congregation possessed the Holy Spirit, possibly the Power would be 300 times as great as that of only one person. Iesous described the living “From Calling” (Congregation) to be a Lampstand. See: Rev 2.5. Zechariah described the Lampstand to have “seven Lamps” (Zec 4.2). Iesous’ Revelation, witnessed by John, identified the “seven Lamps” to be “the seven Spirits of God” (Rev 4.5). Finally, the Lampstand is threatened to be removed from the “half-dead” congregation, unless they reform. See: Rev 2.5; again.

The reader can make the connection between Iesous’ message about the Lampstand, and Paul’s Prayer for the seven Spirits to be received by the congregation. Therefore, “The Body (Congregation) without the Spirit is dead.” See: Jas 2.26. In our opinion, the congregation that does not Pray specifically for the seven Spirits of God is dead. This was concluded from the evidence presented above. Personally, we know that we do not receive the Spirit in our lives without Prayer. However, we are happy to announce that persons who are unaware of the list of the seven Spirits of God, and who had never been taught to Pray for them, had declared their intention to Pray for one of them, as the situation would require. One woman was faced with the realization that she “hated” her fellow worker. She decided to Pray for “Love.” Another fellow confessed that he was in the dark, on a specific subject, and decided to Pray for “Wisdom and Understanding.” (These were their exact words!) Reading the Bible taught them what God wanted them to do. And, this was what Paul was Praying about (Rom 15.13) -- in our opinion. The reader should do a “word study,” in the Old Testament, of the words “Knowledge” and “Wisdom,” and observe their relationship to “gold” and “jewels.” Especially consult the book of Proverbs.

B) PAUL’S CONFIDENCE IN THE ROMANS.

“Full of Goodness” was one of the assurances that Paul had of the Romans. In our parallel lists of the seven Spirits, “Good” (Gal 5.22) relates to “One God” (Eph 4.6). “Filled with Knowledge” (Isa 11.2) corresponds to “One Hope” (Eph 4.4). “Able to admonish” could possibly represent “Wisdom” (Isa 11.2; Rev 5.12; 7.12), which relates to, “One Spirit” (Eph 4.4). In our opinion, Knowledge is information from the Bible, and Wisdom is the ability to properly apply Knowledge to the problems of life, and also the ability to properly interpret the Knowledge of the Bible. But then, the reader is qualified to Judge this matter. However, it seems obvious that Paul’s
list of character traits correspond to the seven Spirits of God. But then, what does this mean?

“... that I may impart to you some spiritual Gift” - Rom 1.11.

This would refer to the Gift of the Holy Spirit, which included: “Faith, Healings, Miracles, Prophecy, Discerning of Spirits, Tongues, and Interpretation of Tongues.” See: 1Cor 12.7-10, 28. But then, as we all Know, “Prophecies shall fail, and Tongues shall cease, and Knowledge shall vanish away” (1Cor 13.8); “when that which is Perfect (Revelation) is come.” So then, we have two Operations of the Spirit described in the Bible: Temporary and Permanent. There is no “speaking in Tongues” described in the book of Revelation (third dispensation), and only “The Beast” and “Nations” were “Healed.” There is no record of “Healings of individuals.” These two Operations represent the “short-term process,” and the “continuing process.” Iesous came to earth to accomplish a “quick victory!” It was all over in “this generation” (Mt 24.34). But then, the New Covenant victory will take us to the End of the World.

C) REMINDING YOU THAT I (PAUL) MIGHT BE A MINISTER.

Paul spoke “more boldly” than anyone else would have been authorized to speak, to “remind” them of his authority from Iesous, as “one sent” (Apostle). No one else would have dared to lay out for the congregation the rules about “unclean foods.” Who else was empowered to have indicated who would be in submission, on the topic, to save the “weak?” The ultimate goal, in the mind of Paul, was to make “the offering of the Gentiles acceptable to God.” We will continue Paul’s words, and thoughts, in the next section.

4) PAUL DID NOT BUILD ON ANOTHER’S FOUNDATION (Rom 15.17-21).

“Therefore I have reason to Glory in the Anointed Iesous in the things which pertain to God. For I will not dare to speak of any of those things which the Anointed has not accomplished through me, in word and deed, to make the Gentiles Obedient -- in mighty Signs and Wonders, by the Power of the Spirit of God, so that from Jerusalem and round about to Illyricum I have filled up the good message of the Anointed. And so, eagerly striving not to have proclaimed as good news the message, where the Anointed was named, in order that I should not build upon the foundation belonging to another, but just as it is written: ‘To whom He was not announced, they shall see; and those who have not heard shall understand.’ [Isa 52.15]” - Rom 15.17-21.

A) THEREFORE I HAVE REASON TO GLORY.

Why did Paul have reason to “Glory?” The answer was: “Because of the Favor given to me by God, that I might be a minister of Iesous the Anointed to the Gentiles” (15.15-16). Iesous was the New Covenant Law-giver. Daniel, and Isaiah, and Matthew had recorded this fact.

(1) “Then He shall confirm a covenant with many for one week (AD 28-35)” - Dan 9.27.

(2) “Behold! My Servant whom I uphold ... I will keep You and give You as a covenant to the people, as a light to the Gentiles” - Isa 42.1, 6.

(3) “Drink from it, all of you. For this is My blood of the New Covenant, which is shed for many for the forgiveness of sins” - Mt 26.27-28.

