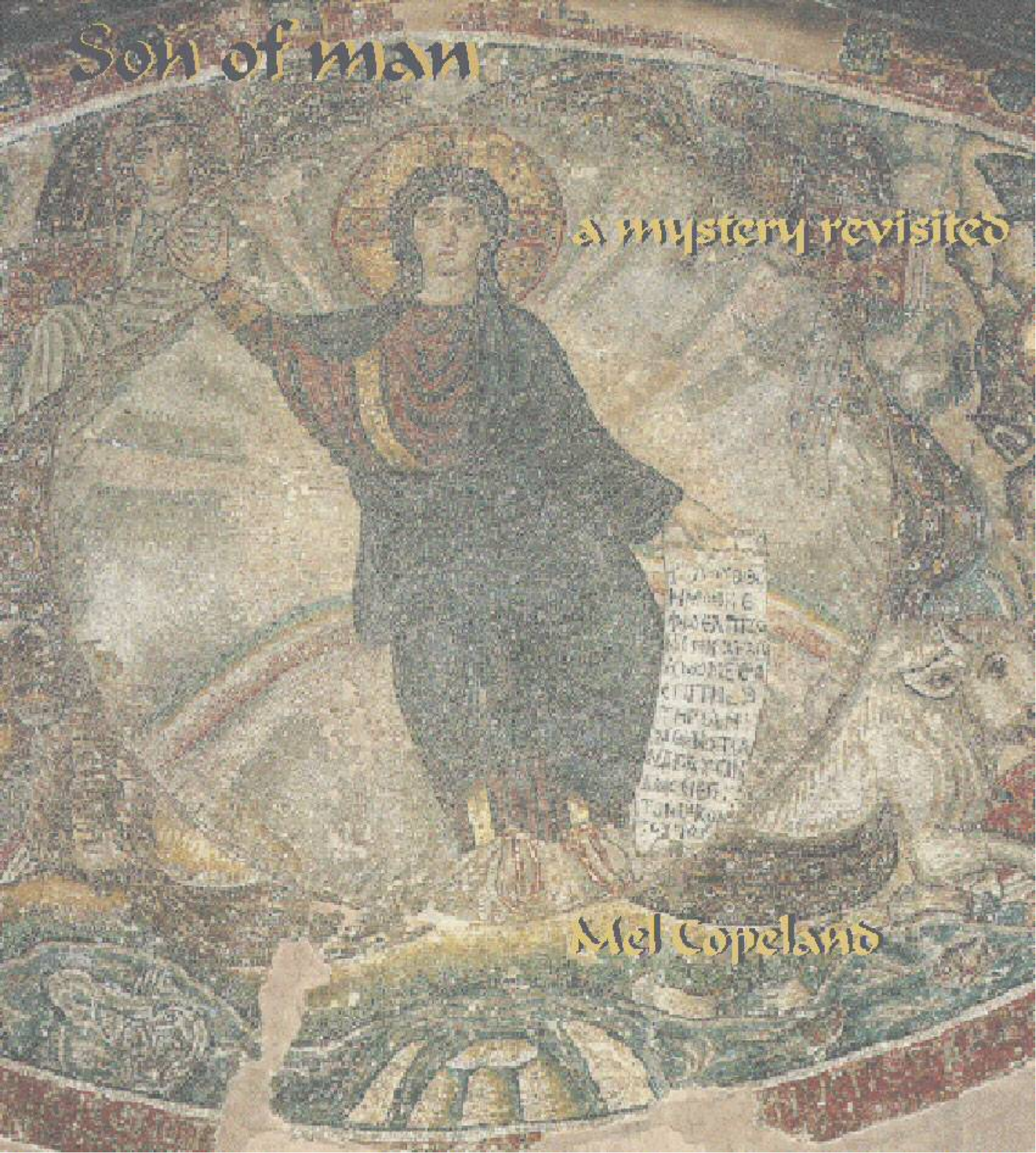


Son of man

a mystery revisited

Mel Copeland



The Son of Man, a mystery revisited
with link to
the [Synoptic Matrix of the Gospels](#)
*-A comparison of the gospels of Matthew, Mark and Luke
plus the Gospel of John placed beside them-*

By Mel Copeland

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Introduction

The New Testament Gospels, of Matthew, Luke, and Mark, begin with the birth of Jesus as a sign of fulfilling the prophets of the Old Testament. A Virgin (or maiden) gives birth to a son whose name is Immanuel, meaning “God with us.” The Gospel of John, on the other hand, begins its story with the birth of Jesus’ cousin, John the Baptist. It is not the Messiah that is firstborn in John’s Gospel, but one, who is described as “a voice in the wilderness,” who precedes the Messiah. This person is also the one who baptized Jesus at the river Jordan, together with many others, who at the time of Jesus’ baptism had an ongoing ministry and reputation of “announcing the Kingdom of Heaven” and “calling the people into repentance and righteousness.” This mission described of John the Baptist closely parallels the mission or expectations of the people of the Dead Sea Scrolls who had a sanctuary or monastery overlooking the river Jordan. These people were called the Essenes, and their sect was recorded as being scattered throughout the land of Judah and Israel. They were one of three principal sects in Judaism at the time. First were the Pharisees, which was that which the family of Jesus followed.

The Pharisees believed in an afterlife and the resurrection of the dead (by the Messiah) on the Last Day. Next were the priests who controlled the Temple of Herod (called the Second Temple) who were called Sadducees. They did not believe in the afterlife or resurrection of the dead.

The Essenes set themselves apart from the other two sects in the context of being centered in the wilderness, as Nazarites, being a people who prepare the way and first receive (according to their scriptures) the Messiah. A Nazarite is one who is committed to live completely dependent upon God, like Samson, who cuts their hair, avoids wine and vinegar and makes a vow to separate themselves to God, often living in the wilderness feeding on “locusts and honey” and some, as in the case of Elijah and John the Baptist, wearing a hair shirt: an animal skin turned inside out. We shall discuss this term later when we review the Gospel statement recorded of Jesus that refers to the prophecy, “And he shall be called a Nazarene.” (The gospel writer had confused the two terms, one of which refers to a character like Elijah and the other who is born in the town of Nazareth.

There was much controversy in the gospels as to who Jesus and John the Baptist were. Jesus more often than not referred to himself as the “son of Man.” This term comes from the book of Daniel and refers to the Deliverer Messiah:

Daniel 7.9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

7.10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

7.11 I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

7.12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

7.13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

7.14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

As we review the precepts given in the four gospels we need to keep in mind this context of the Son of man, as given in the book of Daniel. But there were many other terms for the Messiah, meaning “anointed one,” in the books of the Old Testament. Let’s first review them and in the context of how the rabbis understood the terms, then we shall review scriptures from ancient sources, including the Bible, that pertain to the mission of the Messiah(s), meaning Christ(s), as discussed in those documents. Because of the various ways of examining the Messiah(s) and their times, there will be some repetition in the groups of scriptures presented. One common theme will be seen, however, that in the gospels, the Dead Sea Scrolls, the Apocrypha [and pseudepigraphica], Oral Torah / Talmud and the Old Testament there is a continuing, common theme, repeated over and over. Some statements in the gospels seem problematic and others, like the comment on the gifts to the newly born Jesus, come from the books of Adam and Eve and the book of Enoch. To facilitate a review of references to gospel verses we have included our “Synoptic Matrix of the synoptic gospels (Matthew, Mark and Luke), with the gospel of John placed beside them.” The Synoptic Matrix shows common verses among the gospels and inconsistencies among them. This document was compiled from various writings by the author which have been posted on www.maravot.com since the early 1990’s, including a mystical work of the author called “Hidden Pavilions.” (October 18, 1989). The section on the Tabernacle comes from that work.

Chapter 1

Names of the Messiah, his characteristics and times

The **Word, Branch, Shepherd, Judge/ King Messiah, Redeemer, Messiah ben Joseph, Messiah of Israel, Son of David, Servant, O Israel, in whom I will be glorified** (Isa. 49.2); **Prophet like unto thee [Moses]** (Exodus 19.18);

Lam. Rab. 1:51, p36, and Lam. 1:16: What is the name of King Messiah? R. Abba bar Kahana said: "**Lord** [Adonai] is his name, for it is written, I will raise unto David a Righteous shoot...in his days Judah shall be saved...And this is the name whereby He shall be called: The **Lord is our Righteousness** (Jer. 23:5-6)." For R. Levi said: "Happy is the country whose name is like the name of its king and the name of whose king is like the name of its God..." R. Y'hoshu'a said: "**Shoot** [Tzemah] is his name, for it is written, Behold a man whose name is Shoot and who shall shoot up out of his place and build the temple of the Lord (Zech. 6:12)." R. Yudan in the name of R. Aybo said "Menahem [**comforter**] is his name, for it is written, because the Comforter is far from me (Lam. 1:16)." In the house of R. Shela they said: "**Shiloh** is the name of the Messiah, for it is written, Until Shiloh will come (Gen. 49.10), and the word is spelled Shela." In the house of R. Hanina they said: "**Hanina** is his name, for it is written, for I will show you no favor [hanina] (Jer. 15:13)." In the house of R. Yannai they said: "**Yinnon** is his name, for it is written May his name be continued [yinnon] as long as the sun (Ps. 72:17)." R. Biva of Srungaya said: "**Nehira** [light] is his name, for it is written, and the light [nehora] dwelleth with him (Dan.2:22), and it is spelled nehira." R. Y'huda ben R. Shimion said in the name of R. Shimuel ben R. Yitshaq: "This king Messiah, if he is of those who are alive, his name is **David**, and if he is of those who have died, his name is **David**." R. Tanhuma said: "I shall tell you the reason: [It is written] He giveth great salvation to His King, and showeth mercy to His Anointed (Ps. 18:51). [Thereafter] it is not written 'and to David,' but **to His Anointed to David and his seed...**"

Mid. Mishie, ed. Buber: Rav Huna said: "The Messiah is called by seven names and they are: **Yinnon, Tzidquenu** [Our Justice], **Tzeman** [shoot] **Menahem** [Comforter], **David, Shiloh, and Elijah**."

S. Buber's Note : The Messiah is called by eight names: **Yinon, Tzemah, Pele** [Miracle], **Yo'etz** [Counselor], **Mashiah** [Messiah], **El** [God], **Gibbor** [hero], and **Avi 'Ad Shalom** [Eternal Father of Peace].

Pereq Shalom: R. Yoyse the Galilean said: "The name of the Messiah is **Peace**, for it is said, **Everlasting Father, Prince Peace** (Isa. 9.5)..." R. Yose the Galilean said: "Great is **peace**, for in the hour in which King Messiah is revealed to Israel, he begins with peace, for it is said, How beautiful upon the mountains are the feet of the messenger of good tidings who announceth peace [Isa. 52.7]."

B. Sanh 98.b: Rav Yrthuda said: "Rav said that the Holy One, blessed be He, will in the future raise for

them [for Israel] another **David**, for it is said, They shall serve the Lord their God and **David** their king whom I will raise up unto them (Jer. 30.9). It does not say 'raised up,' but 'will raise up.' "

Rav Papa said to Abbaye: "But it is written, And David my servant shall be their prince forever" (Ezek. 37:25). He answered: "They will be like **Caesar and vice-Caesar.**"

Ezekiel 34.12 As a shepherd seeketh out his flock in the day that He is among his sheep that are scattered...and I will set up one **shepherd** over them and shall feed them, even my **Servant David**...then the heathen that are left around about you shall know that I the Lord build the ruined places...therefore...**in that day when my people of Israel dwelleth safely shalt thou not know it?"** :

Ezekiel 36.24 For I will take you from among the heathen, and **gather you out of all countries, and will bring you into your own land.**

36.25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

36.26 **A new heart also will I give you, and a new spirit will I put within you:** and will take away the stony heart out of your flesh, and I will give you a heart of flesh.

36.27 And I will put my spirit within you and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

36.28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

36.31 Then shall ye remember your own evil ways, and your doings that were not good, and shall loath yourselves in your own sight for your iniquities and for your abominations.

36.32 Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

Then the heathen that are left round about you shall know that I the Lord build the ruined places, and land that that was desolate: I the Lord have spoken it, and I will do it.

37.21 And say unto them, Thus saith the Lord God; behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

37.22 And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

37.24 And **David my servant shall be king over them;** and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

37.25 And they shall dwell in the land that I have given unto Jacob my servant... and **my servant David shall be their prince forever.**

37.26 Moreover **I will make a Covenant of Peace** with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

37.27 **My Tabernacle also shall be with them:** yea, I will be their God and they shall be my people.

37.28 And the heathen shall know that I the Lord do sanctify Israel when my sanctuary shall be in the

midst of them for evermore.

Daniel 12.1 And at that time (referring to the King, great flatterer and deceiver who places the Abomination of Desolation and the tabernacles of his palace between the seas) shall **Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble,** such as never was since there was a nation even to that same time: and **at that time thy people shall be delivered,** every one that shall be found written in the book.

12.2 And **many of them that sleep in the dust of the earth shall awake, some to everlasting life,** and some to shame and everlasting contempt.

Zechariah 12.8 ...**In that day shall the Lord defend the inhabitants of Jerusalem;** and he that is feeble among them at that day shall be as **David;** and the **House of David shall be as God,** as the **Angel of the Lord** before them.

Isaiah 42.1 Behold my **servant,** whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon him; **he shall bring forth judgment to the Gentiles.**

42.2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

42.3 A bruised reed shall he not break, and the smoking flax shall he not quench: He shall bring forth judgment unto truth

42.4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his Law;

Isaiah 4.2 In that day shall the Branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely **for them that are escaped of Israel'**

4.3 And it shall come to pass that He that is left in Zion, and He that remaineth in Jerusalem, shall be called **Holy, even every one that is written among the living in Jerusalem.**

4.4 When the **Lord shall have washed away** the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and **by the spirit of burning.**

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

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

Isaiah 32.1 Behold, **a king shall reign in righteousness,** and princes shall rule in judgment.

32.2 And **a man shall be as a** hiding place from the wind, and a **covert from the tempest;** as rivers of water in a dry place, as the shadow of a great rock in a weary land.