Christology has been named: “The study of Iesous being the Lord’s Anointed from the Old Testament.” Many men have written 500 and 600 page books on this subject. E. W. Hengstenberg’s book on Christology consists of 715 pages. But we will content ourselves with the notice that this is true, and not digress excessively. Although Iesous was the Law-giver, He taught that He would employ His “ones sent” to teach His will (and, His Father’s will). One of several statements to this effect is:

(4) “I am Iesous, whom you are persecuting. But rise and stand on your feet: for I have appeared to you for this purpose, to make you a minister and a witness both of the things which you have seen and of the things which I will yet reveal to you” - Acts 26.15-16.

Receiving such a promise from the Lord Iesous, would be reason for anyone to “Glory.” Therefore Paul wrote to Rome, “I am not ashamed of the good message of the Anointed” (1.16). Authority from God was being claimed by Paul, when he wrote these words, and Rome was expected to receive him as a minister of Iesous.
B) PAUL DID NOT DARE TO SPEAK OF ANOTHER’S WORK.

This was a logical and practical statement, for we do not know another man’s thoughts, and so, discretion dictates that we discuss facts, or our own thoughts. Paul was commissioned to go to the Gentiles with the “Wonderful words of life,” and to build up his own foundation. Jewish messengers for the Jews in Israel, and Paul for the Jews and Gentiles in the Greek Empire, was the rule of operation. God set the plan in motion, and Paul did as he was instructed. The point was that Paul was a missionary, going into “virgin territory.” He explained this with a Prophecy later in the text.

C) WORD AND DEED, MIGHTY SIGNS AND WONDERS.

What were the “signs of one sent?” See: 2Cor 12.12. Luke had recorded these miraculous Works in the book of Acts. Paul had cursed Elymas the sorcerer with “blindness ... for a time” (Acts 13.8-11). He also commanded a man crippled from birth to “stand up,” and “he leaped and walked” (14.8-10). The Lord sent a “vision to Paul, directing him to go to Macedonia (16.9-10). Later, Paul ordered a “spirit of divination” to come out of a girl possessed; and the “spirit” obeyed him (16.16-18). These were the “signs of one sent.” Paul, the messenger to the Gentiles, had another “vision” from the Lord (18.9). Twelve men at Ephesus were Dipped by Paul, for the forgiveness of sins, and they received the Holy Spirit when he “laid hands on them” (19.6). Timothy was also described to have received a “spiritual Gift” by the “laying on of Paul’s hands.” See: 2Tim 1.6. Naturally, we are to assume that much more was accomplished then was recorded, but the intent of these words, in the heading, was adequately explained by these samples.

D) STRIVING TO AVOID OTHER MEN’S WORK.

Paul was boasting, and rightfully so, of building his own foundation for missionary work. Therefore he “eagerly strove” not to work in geographical locations where Jesus had been named. “Too many cooks spoil the pot.” The result of this procedure was the fulfillment of Prophecy:

“To whom He was not announced, they shall see; and those who have not heard shall understand” - Rom 15.21; quoting Isa 52.15.

Jesus read the scriptures in the synagogue, and announced that He was the fulfillment of the Prophecy read. See: Lk 4.21. Matthew, Mark, Luke, and John announced that many of Jesus’ deeds were the accomplishment of Prophecy. Now it was Paul’s turn to boast of completing one of the Old Testament Prophecies. This was not an act of pride or arrogance, but an exhortation for the congregation to believe in the Scriptures, and in his mission for the Lord.

We have decided to break the text here, merely to limit the quote. But the next section will continue the same line of thought.

5) WHY PAUL DID NOT GO TO ROME SOONER (Rom 15.22-28).

“Therefore also, I was being hindered the more of the opportunity to have come to you. But now no longer having a place in these parts, and having a great desire these many years to come to you, whenever I journey to Spain, I shall come to you. For I hope to see you on my journey and to be helped on my way there by you, if first I may enjoy your company for a while. But now I am going to Jerusalem to minister to the holy ones. For it pleased those from Macedonia and Achaia to make a certain contribution for the poor among the holy ones who are in Jerusalem. It pleased them indeed, and they are their debtors. For if the Gentiles have been partakers of their spiritual things their duty is also to minister to them in material things. Therefore, when I have performed this and have sealed to them this fruit, I shall go by way of you to Spain” - Rom 15.22-28.

A) BUT NOW -- THINGS ARE DIFFERENT!

After explaining his dedication to the goal of, “not going where Jesus was named,” Paul added, “But now ...” Now he declared his intention to go to Rome where “Jesus was named.” His work in the area of the former Greek Empire was over! His desire for many years had been to go to Rome. Paul anticipated stopping at Rome for a while, on his journey to Spain. But in the next section he had expressed doubts of this ever happening, and so, he petitioned the congregation for
their Prayers. See: 15.30-32. Previously, Paul had taught that the “ones sent” of Iesous, did not always receive the answer to their Prayers for which they had Hoped. Here is an example:

1) “Concerning this thing I pleaded with the Lord three times that it might depart from me. And He said to me, ‘My Favor is sufficient for you, for My Strength is made perfect in weakness’” - 2Cor 12.8-9.

The Geneva Bible with Annotated Commentary, published in 1599, glossed over the reference to Spain. Martin Luther, and Dr. Adam Clarke, and Matthew Henry, and Matthew Poole, had expressed their doubts that Paul ever reached Spain. However, some expositors believed that Paul did actually reach Spain, while they admitted that the majority of commentators disagreed. We will quote two who supported belief in Paul reaching his destination.

2) “Those who think our apostle was never at large after his first imprisonment at Rome will of course hold that this never was; while those who believe, as we do, that he underwent a second imprisonment, prior to which he was at large for a considerable time after his first, incline to the other opinion” - Andrew Fausset.  

Life is not as simple as Mr. Fausset had pictured it to be, for some who believed in a second imprisonment still did not consider him to have reached Spain.

3) “Whenever I take my journey into Spain. It was his purpose to go to Spain as a new field. The New Testament does not record that he ever carried out his purpose, though it is the testimony of the early church” - B. W. Johnson.

Concerning Johnson’s remark, “it is the testimony of the early church,” we will remind the reader that the Man of Sin was a writer of the “early church.” Also, the “mouth given to the Beast out of the Sea,” which was the Papacy, was the writers of the “early church.” But then, Halley’s Bible Handbook agrees with Johnson in these words, “tradition holds that he did,” go to Spain. Strange to tell, neither of these men gave us a reference. Eusebius’ Ecclesiastical History, of AD 324, and the Apostolic Fathers, a book of writers in the first and second centuries, never mentioned the subject. Today, a statement like Johnson’s, without a reference, would not be taken seriously.

B) PAUL WENT TO JERUSALEM WITH GIFTS.

Macedonia and Achaia, which was a portion of the Greek peninsula today, had entrusted their offerings of Love to Paul for deliverance to Jerusalem. See: Acts 19.21-22. The servant of God had given instructions about the “collection for the holy ones at Jerusalem.” See: 1Cor 16.1, and Gal 2.10, and Acts 24.17. Prophets of God, such as Agabus, had warned Paul that “chains” were what he would meet with if he continued on to Jerusalem. These Prophecies were after the letter to Rome. Nevertheless, Paul determined to complete the journey that he had undertaken.

“And see, now I go bound in the Spirit to Jerusalem, not knowing the things that will happen to me there, except that the Holy Spirit testifies in every city, saying that chains and tribulations await me” - Acts 20.22-23; see: 21.11-13.

Some expositors calculated the arrest of Paul, in Jerusalem, to have occurred in AD 60. Then he was removed to Caesarea for safe-keeping, when Knowledge came of a plot to kill him. He was a prisoner there for two years (Acts 24.27). Paul appealed to the governor to be tried at Rome, for he was a Roman citizen. An adventure of over three months (28.11), including being shipwrecked, was endured by Paul before arriving at Rome. The government allowed him to remain under “house arrest” for “two whole years” (28.30). Finally, his “desire of many years,” to visit the congregation at Rome, was realized; but not as he would have preferred it to be. However, we will mention again, that many Bible students were skeptical about him reaching Spain.

C) THE GENTILES WERE DEBTORS TO THE JEWS.

Iesous, the Son of God, came to earth to “save the house of Israel,” for a beginning task. His ministry in the flesh began with Teaching and Healing physical ailments and Training the “eleven students;” or, the “ones sent.” God’s plan included the death of His Son for the sins of the whole world. See: 1 Jn 2.2. “We are healed by His stripes” (Isa 53.5).

Iesous taught that “born out of Water and of Spirit” was how to be saved, and enter the kingdom of God. See: Jn 3.5, 4.1. This theme was further developed to mean a two-step
operation. Three-and-one-half years after Iesous began His ministry, of Dipping for the forgiveness of sins, the Holy Spirit was “poured out” on the Jews on the Day of the Fiftieth. See: Acts 2.1-4. Seven years after Iesous began his fleshly ministry; or, in “one week” (Dan 9.27), the Gentiles had the Holy Spirit “poured out on them.” See: Acts 10.44-48. This completed Joel’s Prophecy, “I will pour out My Spirit on all flesh” (Joel 2.28). Jews plus Gentiles equaled “all flesh.” Anyone saved later, received the Spirit by Prayer, or by the “laying on of hands.” See: Heb 6.1-2, Jas 1.5.

However, some of those who had been “born out of Water” were never “born of Spirit.” Therefore, the Pope’s tale that, “You get the Holy Spirit when you are baptized” is utter folly! John recorded the students (born out of Water) who never received the Spirit.

(1) “From that time many of His students went back and walked with Him no more” - Jn 6.66.

Or, for anyone preferring symbolism, the record is in these symbols:

(2) “When an unclean spirit (sin) goes out of a man, he goes through dry places seeking rest and finds none. Then he says, ‘I will return to my house from which I came.’ And when he comes, he finds it empty, swept, and put in order. Then he goes and takes with him seven other spirits (sins) more wicked than himself, and they enter and dwell there; and the last state of that man is worse than the first. So will it also be with this wicked generation (AD 28-77)” - Mt 12.43-45.

The temple of the Holy Spirit was “cleansed,” by Dipping for the forgiveness of sin. But the “students” left Iesous before the Holy Spirit was sent to fill up the temple, on the Day of the Fiftieth. The temple was “cleansed” and left empty, and then corrupted again, only eight times as bad as it had been originally.

And this is why the Gentiles were debtors to the Jews, because some of them remained faithful until the Holy Spirit was “poured out.” Paul taught the Gentiles to repay spiritual Blessings with material things. He quoted the Lord Iesous, “It is more Blessed to give than to receive” (Acts 20.35; compare: Rom 12.20).

6) PAUL BEGGED FOR PRAYERS (Rom 15.29-33).

“But I know that when I come to you, I shall come in the fullness of the Blessing of the good message of the Anointed. Now I beg you, brothers, through the Lord Iesous the Anointed, and through the Love of the Spirit, that you strive together with me in Prayers to God for me, that I may be delivered from those in Judea who do not Believe, and that my service for Jerusalem may be acceptable to the holy ones, that I may come to you with Joy by the will of God, and may be refreshed with you. Now the God of Peace be with you all. So be it (Amen)” - Rom 15.29-33.