Isaiah 33.10 Now will I rise, saith the Lord; now will I be exalted; now will I lift up myself.

33.17 **Thine eyes shall see the King in His Beauty: they shall behold the land that is very far off.**

Isaiah 41.28 For I beheld, and there was no man; even among them and **there was no counsellor,** that, when I asked of them, could answer a word.

Isaiah 49.4 **Then I said, I have labored in vain, I have spent my strength for nought, and in vain; yet surely my judgment is with the Lord, and my work with my God.**

49.5 And now, saith the Lord that formed me from the womb to be his Servant, to bring Jacob again to Him, though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.

49.6 And he said, it is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a Light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

49.7 Thus saith the Lord, the **Redeemer of Israel**, and **His Holy One**, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the **Holy One of Israel**, and he shall choose thee.

49.8 Thus saith the Lord, in an acceptable time have I heard thee, and in a day of Salvation have I helped thee: and I will preserve thee, and **give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages.**

Leviticus Rabbah XIII:V.6g: I have trodden the winepress alone.

Genesis 49:10 The Scepter shall not depart from Judah, nor the lawgiver from between his feet, until **Shiloh** come, and unto Him shall the gathering of the people be.

Ezekiel 36.23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes.

Malachi 4.2 But unto you that fear my name shall the **Sun of Righteousness** arise with healing in his wings;

Daniel 7.13 ...and behold, **One like the Son of Man** came with the Clouds of Heaven, and came to the Ancient of Days, ...and there was given him dominion, and glory and a kingdom, that **all people, nations, and languages should serve Him**; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”

Jeremiah 23.6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called: the **Lord our Righteousness**;

Isaiah 33.17 Thine eyes shall see the **king** in his beauty; they shall behold the land that is very far off;
33.18 **Thine heart shall meditate terror.** Where is the scribe? Where is the receiver? Where is he that counted the towers?

Zephaniah 3.8 Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine

indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

3.9 For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.

3.19 Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.

3.20 At that time will I bring you again, even in the time that I gather you: **for I will make you a name and a praise among all people of the earth, when I turn back your captivity** before your eyes, saith the Lord.

I Kings 8.41 Moreover, concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake...When he shall come and pray to this house: hear thou in Heaven thy dwelling place and do according to all that the stranger calleth to thee for...

Micah 4.3 And **He shall judge among many people**, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nations shall not lift up a sword against nation, neither shall they learn war any more.

Isaiah 59.15 Yea, Truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment.

59.16 And **he saw that there was no man, and wondered that there was no intercessor**: therefore, his arm brought salvation unto him; and his righteousness, it sustained him.

59.19 So shall they **fear the name of the Lord from the west**, and his glory from the rising of the sun...

Zohar: Then Human beings will perceive wondrous, precious wisdom never known by them before; all these are destined to alight on **King Messiah so that he may judge** the world.

Isaiah 11.1 And there shall come forth a **rod out of the stem of Jesse, and a Branch shall grow out of His Roots**:

11.2 And **the Spirit of the Lord shall rest upon Him, the Spirit of Wisdom** and understanding, the Spirit of Counsel and might, the Spirit of Knowledge and of the Fear of the Lord.

11.3 And shall make him of quick understanding in the fear of the Lord: and He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.

11.4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and **he shall smite the earth with the Rod of his mouth**, and with the breath of his lips will he slay the wicked.

Bavli CCVIII B: Even with such anger may the all merciful rage against us, so long as he redeems us.

Isaiah 62.7 And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

Zechariah 12.2 Behold, I **will make Jerusalem a cup of trembling** unto all the people round about,

when they shall be in the siege both against Judah and against Jerusalem.

12.3 And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered against it.

12.8 **In that day shall the Lord defend the inhabitants of Jerusalem; and He that is feeble among them at that day shall be as David; and the house of David shall be as God, as the Angel of the Lord before them.**

12.9 And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

12.10 And I will pour upon the **House of David**, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

13.5 But **He shall say, I am no prophet**, I am an husbandman; for man taught me to keep cattle from my youth.

13.6 And one shall say unto Him, What are these wounds in thine hands? Then He shall answer, those with which I was wounded in the house of my friends.

Isaiah 45.23 I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear.

Bavli,xlvii.8, - Reverting to Bar Qappara's statement: The **Messiah**, as it is written, "and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge of the fear of the Lord, and shall make him of quick understanding in the fear of the Lord (Isa. 11.2-3)

Genesis Rabbah XCVIII:IX 1.j: " 'He washes his garments in wine': **for he will link together words of Torah.**"

Zohar: And he will shine like the Zohar of the sky. Which sky? the sky of Moses.

Isaiah 28.2 Behold, the Lord hath a Mighty and Strong one...

28.9 Whom shall He teach knowledge? And whom shall He make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts.

28.10 For precept must be upon precept, precept upon precept; line upon line; here a little, and there a little: For with Stammering lips and Another Tongue will He speak to this people.

28.12 To whom He said, This is the rest wherewith ye may cause the weary to rest: and this the refreshing: **yet they would not hear.**

28.13 But **the Word** of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.

Psalms 118.17 I shall not die, but live, and declare the works of the Lord.

118.18 The Lord hath chastened me sore: but he hath not given me over unto death.

118.19 Open to me the gates of righteousness: I will go into them, and praise the Lord.

Zohar: The Shekinah is the opening to the Divine..

All these are destined to alight upon king Messiah

So that He may judge the world,

As it is written: He shall judge the poor with righteousness.

Psalm 37.6 And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

37.30 The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

Dead Sea Scrolls, Community Rule: He shall measure out all knowledge discovered throughout the ages, together with the precept of the age. He shall be a man zealous for the precept whose time is for the day of revenge. He shall perform the will of God in all his deeds, and in all his dominion as he has commanded. He shall freely delight in all that befalls him and nothing shall please him save God's will. He shall delight in all the words of His Mouth and shall desire nothing except his command. He shall watch always for the judgment of God, and shall bless his maker and declare his mercies in all that befalls.

Zohar: Then Human beings will perceive wondrous, precious wisdom never known by them before; all these are destined to alight on King Messiah so that he may judge the world.

Dead Sea Scrolls, Jubilee & Melkizedek: This is the day of Peace and Salvation concerning which God spoke through Isaiah the prophet, who said, How beautiful upon the mountains are the feet of the messenger who proclaims peace, who brings good news, who proclaims salvation, who says to Zion: Your Elohim reigns (Isaiah 52.7). Its interpretation: the mountains are the prophets...and the messenger is the Anointed One [Messiah / Christ] of the spirit, concerning whom Daniel said, Until an Anointed One, a prince (Daniel 9.25)...And he who brings good news, who proclaims salvation: it is concerning him that it is written...To comfort all who mourn, to grant to those who mourn in Zion (Isaiah 61.2, 3). To comfort those who mourn: its interpretation, to make them understand all the ages of time...In truth...will turn away from Satan...by the judgments of God, as it is written concerning him, who says to Zion: your Elohim reigns. Zion is..., those who uphold the Covenant, who turn from walking in the way of the people. And your Elohim is Melkizedek, who will save them from the hand of Satan.

Habakkuk 3.4 His brightness was as the light; He had horns coming out of his hand: and there was the hiding of his power.

Enoch 46.4 And when the Lord shall send a great light, then there will be judgment for the just and the unjust...

Micah 7.16 The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf.

Dead Sea Scrolls, The War Rule ... This is the day appointed by Him for the defeat and overthrow of the Prince of the Kingdom of Wickedness, and He will send eternal succor to the company of His redeemed by the might of the princely Angel of the kingdom of Michael. With everlasting light he will enlighten with joy the Children of Israel; peace and blessing shall be with the company of God. He will raise up the Kingdom of Michael in the midst of the gods, and the realm of Israel in the midst of all flesh. Righteousness shall rejoice on high, and all the children of His truth shall be jubilant in eternal knowledge.

Malachi 3.1 Behold I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of Hosts.

Zechariah 6.12 And speak unto him, saying, Thus speaketh the Lord of Hosts, saying, Behold the man whose name is The Branch; and he shall grow up out of his place, and He shall build the Temple of the Lord.

6.13 Even **He shall build the Temple of the Lord**; and He shall bear the glory, and shall **sit and rule upon his throne**; and He shall be a **priest upon his throne**: and the Counsel of peace shall be between them both.

6.15 And they that are far off shall come and build in the temple of the Lord, and ye shall know that the Lord of hosts hath sent me unto you.

Zechariah 4.14 Then said he, these are the **Two Anointed Ones** [Messiahs] that stand by the Lord of the whole earth.

Zechariah 11.4 Thus saith the Lord my God, Feed the flock of slaughter.

11.5 Whose possessors slay them, and hold themselves not guilty: and they that sell them say, blessed be the Lord; for I am rich: and their own shepherds pity them not!

11.7 And I will feed the flock of slaughter, even you, O poor of the flock. And I took unto me Two Staves: the one I called Beauty and the other I called Bands; and I fed the flock.

1 Enoch 48 There I saw the fountain of goodness
Which was inexhaustible.
Around it were many fountains of Wisdom
All the thirsty drank from them
And were filled with Wisdom.
And they lived with the good, the Holy, and the Elect.
In that hour in which the Son of Man was named,
In the presence of the Lord of Spirits,
And his name is Head of Days,
Ere the sun and the signs were created,
Ere the stars of heaven were made,
His name was named before the Lord of Spirits.

He will be a staff to the good to stay themselves and not fall,
He will be the light of the Gentiles
And the Hope of those who are troubled of heart.

Psalm 110.1 The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

110.4 The Lord hath sworn, and will not repent; Thou art a priest forever after the order of Melchizedek.

110.5 The Lord at thy right hand shall strike through kings in the day of his wrath.

110.6 He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.

Enoch 44.3 Blessed is the man who does not direct his heart with malice against any man, and helps the injured and condemned, and raises the broken down, and shall do charity to the needy, because on the day of the great Judgment every weight, every measure and every makeweight will be as in the market, that is to say they are hung on scales and stand in the market, and everyone shall learn his own measure, and according to his measure shall take his reward.

Enoch 58.7 And as every soul of man is according to number, similarly beasts will not perish, nor all souls of beasts which the Lord created, till the great judgment, and they will accuse men, if he feed them ill.

Enoch 66.8 Blessed are the just who shall escape the great judgment, for they shall shine forth more than the sun sevenfold.

Jeremiah 23.20 The anger of the Lord shall not return, until He have executed, and till He have performed the thoughts of His heart; in the Latter Days ye shall consider it perfectly.

Isaiah 9.2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

9.5 For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

9.6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

9.7 Of the increase of His government and peace, there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth ever forever. The zeal of the Lord of Hosts will perform this.

Psalm 9.15 The Heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken.

These are just a few names of the Messiah, a servant and judge, savior, one vested with great knowledge, etc., who appears among the scattered children of Israel and is involved with their restoration and redemption. Before the redemption is the scattering of Israel which is seen with this figure:

Isaiah 7.13 And he said, hear ye now, O house of David, is it a small thing for you to weary men, but will ye weary my God also?

Isaiah 7.14 Therefore, the Lord himself shall give you a sign; Behold, a Virgin shall conceive, and bear a son, and shall call his name Immanuel" [Immanuel means "God with us"]

Isaiah 7.23 It shall come to pass in that day...with arrows and with bows shall men come thither, because all of the land shall become briers and thorns.

This is the verse that has been attributed in the Gospels as signifying the birth of Jesus. The Virgin described is "alma" which is really an unmarried girl, or maiden, not necessarily a virgin — "betula" is the Hebrew word for "virgin." When she and her son are seen the children of Israel are scattered.

In the Book of Hymns of the Essenes, which was hidden in the Dead Sea Caves for these past two thousand years, we see the eternal spirit-nature of the Messiah come into being. He claims to have existed among the Sons of Zadok (the name of the community of the Essenes) and speaks of His eternal mission, much in the same form as in the Psalms of David:

Dead Sea Scrolls, Book of Hymns VII.6

I give thanks unto Thee, O Lord,
for by Thine own strength hast Thou stayed me,
and hast wafted o'er me Thy Holy spirit
that I cannot be moved.

Thou hast braced me for all the battles
that Wickedness wages against me,
and hast let not the havoc dismay me
to break faith with Thee.

Thou hast made me like a strong tower
upon a lofty wall,
founded upon a rock,
reared on eternal foundations,
whose walls are a proven bulwark
that cannot be shaken
— a tower which Thou hast provided, O my God,
for (this) holy community
— these men that rise as on wings.

[Thou has brought me into] Thy covenant.

Words flow free on my tongue,
as it were trained by Thee,
while the Spirit of Havoc stays speechless,
and the reprobate open not their mouth.
Through me Thou hast kept Thy pledge:
"False lips shall be stricken dumb."

All them that challenge me
Thou makest to stand condemned,
distinguishing through me
the right and the wrong.

V.12 Thou hast sheltered me, O my God,
in the face of all mankind,
and hidden Thy teaching [within me],
until it be shown unto me
that the hour of Thy triumph is come.

VII.25 I am lit with a light sevenfold,
with that same [luster] of glory
which Thou didst create for Thyself.
For Thou art unto me as a light eternal
guiding my feet upon [their way.]

V.28 Through me hast Thou illumined
the faces of full many,
and countless be the times
Thou hast shown Thy power through me.

V.24 Though Thou show Thy power through me,
they regard me not.
Howbeit, Thou in Thy might
hast shed upon me the Perfect Light..

The voice of this Righteous Servant coming out of The Book of Hymns is a voice reminding us of the humble and "suffering" nature of the Messiah: that the Messiah is human, yet sharing a quality akin to the Angel of God's Presence. The writer of these Hymns has very accurately picked out most of the epitaphs which describe the nature of this most Holy of God's Servants. They echo the Psalms of David and more.

All the scriptures, the apocryphal writings, the Oral Torah, and even the scriptures buried for two thousand years in the sands of the Dead Sea, agree in general that the Messiah will walk this earth and Rule and Judge as God's Anointed King, "distinguishing through me right and wrong," as The Book of

Hymns so accurately describes Him. Most importantly he is characterized as a man, even another man like David. In Jeremiah and Isaiah he is referred to as the Son of David, for the Messiah was prophesied to come out of Judah, of whom David is his seed. But in the King James Bible, in Isaiah 7.14 we have our first identification of the Messiah as God in the flesh.

Chapter 2

Immanuel

The name Immanuel comes from Isaiah 7.14. The prophet was frustrated with the people who undoubtedly kept asking him for a sign from God to confirm his prophesies. We may recall the prophet Elijah, who became a figure which would be recreated in the Bible. Originally he prophesied to the Kingdom of Ahab, in Israel, and the people asked him for a sign. The sign he brought can be summed up as a fire from heaven which consumed some 200 priests of Baal who questioned him. His model is used once again in prophecy. He would appear resurrected in the Last Days, as a Sign of God, and would turn the hearts of the fathers to their children, etc. through an unprecedented fear of the Wrath of God. Thus, when we examine Isaiah's argument for giving the people a sign from God we must keep in mind the same question asked of Elijah in former times (about two hundred years earlier than Isaiah). As those who asked for a sign and received fire and the sword from Elijah, in like manner Isaiah responded:

Isaiah 7.13 And he said, Hear ye now, O house of David; is it a small thing for you to weary men, but will ye weary my God also?

7.14 Therefore, the Lord himself shall give you a sign; behold, a Virgin [or maiden] shall conceive, and bear a son, and shall call his name Immanuel.

7.23 And it shall come to pass in that day, that every place shall be, where there were a thousand vines at a thousand silverlings, it shall even be for briers and thorns.

7.24 With arrows and with bows shall men come thither; because all the land shall become briers and thorns.

The Sign of God which Isaiah said would come would be an extraordinary surprise. First a Virgin (or young maiden) would conceive and give birth to a son. This suggests that she is unmarried when she conceives and bears her son. The son, we presume from the situation cited, would be a bastard, with no father to speak of.

The second part of this remarkable prophecy of God sending a bastard of sorts to mankind is that the time of the child's birth would also be a time when the Children of Israel would be scattered and their land turned into complete desolation behind them, being nothing but briers and thorns.

Following this in Isaiah chapter 9 the prophecy introduces the fact that the land of Zebulun and Naphtalim (Galilee) have seen a great light. He compares that land to a land that has dwelt in darkness or the shadow of death. The land of which the prophet is speaking is part of Syria.

Elsewhere, in Isaiah chapter 42, the prophet speaks of a Light to the Gentile and he becomes the basis of Jesus's mission. Compared to this passage in Isaiah 42 is a passage from Isaiah 61 which Jesus read in the synagogue. Both passages are speaking of a Messiah who brings light to the Gentile. Concerning this (specifically Isaiah 61) Jesus said, This day these things are fulfilled (Luke 4.17).

Isaiah 9.2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

The shining of the light unto the Gentile steps out of the chapters announcing the birth of Immanuel to chapters showing a great light appearing in Galilee and combining these thoughts with the observation that God hath increased the nation:

Isaiah 9.3 Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

9.4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

Compare this with Isaiah 26.15:

Isaiah 26.15 thou hast increased the nation, O Lord, thou hast increased the nation: thou art glorified: thou hadst removed it far unto all the ends of the earth.

The precept here is clear. At the time Immanuel is born the nation will be scattered to all the ends of the earth, midst every nation. This is a vehicle of increasing the nation. Though they are multiplied God did not increase their Joy. For more prophecies will be seen which describe a Spirit of Burning being applied to the Children of Israel and the promise that only a remnant of the nation of Israel will survive. But that remnant, purified by fire, as one purifies silver and gold in a furnace to remove the dross, will be gathered in the Last Days and restored, or redeemed, to the Holy Land. On that day Jerusalem shall become a burden to the Gentile (nations) and the nations shall come up against God's Children and God shall then defend Israel, (as in the days of Midian) as a fire thrown up around its city as a defense. All those who come up against "My People" shall be destroyed, so saith the Lord.

Compare this to Judges Chapter 7, where Gideon, a Deliverer of Israel, defended My People with three hundred troops against an overwhelming force of Midianites. As in an earlier feat before Jericho where Joshua the Deliverer had his troops walk around the city of Jericho, blowing trumpets, causing the walls to fall down, Gideon had all of his troops blow trumpets and circle the Midianite Camp during the night with lanterns:

Judges 7.20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, The sword of the Lord, and Gideon.

7.21 And they stood every man in his place round about the camp: and all the host ran, and cried, and fled.

Compare this to the Latter Day Prophecy:

Isaiah 33.3 At the noise of the tumult the people fled; at the lifting up of thyself the nations scattered.

33.4 And your spoil shall be gathered like the gathering of the caterpillar: as the running to and fro of locusts shall He run upon them.

33.8 The highways lie waste, the wayfaring man ceaseth: he that hath broken the covenant, he that despised the cities, he regardeth no man.

33.9 The earth mourneth and languisheth: Lebanon is ashamed and hewn down: Sharon is like a wilderness and Bashan and Carmel shake off their fruits.

33.10 Now will I rise, saith the Lord; now will I be exalted; now will I lift up myself.

33.17 Thine eyes shall see the King in His Beauty: they shall behold the land that is very far off.

These passages describe an event like unto the Salvation of Gideon. When God rose up, using Gideon at his helm, the nations were terrified by the noise and began attacking one another, then they scattered. In the Latter Days the time is described as a time when Lebanon is hewn down:

Isaiah 40.16 And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering.

The roads are laid waste and it is not safe to travel. Now shall I rise, saith the Lord. And He rises as a light unto the Gentile:

Isaiah 49.1 Listen O isles, unto me; and hearken, ye people from far; The Lord hath called me from the womb; from the bowels of my mother hath He made mention of My Name.

49.2 And He hath made My Mouth like a sharp sword; in the shadow of His Hand hath He hid me, and made me a polished shaft; in his quiver hath he hid me.

49.3 And said unto me, Thou art My Servant, O Israel, in whom I will be glorified.

49.5 And now, saith the Lord, that formed me from the womb to be His Servant, to bring Jacob again to him, though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.

49.6 And he said, it is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my Salvation unto the end of the earth.

49.7 Thus saith the Lord, the Redeemer of Israel, and His Holy One, to Him whom man despiseth, to Him whom the nation abhoreth, to a servant of rulers, kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee.

49.8 Thus saith the Lord, in an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages.

When we make mention of the Light unto the Gentile and say the people of Zebulon and Nathtalm saw a great light, we must keep in mind that the appearance is as a repeat of the days of Gideon when he defeated the Midianites through the help of God through the alliance of Zebulon and Naphtali, etc., the Galileans. In the Latter Day scenario there is first the dragging of the nations against Israel, a trumpet blast, and then the rain of fire and brimstone down upon the heads of the nations. Out of the remnant that survive the destruction with Jerusalem and My People at his Head, God's Messiah, Son of David, rules over the earth in His Kingdom of God thereafter, established like the time of Gideon:

Judges 7.22 And the three hundred blew the trumpets, and the Lord set every man's sword against his fellow, even throughout all the host: and the host fled to Bethshittah in Zerether, and to the border of Abelmeholah, unto Tabbath.

7.23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Mideanites.

Thus, two periods are being discussed by Isaiah: First is the birth of Immanuel and the Scattering of Israel. Since the birth of the child Immanuel is keyed to the Scattering of Israel, it follows that Immanuel represents something other than another Deliverer, like Moses, Joshua, or Gideon. The key to understanding the purpose of Immanuel then must be in the lines:

Isaiah 49.6...that thou mayest be my Salvation unto the earth.
49.7 ...to him whom man despiseth, to him whom the nation abhoreth...

Since the Messiah is intended to be Salvation unto the end of the earth we must compare it to:

Isaiah 53.10...when thou shalt make his soul an offering for sin, he shall see his seed...
53.11...by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.
53.12...and he bare the sin of many, and made intercession for the transgressors.

In the Laws of Moses there is a Feast of Atonement by means of which the Children of Israel purify themselves from sin. First they take two goats, sacrificing one, as a Trespass Offering, and taking the other into the wilderness and setting it free. The freed goat is called the Scapegoat. This is done for the Atonement of Sins of the people. In addition, as criteria of being forgiven by God, the people were required to forgive all those who trespass against them.

In the passages of God's Righteous Servant bearing the sins of many, a substitute offering is indicated and this offering is Salvation unto the end of the world. What then does it say?

Isaiah 49.7 ...to him whom man despiseth, to him whom the nation abhoreth, to a servant of rulers...

Compare:

Isaiah 53.3 He is despised and rejected of men; a man of sorrows and acquainted with griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.
53.4 But he was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.
53.8 He was taken from prison and from judgment: and who shall declare his generation? For he was cut off out of the land of the living: for the transgression of my people was he stricken.
53.10 Yet it pleased the Lord to bruise him: he hath put him to grief: When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the lord shall prosper in his hand.

So He who is the Salvation of God unto the end of the earth must be Immanuel. Why? Because he is despised by My People, etc. Immanuel is the sign of the Scattering of Israel. The Light unto the Gentile is, to the contrary, a sign of the Gathering of Israel. And He inherits the Heathen (Gentile) and restores the Preserved of Israel (after they had been scattered).

After the birth of Immanuel — who cannot be the Deliverer and therefore must be the Righteous Servant who is despised — and the Scattering of Israel, the prophet continues with the discussion of the

gathering of Israel and the Scattering of the Nations and God's Wrath taken out against the nations (Gentile), resulting in the raising up of the Kingdom of God on earth as it is in Heaven under David, God's holy servant and King Messiah.

Isaiah 9.1 Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the Land of Naphtali, and afterward did more grievously afflict her by the way of the sea [Galilee], beyond Jordan, in Galilee of the nations [Gentile].

9.2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

9.3 Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

9.4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

The prophet has carried us from the scattering of Israel, multiplying the nation, and not increasing its joy, to the day of Midian, when his yoke was broken by Gideon. Then the prophet appears to lapse again into the past, when Israel is being scattered:

Isaiah 9.5 For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

9.6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

9.7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.

9.8 The Lord sent a word into Jacob, and it hath lighted upon Israel.

This group of verses identifies the fact that the son who is born appears during a period of fire, as in the days of Midian. Midian is remembered for two things. Firstly, the land of Midian (Sinai) received Moses while he was in exile and Moses married a Midianite's daughters. After the Children of Israel had become established in Palestine they had continuing wars with the Midianites. Finally, a judge was born who came to deliver My People from the Midianites. His name was Gideon.

By comparison, the Last Days call for a son to be born who will deliver My People from the nations who come up against Israel. That son shall be called The Mighty God, the Everlasting Father, and the Prince of Peace, among other things. Clearly the son that is born is God in the flesh! He is one whose government is eternal, to whom all men will bow, and who will establish Peace upon the earth.

Somehow, in the mixing of the past and future Isaiah manages to mix a Messiah — Immanuel, whose name means God is With us — born before Israel is Scattered, with a Messiah Deliverer: the government shall be upon his shoulder...of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom.

How can he be despised and bruised for the sins of the people and at the same time rule upon the throne of David in a Kingdom of Peace which has no end? The only way this same Immanuel can reign in

His Eternal Kingdom, a material Kingdom of God on earth, as it is in Heaven, is for Him to be resurrected! This, in fact, is the principal theme of the Latter Day Deliverer Messiah. At the time he appears the nations are judged and those who are dead in the earth are raised to judgment, some to eternal damnation and others to glory and life eternal. This, as noted with regard to our comment on the Pharisees above, is at the core of that sect's belief, as opposed to the Sadducees who did not believe in an afterlife or resurrection of the dead.

So Isaiah reflects back into time, comparing the prophesied scattering of Israel when Immanuel is born to an invasion by the Syrians allied with the Philistines (called today Palestinians):

Isaiah 9.11 Therefore the Lord shall set up the adversaries of Rezin against him, and join his enemies together;

9.12 The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand is stretched out still.

This is the beginning of the disaster to face Israel. And the prophecy notes that God's anger is not turned away and his hand is stretched out still. More will come against Israel:

Isaiah 9.13 For the people turneth not unto him that smiteth them, neither do they seek the Lord of hosts.

Here the prophet notes that even though God scatters the nation, they still will not turn to Him. So He stretches His hand out even more.

Isaiah 9.14 Therefore the Lord will cut off from Israel head and tail, branch and rush, in one day.

9.15 The ancient and honorable, he is the head; and the prophet that teacheth lies, he is the tail.

Jesus used such a metaphor when he referred to John the Baptist:

Luke 16.16 The law and the prophets were until John: since that time the Kingdom of God is preached.

The Apocryphon of James: The Lord answered and said: Do you not know that the head of prophecy was cut off with John?

Jesus likened John the Baptist to the Head of Prophecy and compared the cutting off of his head to the cutting off of prophecy. Jesus had, through several conversations on John the Baptist, argued that John the Baptist was Elijah. Elijah is the Sign of God who appears before the fire and brimstone comes down upon the heads of the nations. Compare:

Malachi 4.1 Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

4.5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

4.6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Elijah is The Sign of the end of the world and the founding of a New Heaven and a New Earth under the Messiah King at the head of the Redeemed nation of Israel. That it shall leave them neither root nor branch...John the Baptist used this as a saying when he went forth to tell the people to repent, for the Kingdom of God is at hand:

Matthew 3.10 And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

Isaiah 9.19 Through the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother...For all this his anger is not turned away, but his hand is stretched out still.

The gospels remember John the Baptist using phrases against the children of Israel which relate to the dispersion of Israel. They also make an attempt (quoting Jesus) to present John the Baptist as Elijah. The Gospel of John, on the other hand, contradicts this message and offers that John the Baptist is not Elijah but only the voice of one crying in the wilderness. Whereas Elijah is a clear sign of God preceding the Messiah and the fire and brimstone against the nations, coming with him; the voice in the Wilderness, of whom Isaiah also prophesies, is more nondescript, crying, Make ye the way the path of the Lord, etc. The voice in the wilderness is patterned after Elijah, who was the original voice in the Wilderness. There is no doubt that the gospels were troubled with John the Baptist, as to who he really was, and how he related to the fire and brimstone prophesied—not against Israel—but against the world. There was also a bit of competition between the followers of Jesus and those of John the Baptist which can be seen in the disciples' complaint that John's disciples are baptizing more souls than they.