The body of the letter to Rome was concluded with these words of anticipation over Paul’s journey to Rome; and by pleading for Prayers to God for safe passage and deliverance from the unbelieving Jews at Jerusalem; and with a salutation to the congregation as a whole. Paul ended the letter with greetings to his 25 personal friends at Rome. This subject will permeate Chapter Sixteen.

A) IN THE FULLNESS OF THE BLESSING ...

(1) “that the Anointed may dwell in your hearts through Faith; that you, being rooted and grounded in Love, may be able to comprehend with all the holy ones what is the width and length and depth and height -- to Know the Love of the Anointed which passes Knowledge; that you may be filled with all the fullness of God” - Eph 3.17-19.

The fullness of the Ephesians and the fullness that Paul had expected to be filled with at his arrival at Rome seem to be the same thing. But then, “How could the servants of God Know the Love which passes Knowledge?” Perhaps Paul intended them to Know a portion of the Love of God, and realize that His Love surpassed their ability to comprehend. The problem could also be stated, “Is it possible to comprehend the width and length and depth and height of something that is incomprehensible?” But if we do not describe the subject in definite terms, then men will not be
able to grasp our point. Therefore, we will observe some samples of measuring the character of God. Although God fills up the limits mentioned, nevertheless, we recognize that He is greater than tongue can tell.

(2) “As far as the east is from the west, so far has He removed our transgressions from us” - Ps 103.12.

God’s Mercy is the result of His Love. Although the Scriptures do not attempt to define the boundaries of the Love of God, still examples are brought forth to consider.

(3) “From the rising of the sun to its going down name of He Is (reaches) high above all Nations (Earths), His Glory above the Heavens (Governments). Who is ‘as He Is Gods of us’ (בראשית), who dwells on high, who humbles Himself to behold things in the ‘Heavens and in the Earth? (Israel)’” - Ps 113.4-6.

The Prophets of God pictured a part of God’s Glory, while emphasizing that it is greater than what they had pictured. The hymn, “Count Your Many Blessings” is an exercise of this nature. We need to be constantly remembering the Glory of God in definite terms. So then, in our opinion, “filled with the fullness of God,” and “filled with the Spirit” seem to relate to this problem of Knowing the width and length and depth and height of God’s Love, while at the same time being unable to comprehend the subject completely.

B) PRAY WITH ME.

Now we run into another problem similar to the one mentioned above; “If Paul Knew that he would come to them, why did he solicit Prayers for this to happen?” First of all, his dogmatism was stated before he learned of the “chains” waiting for him at Jerusalem. Secondly, it would be tedious to list all of the stipulations on a subject every time you brought it up. And the reader would become bored, if not insulted by your repetition. What the congregation at Rome, and other congregations, knew was that the men of God stated something would happen -- the Lord willing! James stated the case clearly:

(1) “Instead you ought to say, ‘If the Lord wills, we will live and do this or that’” - Jas 4.15.

(2) “Therefore I Hope to send him at once, as soon as I see how it goes with me” - Php 2.23.

In view of these statements, and others of similar nature, we suspect that Paul meant, “If the Lord wills,” when he wrote, “I Know that when I come to you ...” He Knew that the Lord could bring it about, but at the same time he Knew that the Lord may have had other plans. The reader can see the tediousness of repeating this phrase every time you say something. However, we should remind ourselves of this Providence of God frequently, even though it would be impractical to say this every time we mentioned our plans.

C) GOD BE WITH YOU.

The hymnist has caught the spirit of this phrase in the song, “God Be with You Till We Meet Again.” See Paul’s salutations with this thought: 1Cor 16.23; 2Cor 13.14; Gal 5.18; Eph 6.23-24; Php 4.23; 1Thes 1.1; 2Thes 1.2.

Chapter Eighteen will follow, with a summary of the entire Roman letter.
NAMING THE SERVANTS OF GOD (Rom 16)

1) PAUL’S FRIENDS AT ROME (Rom 16.1-16).

Usually Paul addressed personal friends when he closed a letter to a congregation. But when he wrote to the From Callings of Galatia he was upset with them, for they had been seduced to become circumcised. And so, he did not close the letter in such a friendly tone as he had done when writing to Rome. No one was saluted by name.

“From now on let no one trouble me, for I bear in my body the marks of the Lord Iesous” - Gal 6.17.

These words displayed the anger of Paul! But compare the greetings in the letter to Corinth with the text in Romans. See: 1Cor 16.10-21. Commentators have published their opinions that the second letter to Corinth was written in the same year as the original one; and other expositors date it in the following year. If these conclusions are true that would account for the absence of greetings in the second Corinthian dispatch. Then, Tychicus was the bearer of Paul’s written communications to Ephesus and Laodicea (which was the letter to Philemon). He would possibly have carried verbal greetings from Paul, and that would explain the limited comments in these articles.

There is not too much to disclose about these greetings from Paul, so then we will print the names and remarks with minimal comment, and refer the reader to other Scriptures where the names are found.

(1) Phoebe a servant of the From Calling in Chenchrea. Chenchrea was the seaport of Corinth. See: Acts 18.18.

(2) Priscilla and Aquila, my fellow workers in the Anointed Iesous. See: Acts 18.2, 18, 26; 1Cor 16.19; 2Tim 4.19. Claudius had driven these two from Rome, along with other Jews, and they went to Corinth.

(3) Greet my beloved Epaenetus, who is the firstfruits of Achaia to the Anointed. See: Acts 17.34, describing Athens, and: Acts 18.1, where Paul was recorded to have proceeded to Corinth. Both cities were located in Achaia.

(4) Greet Mary, who labored much for us. Seven other women named Mary were mentioned, but this appears to be the only record of this one by that name.

(5) Greet Andronicus and Junia … who also were in the Anointed before me (in AD 35).

This phrase, “in the Anointed before me” implied that they were Jews, or proselytes, and had been converted in Israel.

(6) Greet Amplias, my beloved in the Lord.

(7) Greet Urbanus … and Stachys.

(8) Greet Apelles, approved in the Anointed.

(9) Greet those of the household of Aristobulus.

(10) Greet Herodian, my countryman.

(11) Greet the household of Narcissus.

(12) Greet Tryphena and Tryphosa, who labored in the Lord. These were both women, and the names are believed to mean: “luxurious” and “luxuriating.”

(13) Greet the beloved Persis, who labored much in the Lord.
(14) Greet Rufus, chosen in the Lord, and his mother and mine. The children of God have brothers in the Lord all over the world. Wherever they travel, they usually have an adopted family. Paul had probably been adopted, figuratively speaking, by Rufus’ mother; or, possibly, he had adopted that woman to be his mother.

(15) Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren who are with them. (Paul had previously greeted the entire congregation at Rome. See: 15.30.)

(16) Greet Philologus and Julia, Nereus and his sister, and Olympas, and all ... with them.

(17) Greet one another with a holy kiss. The From Callings of the Anointed greet you - Rom 16.1-16.

Paul had endeared himself to a lot of people, and he Loved them enough to remember them -- even to Pray for them. See: Rom 1.7-9, 15.33. These personal relationships had begun somewhere else, and had continued while those listed were in Rome, and Paul was in the east.

2) A SHORT MESSAGE (Rom 16.17-20).

“Now I urge you, brethren, note those who cause divisions and offenses contrary to the teaching which you learned, and avoid them. For those who are such do not serve our Lord Jesus the Anointed, but their own belly, and by smooth words and flattering speech deceive the hearts of the simple. For your Obedience has become known to all. Therefore I am glad on your behalf; but I want you to be Wise in what is Good, and Simple concerning Evil. And the God of Peace will crush Satan under your feet shortly. The Favor of our Lord Jesus be with you. So be it (Amen)” - Rom 16.17-20.

A) WATCH THE ENEMY.

Jesus had taught the congregation of Israel that, “If the blind lead the blind they shall both fall into the ditch.” See: Mt 15.14. Then again, in a monologue against the “scribes and Pharisees,” Jesus had condemned them as “hypocrites.” See: Mt 23. What this means to you and me is that, “The Devil was in the congregation of Israel,” and “There is nothing new under the sun.” See: Eccl 1.9. Reader beware! Later in time, our Lord Jesus taught that Nikolaos and Jezebel were as “Devils in the From Callings of Asia.” Asia was a Roman province in what is now known as “Asia Minor.” Paul had also warned the Body that the Devil was in their midst. See: “Man of Sin” - 2Thes 2; and “messenger worship” - Col 2.18-19; and “factions among you” - 1Cor 11.19. Now, because repetition is beneficial, Paul was reciting the same message again to the congregation at Rome. “The Devil is in the congregation.” If you are unaware of this fact, then you are “in the dark!”

The expression, “serving their own belly” refers to living off the generosity of the congregation, as a teacher, while not serving “our Lord Jesus the Anointed.” The seducer, “by smooth words and flattering speech,” would of necessity, have to be known by the Body. If he did not know them, then he could not seduce them.

B) YOUR OBEDIENCE IS KNOWN.

The Jews were members of most of the congregations, and Paul mentioned that this was true in Rome, and they were commanded by the Lord Jesus to “keep the law.” See: Mt 5.18, and 23.1-3. Therefore, they had to return to Jerusalem three times every year. See: Ex 23.14-17, and also Lev 23.4-16. By observing the law of Moses, the Jews kept in touch with most of the Roman empire. See the nations listed to have been in Jerusalem on the Day of the Fiftieth (Acts 2.8-11). Besides this, Paul sent messengers to the different From Callings to check on their well-being. See: Acts 19.22; 1Cor 4.17; 2Cor 8.16-24; Eph 6.21-22; 1Thes 3.1-2. And last, but not least, Paul was inspired by God to write the Bible, and he also possessed miraculous Gifts. Therefore, by these means, the condition of the From Callings was made known to Paul, and also to the rest of the “World” (Roman empire).

C) GOD WILL CRUSH SATAN SHORTLY.

And, “Who is Satan?” Need you ask?

(1) “Then he showed me (Zechariah) Joshua the high priest standing before the messenger
of ‘He Is’ (יהוה) [Haggai] and Satan (Israel) standing at his (Joshua’s) right hand to oppose him” - Zec 3.1. [Read the book of Haggai -- it is short -- to determine who opposed God.]

(2) “And you Capernaum (Israel), who are exalted to Heaven (Government), will be brought down to Hell ... And He said to them, ‘I saw Satan (Israel) fall like Lightning from Heaven (Government)” - Lk 10.15, 18.