John the Baptist's comment, of cutting down the roots and branches of the trees which bare not good fruit, applies to the Day of Judgment, the Day in which Elijah comes. But comparing his and Jesus' time to Isaiah, we note that their time was not a time of Judgment against the nations but the Judgment of Israel, when Israel would be scattered. As such Jesus would appear to have a claim, as a contender for Messiah, of being the son born to the Virgin who is called Immanuel. This proposition becomes the focus of our inquiry, which is actually in two parts:

Was Jesus Immanuel? And was John the Baptist Elijah? These two parts of our proposition are anachronistic. Elijah is set to come at the time of the Gathering and redemption of Israel. Immanuel, on the other hand, is set to come at the Scattering of Israel. Concerning the last part, Elijah, it is clear that he cannot come until after Israel is scattered.

Concerning the first part, Immanuel, it is clear that He must come before the nation of Israel is scattered. Therefore, it becomes a very complicated matter to rationalize the appearance of Immanuel and Elijah at the same moment in time. Those rabbis [re: the Oral Torah] who have believed that Elijah is another name for the Deliverer Messiah will note that Immanuel and Elijah cannot appear at the same time and fulfill prophecy!

Interestingly, the Gospels have a continuing argument being voiced by the people in their story that Jesus is Elijah! He is the first part of the Messiah, not the Messiah! Even at the end, after Jesus is

crucified, there are those who still think that Jesus is a prophet, perhaps Elijah resurrected. The first resurrection of Jesus was witnessed by Jesus' uncle, Cleophas, who is reported to have seen Jesus on the road outside of Jerusalem. Cleophas, along with his son, Symeon, who accompanied him, thought at first the vision of Jesus was Elijah. Symeon is Jesus' cousin who later inherited the Throne of the church of Jerusalem after Jesus' brother, James the Righteous, was stoned and clubbed to death. We shall find that the ministry of Jesus is clouded with many relatives.

Thus we have a beginning to our investigation. It begins with Immanuel who appears before Israel is scattered and its temple destroyed. Because Jesus claimed to be the Messiah and did appear before Israel was scattered we must conclude that He, at the least, has a claim to be Immanuel. And those walking with Him in His day ought to have been able to say of Him: "God is with us." This also is an issue seen in comparing the gospels, where Jesus is variously believed to be the son of God, the Messiah, Elijah risen up, a prophet raised up, and even John the Baptist raised up.

We are looking for Truth. The Messiah brings judgment unto Truth. Because of the abundance of facts involved in the case of Jesus in making His Claim of Messiah, we shall dedicate this work to the examination of His Claim, whether He is Truth. This — the gospel record — it shall be found, turns out to be a ripe garden in which to work.

Chapter 3

Fundamentals behind the Biblical savior

Moses set the foundation for the precept of a savior sent to the Children of Israel. The Children of Israel would be sent a Savior who would guide them and restore them back to their land. And that Savior would be like another Moses. Moses called Him an Angel of God. We hear more of Him through the mouth of the prophet Balaam, the son of Beor:

Numbers 24.17 I shall see him, but not now: I shall behold him, but not nigh: There shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

24.18 And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly

24.19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

In Exodus Moses describes the Savior to come as one like unto him:

Exodus 23.20 Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

23.21 Beware of Him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name [EL / YHWH] is in Him.

23.22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine adversaries.

23.23 For mine Angel shall go before thee, and bring thee in unto the Amorizietes, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

Again in Deuteronomy:

Deuteronomy 18.15 The lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

18.16 According to all that thou desiredst of the lord thy God in Horeb in the day of the assembly, saying Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not.

18.17 And the Lord said unto me, they have well-spoken that which they have spoken.

18.18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

18.19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

As previously mentioned, Moses is credited with having recorded the history of the Children of Israel in the first of the five books of the Torah: Genesis. In Genesis, where the patriarch Israel is laying on his

death bed, Israel's final Blessing of Inheritance is recorded. There he sets the pattern of the inheritance and first prophesies of the Messiah of whom Moses spoke:

Genesis 49.10 And the Scepter shall remain in Judah, nor shall the Lawgiver pass from between His feet, Until Shiloh come, and to Him shall the Gathering of the people be.

All scholars seem to agree, from the writers of the Dead Sea Scrolls until today, that the Scepter is the King yet to come, being prophesied by the old man, Israel. Historical fact shows that the first man to claim the Scepter for Judah is David, the King, son of Judah. David was the Second Anointed King over the Hebrew people. The first King was Saul, of the tribe of Benjamin. He also was prophesied by the Old Man, Israel; and he did exactly what Israel prophesied that king out of Benjamin would do. Prior to Saul the Children of Israel had been ruled by prophets and judges after the order of Joshua, son of Nun.

Since the prophecy of Israel says, "the Scepter shall remain in Judah, nor shall the Lawgiver pass from between his feet," we know that the Promise of the King ruling over the Children of Israel will continue in David's Seed Until Shiloh comes.

"Until Shiloh comes": Many have speculated on Shiloh. The Rabbis have agreed over the ages that "Shiloh," which means "peace," is a name for one of the Two Messiahs for whom they have been waiting.

From the earliest prophecies of Genesis and the other books of the Torah, or Law of Moses, to the Major Prophets following after them, the prophecies presented Two Messiahs who would represent God's Presence on earth. Balaam's prophesy expands upon this, showing a Star coming out of Jacob and a Scepter coming out of Israel.

The word, Star, has been used by other prophets to mean "the image of a god." In Amos, for instance, we have this clear definition:

Amos 6.26 But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves.

Using this as a baseline for the meaning of star, meaning the image of god, we can then substitute in Balaam's prophesy the words "image of God" for the word "star." By this we have:

There shall come the image of God out of Jacob,
and a Scepter shall rise out of Israel..

The word, Scepter, has always been associated with the king or lawgiver. As pertaining to prophetic happenings, the Scepter would relate to the future Messiah-King to come, promised, for instance, by Moses. Rabbis interpreting the Torah have read it this way. For instance, in the Targum Onkelos we have:

Targum Onkelos: I see him, but not now,
I behold him, but he is not nigh:
A king shall arise from Jacob,
And the Messiah shall be anointed from Israel...

We can compare the ancient view of looking at the meaning of Scepter by quoting the Zadokite Document, a text which laid in hiding, in a cave in the desert, for nearly two thousand years, until discovered after World War II. This document, a record offered by a people called the Essenes (mentioned by the ancient historians, Josephus and Philo), is a preferred record upon which to rely, for it has been un-tampered with by human hands, having lain in the dust of the desert beyond human reach for these past two thousand years. What we are reading in this document is exactly what some men two thousand years ago, among whom was Jesus, believed:

Dead Sea Scrolls, Zadokite Document: As to the "star" that refers to every such interpreter of the law as indeed repairs to Damascus, even as it is written: "There shall step forth a star out of Jacob, and a Scepter shall rise out of Israel." The "scepter," it may be added, is the leader of the community, for in the exercise of his office he shall "batter all the sons of pride," as the scripture says.

With this understanding, we can now read the passage as follows:

There shall come the image of God (who is the interpreter of the Law) out of Jacob, and the King Messiah shall rise out of Israel.

In actual fact, the source of the Messiahs' appearance is redundant. Jacob is the grandson of Abraham whose name was changed, by God, to Israel. In prophetic texts, however, Jacob tends to be used to mean the Children of Israel, whereas Israel tends to suggest something greater than the twelve tribes. The fact that God renamed Jacob, calling Him now by the name of Israel, during the making of a covenant with Him, tells us that the name, Israel, has to be greater than the name, Jacob. The name, Jacob, was given by man; the name, Israel, was given by God. Israel has to be greater. In fact, its meaning is greater, for it is: "those who prevail with God." No longer does the name necessarily pertain to only the Children of Israel. In the end of prophecy, those who are seen to prevail with God may claim that name.

One of the characteristics of the Messiah(s) is that prophecy (i.e. Moses') says God's name is in him. This correlates with Israel's name. In the name, Israel is the name of God, "El."

Chapter 4

The Latter Days: “When the Heathen Rage”

The gospels show a Christ that seems to believe that he is living in the Last Days, i.e., the Latter Days of prophecy. This is a common belief of the times, as seen in the testimony of the people in the gospels, and in the Dead Sea Scrolls as well. In following the logic of the Father of Truth, from Abraham to Moses, we ultimately discover that the time of the Messiah of the Latter Days becomes the final day of Proof of His existence. Again, the problem for scholars has always been to determine when that Day actually will occur.

Each prophet of Israel approached the problem and attempted to provide some clarification on that Day, as to when it will occur and what that day will be like, as well as whom the principal characters in the scenario are and what they will do.

The greatest detail offered by any prophet, as concerning the Latter Day event and its Messiah, is the prophet Isaiah. And Isaiah did not just see one apocalyptic vision but two. The first vision involved captivity to Babylon. In the vision the temple would be desecrated and the people carried off to Babylon as slaves. We might add that just before the Babylonian Captivity another prophet appeared, whose name was Jeremiah, who prophesied the immediate carrying away of the people to Babylon and applied it to future events.

The other vision of Isaiah involved another captivity. But this time, as per Moses' view, the people would be carried away and scattered to all the nations (Gentile) of the world. After the scattering is completed, during which the people are refined as one refines silver and gold, i.e., melted in a refiner's fire; the Children of Israel will be restored to their Promised Land. The Promise is the same as that made by Moses. God would redeem them again. But it had a condition upon it: They must first confess their sins against God, and then they must confess that He had turned His Face ("walked contrary") away from them and brought them into the land of their enemies. He said through Moses that if they will confess these things, among other things, He will redeem them. We highlight these things, however, to draw attention to the precept of Proving God. To Prove God, God is dependent upon others recognizing that the prophecies His servants like Moses, had made came true. Furthermore, it is viewing God as the choreographer of time and its events, with man being jangled on a string as if he were a puppet. After all, the condition of Redemption requires that the Children of Israel admit that they had been scattered to all the nations and that God had walked contrary to them.

The event can best be described as a turning away from the Chosen People and causing things to torment them until they finally give in and ask for Mercy. The asking for Mercy, it would follow, involves an admission that the person of whom you request the Mercy has the power to stretch his hand out against you even more. Thus, we have the requirement for the Hebrews to admit that God had turned away from them and walked contrary to their designs. This is an independent God, not dependent upon “faith” in Him but rather presumptuous enough to claim that when He applies the Rod man will believe! In addition to faith in God, on the scales of God’s judgment are man’s works. Thus, we may recall the

initial blessing of Moses; though a Blessing it contained a curse, the exile and captivity, within it. The captivity would be temporary:

Leviticus 26.39 And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

26.40 If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

26.41 And that I also have walked contrary to them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

26.41 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

26.44 And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God.

26.45 But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord.

One of the Promises in the restoration of the Children of Israel, after God scatters them to all the nations, is the restoration of His Sanctuary. Just as Moses prophesied the restoration of the Tabernacle, so too did the prophets follow with clarification of the same Promise. The Scattering presupposes, moreover proclaims, the destruction of their sacred places. As it turns out, during the Babylonian Captivity and the Roman Captivity, the Temple was destroyed on each occasion. In fact, it was the Third Temple which was destroyed by Rome. The First Temple was that of David's son, Solomon; the Second Temple was that resurrected by Zerubbabel after the Babylonian Captivity, under the auspices of King Cyrus the Great of Persia; and the Third Temple was that of Herod the Great, the Hasmonian king (from Edom) who rebuilt the temple on a greater scale than ever before. Herod was the king who ruled over the Promised Land during the Roman occupation. The time is circa. 6 B.C. and a child is about to be born. That child is mentioned by Isaiah. He is born of a Virgin or maiden:

Isaiah 7.14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

7.23 And it shall come to pass in that day, that every place shall be, where there were a thousand vines at a thousand silverlings, it shall even be for briers and thorns.

7.24 With arrows and with bows shall men come thither; because all the land shall become briers and thorns.

The event of the destruction of Jerusalem by Rome called for the fulfillment of the Messiah called Immanuel. To fulfill the prophecy He must come before the land is sacked.

The prophecy of the Virgin is the most unusual prophecy in the Bible. It is not unusual for an unwed girl to give birth to a son (which is essentially that which is called for in the prophecy, as a minimum), but it is unusual to expect that her son (who would be a bastard) would be the Messiah.

There is no other prophecy in the Old Testament which correlates with the Sign of the Virgin,

explaining what the True nature of the birth of her son is. We are not told, in fact, who the father of the child is; and he is the greatest mystery in the Bible. This, in turn, leads us to the proposition that there just may not be a temporal father involved!

Before the temple of Ishtar, the Mother goddess, one could always find a Vestal Virgin who had dedicated herself to that goddess. The dedication involved offering herself to any man coming to the temple. After she had spent her time, usually a week, serving the goddess she would then be allowed to return to society and marry, etc. We are not told what happened to the bastard children born of the Virgins serving the temple, but we do know that another practice in serving another god, Baal, was to sacrifice first born children on a fiery altar in front of the arms of his statue. Probably many children conceived through the prostitutes of the temples were thrown into Baal's fire.

The rites of which we were speaking, though unfamiliar to us, were not unfamiliar to the Hebrews during Isaiah's and the other prophets' days. Baal continued to be a thorn in the side of the God of Abraham throughout the history of early Palestine. Hence, knowing this background one would read the prophecy of the Virgin in light of the prevailing pagan practices. A Virgin conceiving in the service of the gods would not be extraordinary; a Virgin conceiving in the service of the God of Abraham, however, would be pure blasphemy. For God forbade prostitution! Correlating with this theme of the Virgin is the experience of Sarah, Abraham's wife, who was barren until she attained the age of ninety. Then she gave birth to a son, Isaac, whom God later required as a sacrifice upon His altar to test Abraham's faith. In the comparison we see that the son, Isaac, was born under a most impossible condition. The birth of the Messiah, as with a Virgin, would then be a continuation of the theme of a son favored by God coming via extraordinary circumstances.

We were told by the prophecies of Moses that the Messiah would carry the name of God in his name. Thus, we have Immanuel, which means, God is with us. The "El" in the name, once again, is the name of God, "El;" and the precept, "God is with us," harkens back to the saying God told Moses to give to the Hebrews which was, "God is present with you." The Messiah of the Virgin is, by name alone, consistent with the identity of Moses. But whereas Moses was raised up as the Gatherer or Deliverer, Immanuel actually appears long before the Gathering or Deliverance! Immanuel is an Anachronism!

God is with us, whom we shall call Immanuel, appears when the Children of Israel are scattered and the land desolated. Since He appears before the Scattering of the Children of Israel, and since His mother is the Sign of the Scattering, it follows that He cannot be the Deliverer, or, as Israel called Him, Shiloh, to whom the gathering of the people shall be. Shiloh, in fact, represents Peace on earth, goodwill towards all men. His is a time when the lamb lays down with the lion in peace. All the earth, its animals and man, are at rest. His is the Seventh day. This certainly does not describe the day Jesus walked this earth.

But Immanuel represents something altogether different. First of all He is God in the flesh; at least He is as close to being God in the flesh as anyone can measure. Otherwise He could not be called, God is with us. At the least, He is a man acting in God's stead, like Moses. Again, He is not the sign of the Gathering of Israel, like Moses, but to the contrary the sign of the scattering of Israel. And the Scattering Prophecy requires that the Children be scattered to all the nations of the world:

Isaiah 10.3 What will ye do in the day of visitation and in the desolation which shall come from far?

Ezekiel 21.7 And it shall be, when they say unto thee, Wherefore sighest thou? That thou shalt answer, For the tidings; because it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water: behold, it cometh, and shall be brought to pass, saith the Lord God.

Jeremiah 9.16 And I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a Sword after them till I have consumed them.

10.21 For the pastors are become brutish, and have not sought the Lord: Therefore they shall not prosper, and all their flocks shall be scattered.

18.16 To make their land desolate, and a perpetual hissing; every one that passeth thereby shall be astonished, and wag his head.

18.17 I will scatter them as with an east wind before the enemy; I will shew them the back, and not the face, in the day of their calamity.

23.12 Wherefore their ways shall be unto them as slippery ways in the darkness: They shall be driven on, and fall therein: for I will bring evil upon them, even the year of their Visitation, saith the Lord.

Zechariah 9.9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

9.10 And I will cut off the chariot from Ephraim and the horse from Jerusalem, and the battle bow shall be cut off: and He shall speak peace unto the heathen: and his dominion shall be from sea even to sea and from the river even to the ends of the earth.

Isaiah 7.14 Therefore the Lord himself shall give you a sign; Behold, a Virgin shall conceive, and bear a son, and shall call his name Immanuel.

7.16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

7.17 The Lord shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria.

7.23 And it shall come to pass in that day, that every place shall be, where there were a thousand vines at a thousand silverlings, it shall even be for briers and thorns.

7.24 With arrows and with bows shall men come thither; because all the land shall become briers and thorns.

Jeremiah 13.13 Then shalt thou say unto them, Thus saith the Lord, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.

13.14 And I will dash them one against another, even the fathers and the sons together, saith the Lord: I will not pity, nor spare, nor have mercy, but destroy them...and while ye look for light, he turn it into the shadow of death, and make it gross darkness.

15.2 And it shall come to pass, if they say unto thee, whither shall we go forth? Then thou shalt tell them, Thus saith the Lord, such as are for death, to death; and such as are for the sword, to the sword;

and such as are for the famine to the famine; and such as are for the captivity, to the captivity...and I will cause them to be removed into all kingdoms of the earth.

24.9 And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse in all places whither I shall drive them.

Zechariah 7.14 But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them that no man passed through nor returned: for they laid the pleasant land desolate.

9.8 Behold, the eyes of the Lord God are upon the sinful kingdom. And I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord.

9.9 For, Lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.

Ezekiel 15.7 And I will set my face against them; they shall go out from one fire, and another fire shall devour them; and ye shall know that I am the Lord, when I set my face against them.

22.22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out my fury on you.

Once Scattered and burned they shall now be restored:

Amos 9.10 All the sinners of my people shall die by the sword, which say, the evil shall not overtake nor prevent us.

9.11 In that day will I raise up the Tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

Ezekiel 34.8 As I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock:

34.9 Therefore, O ye shepherds, hear the word of the Lord:

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

Jeremiah 33.14 Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and the house of Judah.

33.15 In those days, and at that time, will I cause the Branch of Righteousness to grow up unto David: and He shall execute judgment and righteousness in the land.

33.16 In those days shall Judah be saved, and Jerusalem shall dwell safely: And this is the name wherewith she shall be called, The Lord our Righteousness.

Jeremiah 23.20 The anger of the Lord shall not return, until he have executed, and till he have performed the thoughts of his heart: In the Latter Days ye shall consider it perfectly.

23.3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

Ezekiel 11.17 Therefore, say, thus saith the Lord God: I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.
34.12 As a shepherd seeketh out his flock in the day that He is among his sheep that are Scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the Cloudy and Dark day.

Micah 5.8 And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest...

Zephaniah 3.20 At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord.

Ezekiel 36.24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

36.36 Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it.

34.23 And I will set up one shepherd over them, and He shall feed them, even my servant David; He shall feed them, and He shall be their shepherd.

34.25 And I will make with them a Covenant of Peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness and sleep in the woods.

37.24 And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them...and my servant David shall be their prince forever.

Micah 5.2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

Zechariah 6.12 And speak unto him, saying, Thus speaketh the Lord of Hosts, saying, Behold the man whose name is The Branch; and shall grow up out of his place, and He shall build the Temple of the Lord.

6.13 Even he shall build the temple of the Lord; and he shall be the glory, and shall sit and rule upon his throne; and He shall be a priest upon his throne; and the Counsel of Peace shall be between them both.

12.9 And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

Zechariah 12.8 In that day shall the Lord defend the inhabitants of Jerusalem; and He that is feeble among them at that day shall be as David; and the house of David shall be as God, as the Angel of the Lord before them.

Joel 3.1 For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

3.2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

3.14 Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision.

Haggai 3.22 And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them: and the horses and their riders shall come down, everyone by the sword of his brother.

3.23 In that day, saith the Lord of Hosts, will I take thee, O Zerubbabel, my servant, the son of Shelaltiel, saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of Hosts.

Zechariah 4.7 Who are thou, O great mountain? Before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.

4.9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of Hosts hath sent me unto you.

1.16 Therefore thus saith the Lord: I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of Hosts, and a line shall be stretched forth upon Jerusalem.

2.4 And said unto him, run, speak to this young man, saying Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein.

2.5 For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.

Daniel 12.1 And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

12.2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Amos 5.18 Woe unto you that desire the day of the Lord! To what end is it for you? The day of the Lord is darkness, and not light.

9.13 Behold, the days come, saith the Lord, that the plowman shall overtake the reaper...

Zephaniah 1.15 That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,

1.17 And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung.

3.8 Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my

determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

3.9 For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.

Jeremiah 25.32 Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

25.33 And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried: they shall be dung upon the ground.

Habakkuk 2.14 For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

Zechariah 11.16 For, lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.

Isaiah 28.2 Behold, the Lord hath a Mighty and Strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

28.5 In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people.

11.12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

11.4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the Rod of his mouth, and with the breath of his lips will he slay the wicked.

11.5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

16.5 And in mercy shall the throne be established: and He shall sit upon it in truth in the Tabernacle of David, judging, and seeking judgment, and hasting righteousness.

11.6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid...

11.9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

Jeremiah 30.3 For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord:

30.5 We have heard a voice of trembling, of fear, and not of peace.

30.6 Ask ye now, and see whether a man doth travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

30.7 Alas! For that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.

30.8 For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:

30.9 But they shall serve the Lord their God and David their king, whom I will raise up unto them.

30.11 For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: But I will correct thee in measure, and will not leave thee altogether unpunished.

31.10 Hear the word of the Lord, O yea nations, and declare it in the isles far off, and say, he that scattered Israel will gather Him, and keep Him, as a shepherd doth his flock.

Ezra 4 ...Out of the heart of the seas the wind caused the form of a man to come up. I looked and this man flew with the clouds of heaven. Wherever he turned his countenance, everything he saw trembled. Wherever the voice went out of his mouth, all that heard his voice melted away as wax melts when it feels fire. ...When he saw the assault of the multitude coming near him, he neither lifted his hand nor held a spear or any weapon. But out of his mouth he sent a fiery stream and from his lips a flaming breath, and from his tongue he shot forth a storm of sparks. And these were all mingled together — the fiery stream, the flaming breath, and the storm. It all fell on the assault of the multitude which was preparing to fight and it burned them all up, so that suddenly the innumerable multitude was nothing but dust and ashes and smell of smoke.

These are the interpretations of the vision. Since you saw a Man coming up from the heart of the sea, it is he whom the Highest One is keeping for many ages (and through whom he will deliver his creation). He will determine the survivors. Since you saw that wind, fire, and storm came out of his mouth, that he held neither spear nor weapon, but destroyed the assaulting multitude who had come to fight against him, here is the interpretation:

Behold, the day comes when the Highest One is about to deliver those who are on the earth. And these earth dwellers will be astonished. They will plan to war against each other, city against city, place against place, people against people, and kingdom against kingdom. And when these things come to pass and the signs happen that I showed you, then will my Son be revealed as the Man you saw ascending. When all nations hear my voice every man will leave his own land and the warfare of one against the other, and an innumerable multitude will be gathered together, as you saw, desiring to come and fight against him. ...But he, my Son, will reprove the nations that have come for their ungodliness, and the rebukes are like a storm and will reproach them to their face with their evil thoughts and with tortures with which they are destined to be tortured — like flame. Then He will destroy them without labor by the Law, which is like fire...the survivors of your people, even those who are found within my Holy Borders, will be saved. Then he will destroy the multitude of nations gathered together, and will defend the people who remain. And he will show them many wonders.

Ezekiel 37.26 Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore.

37.27 My tabernacle also shall be with them: yea, I will be their God and they shall be my people. I the Lord do sanctify Israel, when My Sanctuary shall be in the midst of them forevermore.

Jeremiah 31.31 Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah.

31.33 But this shall be the covenant that I will make with the house of Israel: after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts: and will be their God, and they shall be My People.

33.34 And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord: for they shall all know me, from the least of them, unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

Isaiah 4.3 And it shall come to pass that He that is left in Zion, and He that remaineth in Jerusalem, shall be called Holy, even every one that is written among the living in Jerusalem.

4.4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the Spirit of Judgment, and by the Spirit of Burning.

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

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

33.20 Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

33.3 At the noise of the tumult the people fled; at the lifting up of thysself the nations scattered.

33.4 And your spoil shall be gathered like the gathering of the caterpillar: as the running to and fro of locusts shall He run upon them.

33.8 The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he that despised the cities, he regardeth no man.

Habakkuk 3.12 Thou didst march through the land in indignation; thou didst thresh the heathen in anger.

Isaiah 30.27 Behold, the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire.

30.28 And His breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err.

Zechariah 12.2 Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.

12.3 And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

Isaiah 2.19 And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His Majesty, when He ariseth to shake terribly the earth.

Ezekiel 38.14 Therefore, Son of Man, prophecy and say unto Gog, Thus saith the Lord God: In that day

when my people of Israel dwelleth safely, shalt thou not know it?

38.15 And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:

38.16 And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the Latter Days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

38.18 And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God that my fury shall come up in my face.

38.19 For in my jealousy and in the fire of my wrath have I spoken, surely in that day there shall be a great shaking in the land of Israel;

38.20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, every wall shall fall to the ground.

38.22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.

38.23 Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord.

The scenario we have just reviewed, though certainly not complete, tells us quite clearly how God intends to Prove Himself. For those who did not catch the drift of the above message, He essentially begins with the Sign of the Virgin and her son, sending them before the moment He chooses to scatter Israel. After she and her son are seen, then He scatters Israel and lays the Promised Land waste. The scattering is far beyond what would be contemplated in the Captivity of Babylon. Surely, it does not contemplate a few nations; rather it is on a world-wide scale involving all the nations and all the Kingdoms of mankind. This is an important criteria because the Prophecy of the Redemption of the Scattered Children of Israel involves a prophecy against the nations, or Gentile, wheresoever the Children of Israel had been scattered. We recall that the prophecy goes as follows:

Jeremiah 30.11 Though I make a full end of all nations whither I have scattered thee...

And

Zechariah 12.9 I will seek to destroy all those nations who come against Jerusalem.

In the prophecies God uses the heathen, or the Gentile (those who do not believe in the God of Abraham) as final Proof of His existence. For he says in prophecy:

Ezekiel 37.28 And the Heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forevermore.

And

Ezekiel 38.16 ...and I will bring thee [Gog] against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

38.22 And I will plead against him [Gog] with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.

When Moses spoke of the redemption of Israel he spoke of redeeming them in glory. And he spoke about the restoration of His Sanctuary, the Tabernacle. Thus, the prophets focused upon this thing of the Redemption and always mentioned, as criteria of the redemption, the restoration of the Tabernacle. We have for instance:

Ezekiel 37.27 My tabernacle also shall be with them: yea, I will be their God and they shall be my people.

Amos 9.11 In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old.

Zechariah 6.12 And speak unto him, saying, Thus speaketh the Lord of Hosts, saying, behold the man whose name is the Branch; and shall grow up out of His place, and He shall build the temple of the Lord.

Isaiah 4.4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the Spirit of Judgment, and the Spirit of Burning.

4.5 And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a Cloud and Smoke by day and the shining of a flaming fire by night: for upon all the glory shall be a defense.

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

16.5 And in Mercy shall the throne be established: and he shall sit upon it in truth in the Tabernacle of David, judging, and seeking judgment, and hasting righteousness.