“Herod being the tetrarch of Galilee” (Lk 3.1 - Government) was a Jew. Israel ruled Galilee by governors assigned by Rome. Capernaum was Jesus’ home base during His fleshly ministry. It was also the commercial center, or trading center, of Galilee. Therefore, Capernaum, and Herod (who was a Jew), represented the Government (Heaven). Capernaum “will be brought down” (future tense), and Satan (Israel) “had fallen” (past tense). These observations lead us to the conclusion that Israel was “Satan;” or, “The Accuser.”

But then, did Satan not rule others as well as the Jews? Consider Jesus’ message to the From Calling at Philadelphia:

(3) “Indeed I will make those of the synagogue of Satan, who say that they are Jews, and are not, but lie -- indeed I will make them come and worship before your feet, and to Know that I have Loved you” - Rev 3.9.

(4) “… but the Jerusalem above is free, which is the mother of us all” - Gal 4.26.

The followers of the Man of Sin, also named Nikolaos, and “Zeus-nourishing” (Diotrephes), and “God’s Tribute” (Theophorus), and -- Ignatius; these had been written to by him, and instructed:

(5) “... there is one altar, just as there is one bishop” - Ignatius.¹

(6) “Do nothing without the bishop” - Ibid.

The “remnant of Israel” were the saved servants of the Lord Jesus; or, the “true Israel.” Ignatius, and his followers, were declared to be liars, by the Lord Jesus. Therefore, “Satan” soon to be destroyed, when Paul wrote in AD 58, consisted of unbelieving Jews, who had never accepted the Lord Jesus (Lk 10.15, 18), and also of the “falling away” in the congregation of the Lord (Rev 3.9). This apostasy had been predicted by Paul. See: 2Thes 2.1-4; and, he added, “so that he (Ignatius) sits as God in the temple of God.” The “temple of God” had been identified, by Paul, to be the congregation at Corinth, and this would also apply to the congregation at Philadelphia, to whom Ignatius had written blasphemies. See: 1Cor 3.16-17.

What did Paul mean by ‘shortly?’ This alluded to the Jews’ war with Rome (AD 66-74).

(7) “The Favor of our Lord Jesus be with you.”

3) PAUL’S FRIENDS FROM WHERE HE WROTE.

“Timothy, my fellow worker, and Lucius, Jason, and Sosipater, my countrymen, greet you. I, Tertius, who wrote this letter, greet you in the Lord. Gaius, my host, and the host of the whole From Calling, greets you. Agestus, the chamberlain of the city, greets you, and Quartus, a brother. The Favor of our Lord Jesus the Anointed be with you all. So be it (Amen)” - Rom 16.21-24.

(1) TIMOTHY was the son of a Jewish woman, but he had a Greek father (Acts 16.1). Paul had met him at Derbe and Lystra, and he desired that Timothy accompany him on his missionary journeys. However, because Timothy was a Jew, Paul circumcised him to obey Jesus’ instructions. See: Mt 5.18, 23.1-3. For the evidence that the law of Moses was still in effect, when the letter to Romans was written, see: Acts 15.22-29; 21.20-26; Rom 2.12-14, 7.12; 1Cor 9.20-21; Gal 5.3; Rev 22.2 (Gal 3.13). Jesus determined the end of the law to be “till ‘Heaven and Earth’ (Israel) had passed away” (Mt 5.18). The Pope teaches that the “law was nailed to the cross” (Col 2.13-14); but that letter was addressed to Gentiles-only!

(2) LUCIUS was from Cyrene which was west of Egypt, in the north. See: Acts 13.1.

(3) JASON lived in Thessalonica, and was brought to court for harboring Paul, and his helpers. See: Acts 17.1, 6-9.

(4) SOPATER (may be the same as SOSIPATER) was from Berea, near Thessalonica, and

(5) TERTIUS wrote the Roman letter. Writing was a much more difficult task before the invention of pens and paper. Not many of the poor could write.

(6) GAIUS was Paul’s companion, and was arrested at Ephesus. He was from Derbe, in Cilica, near Tarsus where Paul was born. Derbe borders on Syria, near Antioch.

(7) AGESTUS was a messenger for the “one sent,” Paul, and was sent to Timothy, who was believed to have been at Ephesus at that time. Paul later informed Timothy that Agestus had stayed in Corinth. See: 2Tim 4.20; Acts 19.17, 22.

AGESTUS was the “Manger of the house (oikonmos) of the city (poleos).” There is no justification for translating this word, “treasurer,” for the Greek word for treasure is “thesauros.” Then, the “house of the city” would relate to the “king’s house.” Consider the following verse for a variant spelling of Agastus; or, even a second name.

“The Blastus the one in charge of the bedroom (koitonos) of the king’” - Acts 12.20. Herod was the king mentioned at that place (12.20). The word, “coitus,” defined to be the physical union of the male and female partners in sexual activities, was derived from this word “chamberlain” (KJV - koiton). Therefore, possibly, “the house of the city,” and “the bedroom of the king,” could refer to the same thing; and the “keeper” (Blastus) could refer to Agestus.

(8) QUARTUS a brother.

“The Favor of our Lord Iesous the Anointed be with you all. So be it (Amen)” - Rom 16.24.


Anyone who has read the manuscripts, or even an English summary of all the partial manuscripts of the books of the New Testament, will appreciate the great task in deciding what to include, or exclude, from the Bible translations.

4) SOMETHING EXTRA (Rom 16.25-27).

(1) “Now to Him who is able to establish you according to my good message and the proclamation of Iesous the Anointed, according to the revelation of the mystery kept secret since the world began, but is now made evident, and by prophetic Scriptures made known to all nations, according to the commandment of the everlasting God, for Obedience to the Faith -- to God, alone Wise, be Glory through Iesous the Anointed into the ages. So be it (Amen)” - Rom 16.25-27.