In the restoration of the Children of Israel God included in His Plan the punishment of those whom He had used to punish Israel. The theme essentially parallels the precept involving Babylon, how in the first captivity God used Nebuchadnezzar, the king of Babylon, to carry off the Children of Israel into captivity. Then, after using Babylon as the vehicle for punishing the Children of Israel, the Curse turns against Babylon, saying the days will come when that place will be fit for no human habitation; only the beasts of the desert will frequent that place. So in the Latter Days the fury is turned against the heathen, wheresoever the Children of Israel were held captive:

Jeremiah 23.19 Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.

23.20 The anger of the Lord shall not return, until he have executed, and till he have performed the thoughts of his heart; in the Latter Days ye shall consider it perfectly.

25.31 A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations,

He will plead with all flesh; He will give them that are wicked to the sword, saith the Lord.

25.32 Thus, saith the Lord of hosts, behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

25.33 And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

The redemption of Israel, as we see in these prophecies, involves no small matter. Nor does it involve an event likely to be passed off as coincidental to prophecy. The voice making these pronouncements says "in the latter days you shall consider it perfectly." There will be no room for doubt. God intends to prove Himself and in the process stand upon the bodies of the Heathen scattered from one end of the earth to the other. His monument, His Testimony that He did what He said He would do, is finally vested in the slain of the earth reaching from one end of the earth to the other. Other prophets expand upon this precept. David certainly understood this precept. He said in his first psalm:

Psalm 1.6 For the Lord knoweth the way of the Righteous: but the way of the ungodly shall perish.

And:

Psalm 2 Why do the heathen rage, and the people imagine a vain thing?

2.2 The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, [Messiah] saying,

2.3 Let us break their bands asunder, and cast away their cords from us.

2.4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

2.5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

2.6 Yet have I set my king upon my holy hill of Zion.

2.7 I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.

2.8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

2.12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

Here is the mystery of the Son in its sublime state. David called the Anointed, the Messiah to come, the Son of God! Isaiah, writing much later, called Him God is with us. The formative view of the Messiah, as described by Moses, is one who is an Angel or prophet of God who is as Moses. And Moses was in God's Stead. In effect, Moses was like God in the flesh. He wasn't God (because he would be limited by his flesh and God is unlimited; furthermore, He prayed to and took his direction from God) but a man acting in God's Stead. And Moses was told to tell the Children of Israel that God was now with them. Therefore, taking this parameter into consideration, as mentioned, anyone who is akin to Moses is the same as God being with them. That Messiah, like Moses, can go tell the Children of Israel that the presence of God is with them.

In the days of the patriarchs the Angel of God's Presence was a grand experience. Abraham conversed with Him whilst He sent down two angels to destroy Sodom; Jacob wrestled with a man and discovered that it was God (or the Angel of God's Presence) with whom he had wrestled. The Angel of

God's Presence appeared to one whom we have already mentioned, whose prophecy is one of the most discussed in esoteric circles for the past two thousand years or so. That man to whom the Angel of the Lord's Presence appeared is Balaam. And he prophesied of the Star and the Scepter, as we may recall.

The prophecies of God begin with an Anointed One born of a Virgin prior to the scattering of Israel. They end in the Latter Days with an Anointed One who is involved in the Gathering of the scattered children where ever they are scattered. The Latter Day Messiah brings fear, such that people hide in the holes of the rocks. Another prophecy says that they toss their gold and silver idols to the moles and the bats. His mouth is a sharp sword and as a result of His Presence the Heathen, those nations wheresoever the Children of Israel were scattered, are all brought into the valley of decision to Judgment.

Daniel tells us the time when the Messiah raises up in the Latter Days is a time when the dead shall be resurrected to life, some to glory and others to shame.

Together with this the nations (Gog and all those people who came with him against Jerusalem, including Persia, Ethiopia, and Libya), are wiped out, with their bodies not just being strewn across the valley of Jehoshaphat (meaning judged of God) but heathen bodies are found strewn from one end of the earth to the other.

Thus, says God, He will be magnified. When the Heathen rage, then, is when God will have proved Himself. It is not a happy prospect; certainly it is all too real to be ignored, since we now see ourselves set to rain fire upon all the earth. We realize the attitude of the God of the Bible towards the non-Jews: behind every Gentile door there is a threat to Peace and the Plan of God. They will test Him and challenge the glory of Israel and when Israel is finally seen at Peace the challenge will be met; one day we shall ask again, "Why do the Heathen rage and imagine a vain thing?" But thou art My People, so saith the Lord to the Children of Israel, and this claim is dependent upon the blood of the heathen to prove it.

Chapter 5

The Angel of Righteousness

The most important angel mentioned in the Bible is the Angel Moses prophesied. Again, in Exodus he said:

Exodus 23.20 Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

23.21 Beware of Him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in Him.

23.22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine adversaries.

23.23 For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

The Angel mentioned here has the characteristic functions of the Deliverer seen in the above prophesies. He brings the Children of Israel into a place God had prepared, and He carries judgment: i.e., “provoke him not for he will not pardon your transgressions.” Further, God's name is in Him.

We have seen that Immanuel, the Son of the Virgin, like Israel, carries the name of God in His Name. Unless there is a bridge, however, which links him to the Deliverance, He cannot be that Angel of whom Moses spoke. For we know that Immanuel appears at the time Israel is scattered.

But there is a bridge made in prophecy which links Immanuel to the Deliverance:

Zechariah 12.8 In that day shall the Lord defend the inhabitants of Jerusalem; and He that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them.

12.9 And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

12.10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of Grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

13.4 And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive:

13.5 But He shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth.

13.6 And one shall say unto Him, What are these wounds in thine hands? Then He shall answer those with which I was wounded in the house of my friends.

Zechariah wrote these prophecies two hundred years after Isaiah had written his prophecy of the Virgin. In Zechariah's prophecy there is a vision of the Messiah standing in Jerusalem after the Children have been restored to Jerusalem and at the time God intends to destroy all those nations who are against Jerusalem. The Messiah in that vision had been wounded and pierced. Jerusalem looks upon Him whom they pierced and He complains that He was wounded in the house of his friends. The friends of the Messiah are, of course, the Children of Israel, or Jerusalem. If Jerusalem is not the friend of the Messiah, the whole concept of The Chosen People is gone askew. Isaiah and David both happen to talk about a Suffering Servant who is pierced.

Isaiah 52.13 Behold, My Servant shall deal prudently, He shall be exalted and extolled, and be very high.

52.14 As many were astonished at thee; His visage was so marred more than any man, and His form more than the sons of men:

52.15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

53.1 Who hath believed our report? And to whom is the arm of the Lord Revealed?

53.2 For He shall grow up before Him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness: and when we shall see Him, there is no beauty that we should desire Him.

53.3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; He was despised, and we esteemed Him not.

53.4 Surely He hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

53.5 But He was wounded for our transgressions. He was bruised for our iniquities: the chastisement of our peace was upon Him; and with his stripes we are healed.

53.6 All we like sheep have gone astray: we have turned everyone to his own way; and the Lord hath laid on Him the iniquity of us all.

53.7 He was oppressed, and He was afflicted yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not his mouth.

53.8 He was taken from prison and from judgment: and who shall declare His Generation? For He was cut off out of the land of the living: for the transgression of my people was he stricken.

53.9 And he made his grave with the wicked and with the rich in death: because He had done no violence, neither was any deceit in His mouth.

53.10 Yet it pleased the Lord to bruise Him: he hath put Him to grief: when thou shalt make His soul an offering for sin, he shall see His Seed. He shall prolong his days, and the pleasure of the Lord shall prosper in His hand.

53.11 He shall see the travail of his soul, and shall be satisfied: by His knowledge shall my Righteous Servant justify many: for He shall bear their iniquities.

53.12 Therefore I will divide Him a portion with the great, and He shall divide the spoil with the strong; because He hath poured out His soul unto death: and He was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Psalms 22 My God, my God, why hast thou forsaken me? Why art thou so far from helping me, and

from the words of my roaring?

22.6 But I am a worm, and no man; a reproach of men, and despised of the people.

22.7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying,

22.8 He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him.

22.13 They gaped upon me with their mouths, as a ravening and a roaring lion.

22.14 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.

22.14 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

22.16 For dogs have compassed me: the assembly of the wicked has enclosed me: They pierced my hands and my feet.

22.17 I may tell all my bones: they look and stare upon me.

22.18 They part my garments among them, and cast lots upon my vesture.

22.31 They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.

Psalm 69.20 Save me, O God, for the waters are come in unto my soul...reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none: and for comforters, but I found none.

Psalm 139.16 Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.

Psalm 34.20 He keepeth all his bones: not one of them is broken.

Psalm 35.11 False witnesses did rise up; they laid to my charge things that I knew not.

35.12 They reward me evil for good to the spoiling of my soul.

35.26 Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonor that magnify themselves against me.

37.10 For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.

37.11 But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

Psalm 55.3 Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me.

55.4 My heart is sore pained with me: and the terrors of death are fallen upon me.

55.5 Fearfulness and trembling are come upon me, and horror hath overwhelmed me.

55.6 And I said, Oh that I had wings like a dove! For then would I fly away, and be at rest.

55.8 I would hasten my escape from the windy storm and tempest.

55.12 For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him:

55.13 But it was thou, a man mine equal, my guide, and mine acquaintance.

55.14 We took sweet counsel together, and walked unto the house of God in company.

Psalm 69.7 Because for thy sake I have borne reproach; shame hath covered my face.
69.8 I am become a stranger unto my brethren, and an alien unto my mother's children.
69.9 For the zeal of thine house has eaten me up; and the reproaches of them that reproached thee are fallen upon me.
69.10 When I wept, and chastened my soul with fasting, that was to my reproach.
69.11 I made sackcloth also my garment; and I became a proverb to them.
69.12 they that sit in the gate speak against me; and I was the song of the drunkards.
69.20 Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none.
69.21 They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.
69.31 This also shall please the Lord better than an ox or bullock that hath horns and hoofs.
69.32 The humble shall see this, and be glad: and your heart shall live that seek God.
71.7 I am as a wonder unto many; but thou art my strong refuge.

Apart from the Bible are the books of Adam and Eve. These books, of questionable date, reflect the Suffering Servant in His highest form. God is explaining to Adam how He will come and save Adam's children from Satan one day:

Adam and Eve 49.8 And this sign, O Adam, will happen to me at My coming upon the earth: Satan will raise the people of the Jews to put me to death; and they will lay me in a rock, and seal a large stone upon me, and I shall remain within that rock three days and three nights.

Obviously we have an anachronism here, and the writer is aware of Jews, as a people, as opposed to other descriptions, such as the Children of Israel, etc. This suggests that the document was either written at a time when the Children of Israel were commonly referred to as Jews or the name Jews was a later interpolation.

Adam and Eve 49.9 But on the third day I shall rise again, and it shall be salvation to thee, O Adam, and to thy seed, to believe in me. But, O Adam, I will not bring thee from under this rock until three days and three nights are passed.

3.2 Yea, the Word that will again save thee when the five days and a half are fulfilled.

3.3 But when Adam heard these words from God, and of the great five days and a half, he did not understand the meaning of them.

3.4 For Adam was thinking that there would be but five days and a half for him, to the end of the world.

3.6 Then God in His mercy for Adam who was made after his own image and similitude, explained to him, that these were 5,000 and 500 years; and how one would then come and save him and his seed.

14.4 When I shall come down from heaven, and shall become flesh of thy seed, and take upon me the infirmity from which thou sufferest, then the darkness that came upon thee in this cave shall come upon me in the grave, when I am in the flesh of thy seed.

15.0 Then Adam and Eve wept and sorrowed by reason of God's word to them, that they should not return to the garden until the fulfillment of the days decreed upon them; but mostly because God had

told them that He should suffer for their salvation.

24.4 Then came the Word of God to Adam, and said unto him, O Adam, as thou hast shed thy blood, so will I shed my own blood when I become flesh of thy seed; and as thou didst die, O Adam, so also will I die. And as thou didst build an altar, so also will I make for thee an altar on the earth; and as thou didst offer thy blood upon it, so also will I offer my blood upon an altar on the earth.

24.5 And as thou didst sue for forgiveness through that blood, so also will I make my blood forgiveness of sins, and blot out transgressions in it.

31. 2 For I will come and save thee; and kings shall bring me when in the flesh, gold, incense and myrrh; gold as a token of My Kingdom; incense as a token of my divinity; and myrrh as a token of my suffering and of my death.

31.11 These three things did God give Adam, on the third day after he had come out of the garden, in token of the three days the Lord should remain in the heart of the earth.

42.5 And if thou saidst, give me of the Water of Life that I may drink and live, it cannot be this day, but on the day that I shall descend into hell, and break the gates of brass, and bruise in pieces the kingdoms of iron.

42.7 And, again, as regards the Water of Life thou seekest, it will not be granted thee this day; but on the day that I shall shed My blood upon thy head in the land of Golgotha.

42.8 For My blood shall be the Water of Life unto thee, at that time, and not to thee alone, but unto all those of thy seed who shall believe in me; that it be unto them for rest forever.

69.6 God said further unto Adam, Thus will it also happen to me, on the earth, when I shall be pierced and blood shall flow blood and water from my side and run over my body, which is the true offering; and which shall be offered on the altar as a perfect offering.

9.19 He will rise from the dead, and be exalted above things in heaven and things in the earth; and myrrh, in token that he will drink bitter gall; and feel the pains of hell from Satan.

Enoch 32.2 Then I can again take thee at My Second Coming.

52.15 For all these things will be laid bare in the weighing-scales and in the books, on the day of the great judgment.

Moses talked about two things, as concerning the Messiah. One was a prophet, raised like unto him, and the other was an Angel who would lead the people into the place God had prepared for them, namely where the Hittites, Jebusites, etc. lived in Canaan. Anything like Moses would necessarily imply the function of the lawgiver and Deliverer. The Angel is described also in these terms. Because of their similarity in function, both requiring obedience, they appear to be the same thing.

Chapter 6

Jesus, the candidate for Angelhood:

Jesus of Nazareth is reported to have said that He is he of whom Moses spoke:

John 5.46 For had ye believed Moses, ye would have believed me: for he wrote of me.
5.47 But if ye believe not his writings, how shall ye believe my words?

Jesus not only claimed to be the one of whom Moses prophesied, He also claimed those prophecies concerning the suffering Servant seen above would be fulfilled by Him. Before the Last Supper, having gathered his twelve Apostles unto Him, He said:

Mark 10.33 Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death and shall deliver him to the Gentiles:

10.34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

10.45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Jesus seems to have recognized His mission in two steps. First He must be sacrificed (for the atonement of sin) and then He must later return from His Father in Heaven to judge the quick and the dead. As concerning His concept of the Kingdom of God which we have reviewed, we are not clear that he believes the kingdom comes when the scattered Children of Israel are restored to their land. He seems to have thought and taught that the Kingdom of God begins with His visitation then. From his point of view the Kingdom was already present waiting for its King and lay fallow in the hearts of men i.e., "for the kingdom is in you."

When He returns on His Second Coming it will be for judgment. Hence:

Matthew 24.37 For as the days of Noah were, so shall also the coming of the Son of man be.

24.38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark.,

24.39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

25.31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of glory:

25.32 And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats.

25.33 And he shall set the sheep on his right hand, but the goats on the left.

25.34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

While Matthew does not seem to have contemplated, in these words, the fate of Israel in the scenario, Luke inserts these considerations:

Luke 21.20 And when ye shall see Jerusalem compassed with armies then know that the desolation thereof is nigh.

21.21 Then let them which are in Judaea flee to the mountains and let them which are in the midst of it depart out; and let not them that are in the countries enter there into.

21.22 For these be the days of vengeance, that all things which are written may be fulfilled.

21.23 But woe unto them that are with child, and to them that give suck, in those days! For there shall be great distress in the land, and wrath upon this people.

21.24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

21.25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the seas and the waves roaring;

21.26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

21.27 And then shall they see the Son of man coming in a cloud with power and great glory.

21.32 Verily I say unto you, this generation shall not pass away, till all be fulfilled.

21.36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.

Mark's Gospel tends to follow Matthew, seemingly being oblivious to the Promise to Israel:

Mark 13.19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

13.20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, who he hath chosen, he hath shortened the days.

13.24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

13.25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

13.26 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

These are some of the things Jesus said as concerning His perspective of His mission in relation to scripture. Most certainly He claimed to be the Messiah, and in the context of Luke's Gospel understood that His mission of being sacrificed preceded the scattering of Israel. Other passages of the Gospels corroborate this view. He prophesied that the temple would be destroyed, among other things. This precept which coincides with the Scattering and Redemption oracles of the prophets seems to have become lost, however, when we review the teachings of Paul and his followers.

We can presuppose, furthermore, that the Gospel of Luke in characterizing the Promise of the end times is somewhat of an anomaly in relation to the other Gospels, including John's. Luke was a physician and perhaps the most educated of the disciples. The prefatory remark of his gospel acknowledged that other gospels were circulating about before his. We must keep this in mind when we consider the next

prospect. Being a Jew Himself he knew that the gathering and redemption of the Jews occupied the end of the Gospel as Jesus saw it. The others, being largely ignorant of the Bible's Promise of Israel's redemption, didn't remember Jesus reminding the disciples that Israel would be redeemed in the end times. Either the other gospels were tampered with, to remove the promise of the redemption of Israel from them, or Luke has interpolated his own understanding of that promise into Jesus' prophecies. Again, according to Luke, for Jesus to be seen coming again in power and glory in the clouds, Israel must first have been scattered to all the nations.

When Jesus was walking the earth, Israel was occupied by a foreign power and certainly not preferring the position of being a "scattered nation whose highways lay desolate." Only in 70 A.D. when Josephus, the Jewish Historian, stood before the walls of Jerusalem with the Roman emperor's son, Titus, did Israel know the reality of the meaning of being scattered. At that time Josephus says he warned Jerusalem that the city would become heaps and ruins, and the people would be taken captive, if the city does not surrender to Titus. This was less than forty years after Jesus was crucified. Anyone living through that event and writing about it afterwards would certainly have to think a bit about the prophecy of the Scattering of Israel.

Luke's comment about the Scattering of Israel leads us to believe that he may have experienced the event, thereby suggesting that he wrote his gospel well after Jerusalem was sacked and burned and while he, himself, suffered as one of the children of the diaspora. But this thesis is a contradiction to the final comment in Luke's Gospel: "that the apostles continued worshipping in the Temple in Jerusalem."

There may in fact be two writers of Luke. One writer, who may have experienced the scattering, could realize the importance of Jesus' words, that He would return to gather the scattered, when the "times of the Gentile are fulfilled"; the other writer, a Jew, is proud that the Apostles are maintaining the Law and worshipping in the Temple. This would be in contradiction to the views of Paul and Barnabas who developed the thesis that the Law of Moses is "old and passed away" replaced by Paul's precept of "faith," that by faith [in Jesus] alone you are saved.

According to Acts and Paul's epistles, Luke spent some time with Paul, the self-proclaimed Apostle of Christ to the Gentiles. Because of their close relationship, one would expect Luke's writings to be sympathetic to Paul's Doctrine. His sympathies ought to have agreed with Paul's conclusion that Jesus would return in the clouds of glory to claim his chosen people at any moment. For Paul believed that Jesus would return in rapture in his own time, circa. 65 A.D. Paul not only believed this, he prophesied it. At least on this account, that Jesus did not appear in rapture during his time, Paul must be considered a false prophet. His followers, it may be added, still await that rapture to be fulfilled, even though it has been nearly two thousand years since Paul prophesied it.

This thesis of the Rapture, however, runs contrary to the perceptions of Luke; furthermore, it does not coincide with the author of Revelation's perception of the end of time. Paul believed he was standing at the Last Day, a moment before Jesus would return in Rapture. Revelation and the Gospel of Luke see that event as far off into the future. As in the Epistle of Barnabas, counting Jesus' Resurrection (and therefore Paul's day) on earth as the Eighth Day, Paul believed he lived in the Eighth Day, the Last Day before the Fire and Brimstone Holocaust.

When Paul was teaching and prophesying, Jerusalem and its temple were still standing and the people had not yet been scattered. He, in fact, was in Rome in prison, about to be crucified, in 66 A.D., about four years prior to the destruction of the temple and Jerusalem, and the captivity of the Jewish

people. Luke, on the other hand, came to experience the first days of the captivity.

Just as Paul was not apparently impressed by the significance of the Diaspora, we must apply the same observations to the other Gospel writers. Excepting Luke, they had written without knowledge of, or appreciation for, the captivity, real or prophesied.

The Rapture is not the only area of disagreement between Paul's concept of Christianity and that which was taught by Jesus. And to explore this we must first try to establish a foundation of Jesus' teachings against which we can compare Paul and the modern church's views.

We mention Jesus here because we have to reconcile prophecy with historical fact. If prophecy and historical fact cannot meet, then the prophecy is false. Jesus is historical fact, and many things were involved with Him that pertain to prophecy. So we must consider his candidacy as one of the Two Messiahs mentioned: the Suffering Messiah or the Deliverer Messiah, who comes in the Latter Days, after the Scattering of Israel.

As concerning the time of the Latter Days, no one believed that its time could be precisely pinned down. Even Jesus said that only God knows the time and he, representing Himself as the Son of God, admitted even the son does not know the exact time (of the Judgment). This, we might add, is a precept which is also mentioned in the books of Adam and Eve and Enoch.

What Jesus ought to have known, however — based upon Essene expectations — is that Israel was on the verge of being scattered. Of course most of the children of Israel were expecting some kind of calamity, since the Jews were rebelling against the Roman occupation and Rome was being poised for war. Paul should have appreciated this concern, since he admits having played a part in the early persecution of Jesus' followers.

Our greatest concern in terms of history tying into prophecy, however, does relate to this very event: the dispersion of Israel. The one prophesy which ties specifically to this event — to precede it — is the Sign of the Virgin and her son Immanuel.

Other prophecies point to such a sign coming at the time Israel is scattered. We are asked, for instance, "What will you do in the day of your visitation?" The day of visitation is clearly described throughout the prophets as a day of the Visitation of God's wrath. Again, the Latter Days, the Day of our Lord, say the prophets, are Days of Darkness and not light.

Because Jesus appeared precisely at the time Immanuel was scheduled to visit Israel, being before the dispersion, we have to consider him as a possible candidate for being that Messiah. We would consider others as that Messiah, but there seem to be no records of one having made the claim that he made and having lived out prophecy as completely as He did. He, by default of the other claimants, if for no other reason, forces us to consider Him as that Messiah of the dispersion. The claim of Jesus also, of course, requires us to consider Him as the Deliverer Messiah as well, since He prophesied His Second Coming, and coincided that event with the Deliverance or Redemption of Israel. In this light, then, we must explore Jesus' claim. If He is not the Messiah born of the Virgin, as prophesied by Isaiah, then Isaiah's prophesy must be false. If it is determined that only He could lay claim to the name, Immanuel, even if by default (because no one else can now claim to be born before the time Israel is Scattered), then whatsoever He said must be obeyed. And while Christians may be pleased in this prospect, they would do well to consider the fact that what He taught and what Christians have believed (because of Paul's teachings) are two different things.

Chapter 7

Jesus & the Gospels

Jesus of Nazareth, born about two thousand years ago, has become one of the most powerful figures to ever influence human history. Like an Alexander the Great, He continues to exert a continuing influence upon humanity through the institutions He laid down; unlike Alexander the Great He continues to be the center of a religious cult through which nations have risen and fallen and fortunes have been won and lost. More so, being the proclaimed Savior of mankind, His name also has been the cause of the loss of millions of lives. While he contemplated that many would lose their lives for the sake of His name, it is doubtful that He would have contemplated His Christian followers to initiate inquisitions or the ovens of Hitler.

During the past two thousand years Jesus has held sway over a good part of the nations of this earth. He has held this dominion because his followers have believed and preached that Jesus is the Messiah, the Christ, of God. Their arguments are not clear, why He is the Messiah, but seem to wrap around the following oracles predicting a Messiah:

From the Books of Adam and Eve and Enoch:

1. A man who died on the cross but was resurrected after three days;
2. A man who became the Messiah after 5,500 years;
3. A man who, when born, was brought Gold, Incense, and Myrrh as gifts.

From the Bible:

1. A man preceded by Elijah;
2. A man born in Bethlehem, Judah;
3. A man born as the son of David;
4. A man who is despised and rejected of men, who is killed and his death is for the atonement of mankind's sin;
5. A man who is pierced, who is fed vinegar and gall;
6. A man whose garments are parted by lot;
7. A man who rides into Jerusalem on the foal of an ass,
8. A man who is born of a Virgin.

These seem to be the principal prophecies which justify the fact that Jesus is the Christ. All except the first prophecy come from the Bible. The first prophecy, being resurrected after three days, comes from the Apocryphal book of Adam and Eve, not currently part of the Bible, and, therefore, of little use in justification of His divinity. Of the prophecies, ironically, it appears to be the most important justifier, used by Christians, of Jesus as the Christ. For at the core of the Apostle's Creed, the pledge of allegiance to Jesus, is the statement, that the initiate believes Jesus laid dead in the ground for three days and then was raised to life to sit at the right hand of God, the Father. At the core of Christian belief is the Creed of the Resurrection:

Creed of the Resurrection

1. I believe in God the Father Almighty, maker of heaven and earth:
2. And in Jesus Christ his only Son, our Lord:
3. Who was conceived by the Holy Ghost, born of the Virgin Mary,
4. Suffered under Pontius Pilate, was crucified, dead and buried;
5. he descended into hell;
6. The third day he rose again from the dead;
7. He ascended into heaven, and sitteth on the right hand of God the Father Almighty;
8. From thence he shall come to judge the quick and the dead.
9. I believe in the Holy Ghost;
10. The Holy Catholic Church; the communion of saints;
11. The forgiveness of sins;
12. The resurrection of the body and the life everlasting. Amen.

If one does not believe in Jesus' Resurrection, then one is an apostate. The criterion, in fact, was used to persecute heretics in the Middle Ages. Many people, among them Jews, were torched at the stake because they would not profess their belief that Jesus had been raised again from the tomb.

The evidence that Jesus was, in fact, raised from the tomb after three days is not conclusive, nor is it consistent. The Gospel accounts suggest that it was Mary Magdalene who discovered his body was missing from the tomb, though his tomb was blocked by a huge stone and there was a guard at the tomb overnight. The Romans, at the request of the Sanhedrin, had placed a small regiment or platoon in front of the tomb to guard it, thinking that the followers of Jesus might attempt to steal his body during the night. In any event, His body came up missing in the morning, by the gospel accounts. Who actually first witnessed that it was missing and what they saw is drawn in conflicting accounts from one gospel to the next. In one account an angel is seen sitting in the tomb, asking why they were looking for Jesus, who had gone.

In another account two angels are seen carrying Jesus away from the tomb, with him walking between them. Afterwards, Jesus is reported to have appeared to the apostles at various times, giving them further instructions on their ministry. In the first instance He appeared before the apostles; and Doubting Thomas, not believing it was He, was asked to put his finger in the wound on Jesus' side, so he would know it was true, that Jesus stood in the flesh before them, though believed dead. In other accounts, the disciples and apostles who saw Jesus thought Him to be someone else. At first they did not recognize Him. Mary Magdalene, for instance, thought Him to be the gardener, as He was walking away from the tomb. The stories suggest that the form of the risen Jesus did not resemble his living form sufficiently for those viewing Him to at first recognize Him.

The account of His Resurrection, although having nothing to do with fulfilling Biblical prophecy, is augmented by the other Biblical prophesies which foretold a Messiah. The Messiah would be recognized by fulfilling Biblical oracles...

Almost every prophet who has gone into Jerusalem has matched up to the prophecy that the Messiah would be rejected and even killed. Jerusalem had a reputation for killing its prophets. This would be the first anticipation of any prophet: that the Messiah would be rejected and killed like all the others.