A) PRAISE OF OUR HEAVENLY FATHER.

“Who is our Heavenly Father?” Isaiah declared, by inspiration of God, that Iesous was to be called, “Mighty God, Everlasting Father, Prince of Peace” [Isa 9.6]. Iesous was also called, “Immanuel (which is translated, ‘God with us’)” [Mt 1.23]. John wrote this testimony of who Iesous was, and is:

(2) “In the beginning was the Word (Rev 19.13, 16), and the Word was with God, and the Word was God” - Jn 1.1.

“In the beginning” refers to the first verse of the Bible: and -

(3) “In beginning Gods (plural), created the ‘Heavens and the Earth’ (Israel)” - Gen 1.1.

Gods is plural (םֵעַלִּים) in the Old Testament 2,299 times! The Hebrew language has no other words to signify a singular God, such as “El” and “Yahh.” Matthew Henry,3 and Robert Jamieson,4 made note of the plurality of the Godhead, deduced from the plural word “,” in their comments on the first verse of the Bible. The lexicographers all agree that “םֵעַלִּים” is the plural form of the word “God.” Even the ones who believe that the Bible is wrong, admit their Knowledge that “Gods” is plural throughout the Old Testament. We could name names, but that would be cruel. Then Iesous came to earth in bodily form, and the “Mighty God, Everlasting
Father,” was partly in Third Heaven and partly on earth. Consider these verses relating Iesous’ Power over the seven Spirits of God. “Who could have Power over God’s Spirits except God?”

(4) “Worthy is the Lamb who was slain to receive Power and Riches and Wisdom and Strength and Honor and Glory and Blessing” - Rev 5.12.

(5) “Blessing, and Honor, and Glory, and Power, be to Him who sits on the throne, and to the Lamb [with the book with seven seals = Wisdom] into the ages of the ages” - Rev 5.13.

(6) “... for if I do not go away, the Helper will not come to you; but if I depart, I will send "It" (auton = neuter gender) to you” - Jn 16.7.

Iesous had returned to our Heavenly Father, and, “God may be all in all” when the Father and the Son are reunited after the Final Judgment. See: 1Cor 15.28; Rev 20.11-15.

B) KEPT SECRET SINCE THE WORLD BEGAN.

(1) “Of this Salvation the Prophets have inquired and searched carefully ... searching what, or what manner of time, the Spirit of the Anointed who was in them was indicating when He testified beforehand the sufferings of the Anointed and the Glories that would follow” - 1Pet 1.10-11.

When Peter confirmed that Iesous’ Spirit was in the Old Testament Prophets, he was also stating the fact that Iesous is the Word of God. To examine the inquiries of the Prophets about the time of Iesous’ sufferings, and the Glories that would follow; meaning the resurrection in AD 77, and the founding of New Jerusalem, we will examine these verses:

(2) “Then I said, ‘”Lord of” [me] (יְהוָה) how long?’ And He answered: ‘Until the cities are laid waste and without inhabitant ... He Is has removed men far away ... But yet a tenth will be in it, and will return and be ‘taken away’ safely as a terebinth tree or as an oak, whose root remains when it is cut down. So the holy seed shall be its root’” - Isa 6.11-13.

NOTE: B’R (Strongs’ #1197) is translated “destroyed” only two times, but it translated “removed away” 15 times. See: Deut 13.5; 17.7; 19.13; 22.24; Judg 20.13; 2Chr 19.3, and others. This definition, “taken away” agrees with the message; but “destroyed” contradicts the message.

(3) “Although I heard, I did not understand. Then I said, ‘My lord, what shall be the end of these things?’” - Dan 12.8.

And so, the Prophets were inquiring about “the Glories that would follow, in AD 77, the sufferings of the Anointed.” Isaiah wrote about 740 BC and Daniel in about 537 BC. Iesous had even quoted Isaiah’s message about “blindness and deafness,” which was before “The end of these things,” to apply to His fleshly ministry. See: Mt 13.14-15. We can see that the message was kept secret for a long time.

C) MESSAGE MADE KNOWN TO ALL NATIONS.

We will, once again, remind our reader about our observations on the subject of “Restricted GenAgetities.” Paul had already interpreted Iesous’ commandment to, “Go therefore and make students of all Nations” (Mt 28.19), as being fulfilled in AD 58. “All Nations” was understood to mean the 12 Tribes of Israel. The completion of the project was stated in these words:

(1) “But they have not all Obeyed the good message ... But I say, have they not all heard? 'Yes, indeed!, "Their sound has gone out to all the Earth (Israel), and their words to the ends of the World (Roman empire)"’” - Rom 10.16, 18.

But then, the reader will ask, “Who were they?” Almost all reference Bibles note that this quote is from the Psalms (19.1-4). Paul, the “one sent” by Iesous, had interpreted this Psalm for us, but the Deism being taught in the churches today, on these verses, is directly opposed to Paul’s interpretation. What good does it do to own a Bible if you will not Believe it? When we include the few previous verses to Paul’s quote, then “they” are identified.

(2) “The Heavens (Governments) declare the Glory of God; and the Firmament (Heavens) shows His handiwork. Day (Sun = King) unto Day utters speech, and Night (Moon = Priesthood; Stars = Prophets) unto Night reveals Knowledge ... Their line has gone out through all the Earth (Israel), and their words to the end of the World (Roman Empire)” - Ps 19.1-2, 4.
The second Dispensation ended in AD 77, and we are now in the Third Dispensation.

D) THE MESSAGE FOR OBEDIENCE.

“Who, in the days of His flesh, when He had offered up Prayers and Supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly Fear, though He was a Son, yet He learned Obedience by the things which He suffered” - Heb 5.7-8.

When He was in the flesh, Jesus gave us an example of how to be saved! The various forms of the word, “Obey” are found 54 times in the New Testament. This was a principle of the “Teachings of the Anointed,” and was described for our benefit, “the foundation of Reformation from dead Works and of Faith toward God” (Heb 6.1). Today, in the third Dispensation, the book of Revelation is to be Obeyed.

(3) “Blessed is he who reads (#1) and those who hear (Understand - #2) the words of this Prophecy, and keep (Obey - #3) those things which are written in it; for the time is near” - Rev 1.3.

(4) "Seal up the things which the seven Thunders (seven Seals) spoke, and do not write them" - Rev 10.4.

(5) “You must Prophesy again, about many peoples, nations, tongues, and kings” - Rev 10.11.

Revelation is not strictly chronological in content. The resurrection of the “Old Heavens,” in AD 77, is found in Chapters 4 & 5 & 7. This is to remind us of God’s Love and Mercy. Then the Rapture is described again in verses 11.16-19, and verses 14.14-20, and verses 19.5-9; also the destruction of the nation of Israel is repeated in verses 19.17-18.

Therefore, according to the rules of grade school grammar, the Revelation of Jesus the Anointed was “unsealed” to the Jews until the resurrection in AD 77. See: Rev 1.3; 22.6, 10. Then it was “sealed” to the rest of the world after the resurrection. See: Rev 10.4, and 6.1 to 11.15. John was carried forward in time, “in the Spirit,” to observe and write about the future. As he traveled down the road of time, with our Lord Jesus, the Savor of the whole world opened the seals. The book had to be “sealed” in order for Jesus to “open the seals.”

The Pope, and his messengers, love to harp on the fact that part of Revelation was unsealed for a short period of time (10 Years), but they never mention that most of it was sealed up. This is the Devil’s favorite trick, to give partial quotes of the Bible! Then they seduce the simple to Believe that this is the whole story.

Do you keep (Obey) those things which are written in it (Revelation)? Have you put the seal on Satan? Are you free from the Mark of the Beast? See: Rev 14.9-13; 20.1-3; 20.9-10. This constitutes “Obedience to the Faith” today, as Paul taught it was necessary, by different instructions, in AD 58.

E) GOD ALONE IS WISE.

(1) “To God, alone Wise, be Glory through Jesus the Anointed into the Ages. So be it (Amen)” - Rom 16.27.

(2) “To God our Savior, who alone is Wise, be Glory and Majesty, Dominion and Power, both now and into all the Ages. So be it (Amen)” - Jude 25.

James had emphasized the same point, that “God alone is Wise,” when he wrote:

(3) “If any of you lacks Wisdom, let him ask of God, who gives to all liberally, and without reproach, and it will be given to him” - Jas 1.5.

5) THE CONCLUSION.

- Paul declared that Jews and Gentiles were both saved, and stressed that God saw no difference in them. He identified the “Three Dispensations of Man on Earth” to be: the Pre-flood Age (Rom 5.14), and the Old Heavens Age (6.3-7, 8.12), and the New Heavens Age (8.19-23, 11.22-32). Peter later named the same “Three Dispensations.” See: 2Pet 3.5-13.

- Paul mentioned two of the “Three General Resurrections,” and confirmed that there would be another Dispensation after the second resurrection. See: Jesus’ resurrection - Rom 1.4; the
Old Heavens raised up - 5.21; 6.4-7, and “The Creation” (Israel) to be saved in the future - 8.19-23; 11.22-32. Compare Paul’s letter to Corinth where the “Three GenAgel Resurrections” are listed together. See: 1Cor 15.21-24.

- Paul confirmed that the law of Moses was still to be observed by the Jews, but he emphasized that it was not for Righteousness’ sake. This tenant of the Faith, in the first century, was demonstrated by supporting the Jews’ practice of avoiding “unclean foods,” and observing “holy days.” See: Rom 14. Compare: Mt 5.18; 23.1-2; Acts 21.20-26.

- Predestination was explained to be the Foreknowledge of God about who would be saved before the resurrection in AD 77, and then Paul added that the “branches broken off,” of Israel’s Olive Tree, would be “grafted back in again, for God is able to graft them back in.” See: Rom 8.19-23; 11.22-32. Concerning Predestination, Isaiah and Iesous had pronounced the Curse of God on Israel to be “blindness” and “deafness.” [Do you see what we are getting at? Do you hear what we are saying?] See: Isa 6.9-13; Mt 13.14-15. The “veil” was over their hearts, and the Bible was “spiritually discerned,” but they did not have the Spirit. See: 1Cor 2.14; 2Cor 3.12-16. After the resurrection in AD 77, the “veil” was lifted from their hearts when God “poured out His Spirits on them.” See: Isa 25.6-8; Zec 12.10-14; Rev 1.7. The restoration of the “branches broken off” was described in Isaiah and Zechariah, and Iesous’ Prophecy dated the event in the future when Revelation was written, in AD 67. When the 12 Tribes of Israel were restored, then New Jerusalem was founded. See: Rev 21.12.

- The Pope teaches that the “Three GenAgel Resurrections” are actually only two, and also that the “Three Dispensations of Man on Earth” are limited to two.

- This is the Mark of the Beast: $3 = 2$. 

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