Being born of the seed of David, in Bethlehem, and riding into Jerusalem on an ass, was not

something difficult to fulfill in the days of Jesus. It might be difficult today, since it is doubtful there are any Jews walking around who can prove they are sons of David and born in Bethlehem. Concerning the last mentioned prophecy, being born of a Virgin, we have the least amount of evidence. Contrasting with the lack of evidence is the fact that the Virgin birth is the most significant prophecy justifying Messiahship. A man claiming to be the Messiah cannot prove He is Immanuel, the son of the Virgin, without accounting to the prophecy of the Virgin.

The Masoretic Bible, the authorized Jewish Bible, does not refer to the Virgin as a Virgin. Rather, it says, "Behold a Maiden shall give birth to a son and His name shall be called Immanuel" The King James Bible calls her a Virgin:

Isaiah 7.14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

7.23 And it shall come to pass in that day, that every place shall be, where there were a thousand vines at a thousand silverlings, it shall be even be for briers and thorns.

7.24 With arrows and with bows shall men come thither; because all the land shall become briers and thorns.

A maiden in English usage is commonly believed to be a young woman who is not married and, also by custom, expected to be a virgin. So the intent of the prophecy, no matter how you read it, is that a young unmarried girl will give birth to a son. The prophecy does not elaborate, to clear up any doubt, but just leaves it on that basis, that one day mankind will witness that a young unmarried girl will give birth to a son. Her son, by the prophecy, would, by modern judgments, be a bastard, born out of wedlock. There may be precedent in Biblical History concerning God's Anointed Ones, where Solomon, David's Anointed Son, may have been conceived out of wedlock. He was born of a young girl, Bathsheba by name, who was formerly married to a man in David's army.

David had seen her bathing and proceeded to have an affair with her; out of the affair was conceived a child which died. But earlier, to validate the birth, David had Bathsheba's husband killed so that he, David, could wed her and legitimize the birth of their son. After the child died, Bathsheba conceived again, says the account and that son was Solomon. However, if Solomon were that child conceived out of wedlock, we have a precedent for the Anointed One (of Isaiah 7.14) being born out of wedlock. Based upon precedent, then, it is easy to see how another Anointed Son of David, like Solomon, could be conceived out of wedlock. Of course, Bathsheba, being already married, was not a virgin; in Isaiah's prophecy we definitely have an unmarried girl giving birth to a child.

The only Gospel accounts which seem to appreciate that Jesus is born of the Virgin are Matthew and Luke; furthermore, both attempt in the context to provide a genealogical table supporting evidence that Jesus is a son of David. In the two accounts, then are attempts to evidence Jesus as the Messiah by virtue of His lineage and the fact He is born of a virgin per the prophecy. Mark and John, on the other hand, begin Jesus' life story with the advent of John the Baptist. In those accounts it is John the Baptist who proclaims to the world that Jesus is the Messiah; and John is proposed as the (prophesied) Voice in the wilderness who proclaims the coming of the Messiah:

Malachi 3.1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

4.5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

Matthew 11.7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

11.8 But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses.

11.9 But what went ye out for to see? a prophet? Yea, I say unto you, and more than a prophet.

11.10 For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11.11 Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

11.12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

11.13 For all the prophets and the law prophesied until John.

11.14 And if ye will receive it, this is Elias, which was for to come.

The evidence here suggests that John was accepted as a Prophet of God, even another Elias (Elijah) or Elias resurrected. Since he was already credible, then His anointing of Jesus as the Messiah is more legitimized. According to Matthew the anointing by John was this way (Mark and Luke repeat verse 3.16 and 3.17 similarly):

Matthew 3.13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

3.14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

3.15 And Jesus answering said unto him, suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

3.16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

3.17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

The Gospel of John expands upon the details of the experience:

John 1.29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

1.30 This is he of whom I said, after me cometh a man which is preferred before me: for he was before me.

1.32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

1.33 And I knew him not: but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the

Holy Ghost.

1.34 And I saw, and bare record that this is the Son of God.

While the testimonies of Matthew, Mark and Luke agree upon the Anointing, they lack background information as to who exactly witnessed the Holy Ghost descending upon Jesus and claiming Him to be the Son of God. The Gospel of John provides this missing information, saying that the record came from certain priests and Levites sent from Jerusalem to ask John the Baptist, "Who art thou?" He responded, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaias":

Isaiah 40.2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.

40.3 The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.

40.5 And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

The Gospel of John reflects the point of view of one faction of the Christians which legitimatizes Jesus initially through John the Baptist, not being aware of Jesus' Virgin Birth. He, in fact, mentions Jesus' divine calling to the Messiah but calls Him the son of Joseph (the carpenter):

John 1.45 Philip findeth Nathanael and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

The added testimony of Nathanael reaffirms that Jesus is the Son of God; and "thou art the King of Israel," He says. Another anointing incident is mentioned in the Transfiguration of Jesus upon the mount with John, Peter, and James in attendance:

Mark 9.7: And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, this is my beloved Son: hear Him.

9.9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

9.10 And they kept that saying with themselves, questioning one with another, what the rising from the dead should mean.

Matthew describes this anointing from a different perspective:

Matthew 17.5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, this is my beloved Son, in whom I am well pleased; hear ye him.

17.9 And as they came down from the mountain, Jesus charged them, saying Tell the vision to no man, until the Son of man be risen again from the dead.

Luke records the incident in the same manner as Matthew (not being concerned about the phrase, "risen again from the dead").

Luke 9.34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

9.35 And there came a voice out of the cloud, saying, this is my beloved Son: hear him.

9.36 And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

The Gospel of John is not aware of the Anointing in the Transfiguration of Jesus. If the Gospel of John were written by the same Apostle John who went up the mount to experience the Transfiguration along with James and Peter, it should have remembered the Transfiguration incident.

Peter says Jesus is the Christ	Peter says Jesus is the Son of God	Peter named the Rock; Jesus named Son of God	Peter given the keys to the Kingdom
Luke 9.20; Mark 8.29	Matthew 16.17	Matthew 16.18	Matthew 16.19

In Mark the disciples question the meaning of “risen again from the dead.” In Matthew and Luke the phrase has no significance. Mark is believed to be the son of Peter, one of the men who experienced the transfiguration.

(Here we summarize what these things show graphically.)

Much of the church doctrine can be drawn from and summarized by these charts. Matthew is the common denominator of the doctrine. He goes to great length to describe Jesus' genealogy to David, born of the Virgin Mary, repeats the anointings through John the Baptist and the Transfiguration calling Jesus the Son of God; confirms it again through Peter, and then carries on the anointing to Peter, giving Peter the inheritance of the Kingdom. Matthew's Gospel is the most thought out doctrine on the inheritance of the Church and, therefore, probably written after

some other gospel had been offered up. Most importantly, the author of this gospel had no doubts that Jesus was the Son of God; nor did he doubt that the disciples recognized Jesus as the Son of God.

The Gospel of Mark seems to have been written before the church had accepted the dogma of Jesus as the Son of God. He is the Son of Man, or the Christ (Messiah), but Son of God does not seem to have been important in the theology. Nor is it important to address the inheritance of Jesus or his church, leaving it in the hands of Peter, who is presumably Mark's father. It is odd that Mark is oblivious to his father's anointing. Clement, incidentally, tells us that it is Mark who gathered together Peter's notes and used them to compose his Gospel. When Mark addresses the Transfiguration, we find the apostles James, John, and Peter confused over the meaning of being risen again from the dead. Yet, in connection with Jesus's question to the disciples, saying unto them, Whom do men say that I am? he records:

Mark 8.28 And they answered, John the Baptist: but some say, Elias; and others, One of the prophets.

8.29 And he saith unto them, But who say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

8.30 And he charged them that they should tell no man of him.

8.31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

8.32 And he spake that saying openly. And Peter took him, and began to rebuke him.

8.33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of men.

Mark records that Jesus then, six days later, took James, John, and Peter up the mount and describes the Transfiguration. How is it that what was clearly understood six days earlier, upon which Peter was rebuked, becomes a confusing issue as the three men come down from the mount, wondering what being raised from the dead again means?

Luke records the same incident, where Jesus says he must suffer and be raised again on the third day (Luke 9.22). He does not mention Peter rebuking Jesus and Jesus rebuking Peter. Luke then describes the Transfiguration as taking place eight days after these sayings. He does not mention that the three men on the mount with Jesus were confused as to the meaning, being raised from the dead again. Clearly, where Matthew honors Peter with the keys of the Kingdom, Mark and Luke are unaware.

Paul the Self-Proclaimed Apostle of Jesus, does not seem to be aware of the Virgin connection, and makes no mention of Jesus being born of the Virgin Mary. He recognizes Jesus as the Son of God and notices that James, the brother of Christ and Peter are the leaders of the Church out of Jerusalem. James, in fact, carried the scepter of Christianity, ruling from Jerusalem, with Peter ruling beside him. Paul recognized the de facto status of James's rule, though he opposed him, as evidenced in the epistles of Paul and Acts. How James came to carry the scepter is a matter not clearly defined. However, in the Apocryphal Gospel of Thomas, Jesus gives James the scepter of the Church:

Gospel of Thomas 12: The disciples said to Jesus, "We know that you will depart from us. Who is to be our leader?"

Jesus said to them, "Wherever you are, you are to go to James the righteous, for whose sake heaven and earth came into being."

13: Jesus said to his disciples, "Compare me to someone and tell me whom I am like."

Simon Peter said to him, "You are like a righteous angel."

Matthew said to him, "You are like a wise philosopher."

Thomas said to him, "Master, my mouth is wholly incapable of saying whom you are like."

Did Jesus think He was the Son of God?

Practically every lesson which came out of Jesus' mouth reflects that He believed Himself to be a special son of God. He had replied on one occasion that the prophets had said we would all be sons of God (Note that the "sons of god" comment was originally in reference to the punishment of Israel: Hosea 1.10). Though He did not advertise Himself as the Son of God, from the context of His sayings it is obvious that He believed He had the authority vested only in the Messiah; and He considered that Messiah two-fold: temporally, as the Son of God, equating to God in the flesh and a special servant of God. He was asked by what authority He preached. He answered it by asking by what authority John the Baptist ministered, thinking the priests would be afraid to answer "by man and not God." For if they were to say that he did not preach by God, the Pharisees would offend the people; because the people believed John the Baptist was a prophet and sent by God. Jesus left them on the spot, they being afraid to answer, saying, in effect, "If John the Baptist's authority cannot be explained, than neither can mine."

Let us now review some sayings from the gospels to determine what Jesus actually thought of

Himself. The Gospel of John, being written perhaps well after the Diaspora, has had plenty of time to reflect upon Jesus, what He meant to Judah and mankind, and concluded quite clearly that Jesus is the Son of God. Throughout its scripture the theme of the Son of God is interpolated:

John 13.3 Jesus, knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

13.20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

12.44 Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

12.45 And he that seeth me seeth him that sent me.

12.46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

12.47 And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world.

12.48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

12.49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

In John's Gospel one thing is quite clear: Jesus sees Himself One with God, in Spirit, but, from the standpoint of being the Servant of God, bid to do the works of God. He does nothing nor says nothing except He had previously been bid by God. In this vehicle, Jesus is not, in His own Mind, God.

When Jesus was at Jerusalem at the feast of the dedication and walked in the temple, in Solomon's porch, the Jews asked Him if He was Christ:

John 10.24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ [Messiah], tell us plainly.

10.25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

10.26 But ye believe not, because ye are not of my sheep, as I said unto you.

10.27 My sheep hear my voice, and I know them, and they follow me:

10.28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

10.29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's Hand.

10.30 I and my Father are one.

10.31 Then the Jews took up stones again to stone him.

10.32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

10.33 The Jews answered him, saying, for a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

10.34 Jesus answered them, is it not written in your law, I said, Ye are gods?

10.35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

10.36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest;

because I said, I am the Son of God?

10.37 If I do not the works of my Father, believe me not.

10.38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

10.39 Therefore they sought again to take him: but he escaped out of their hand.

While the Gospel of John is pretty well dedicated to showing how Jesus is the Son of God, even God in the Flesh, Luke is more discriminating. We begin with the scene where Jesus is accused of being Satan, casting out devils. Jesus asks how it is that Satan could be against himself:

Luke 11.20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

11.30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

11.31 ...behold a greater than Solomon is here.

11.32 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

10.22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

9.24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

9.26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's and of the holy angels.

9.27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

In the incident where Jesus cast the devils, called Legion, out of a man, Jesus was addressed, Son of God:

Luke 8.28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.

In an earlier incident Jesus is assumed to be the Christ, the Son of God:

Luke 4.41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.

We may compare this to Peter's answer, as to who he thought Jesus was:

Luke 9.18 And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

9.19 They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.

9.20 He said unto them, But who say ye that I am? Peter answering said, The Christ of God.

9.21 And he straightly charged them, and commanded them to tell no man that thing,

9.22 Saying, The Son of Man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

Thus, in the Gospel of Luke there is more evidence of two separate minds writing the gospel. One recognizes Jesus as the Christ; the other recognizes him as the Son of God. Jesus, having the powers of God, even the finger of God, believed He could forgive sin. This was blasphemy to the Jews as well:

Luke 7.47 Wherefore I say unto thee, her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

7.48 And he said unto her, thy sins are forgiven.

7.49 And they that sat at meat with him began to say within themselves, who is this that forgiveth sins also?

7.50 And he said to the woman, Thy faith hath saved thee; go in peace.

Again, concerning Forgiveness of sins:

Luke 5.20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

5.21 And the scribes and the Pharisees began to reason, saying, who is this which speaketh blasphemies? Who can forgive sins, but God alone?

5.22 But when Jesus perceived their thoughts, he answering said unto them, what reason ye in your hearts?

5.23 Whether it is easier to say, Thy sins be forgiven thee; or to say, Rise up and walk?

5.24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

5.25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

Jesus must be obeyed:

Luke 6.46 And why call ye me, Lord, Lord, and do not the things which I say?

6.47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

6.49 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

7.49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

5.31 And Jesus answering said unto them, they that are whole need not a physician; but they that are sick.

5.32 I came not to call the righteous, but sinners to repentance.

5.33 And they said unto him, why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?

5.34 And he said unto them, Can ye make the children of the bride chamber fast, while the bridegroom

is with them?

5.35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

The most significant identification of Jesus as the Messiah, the Christ, which is, according to the author of Luke, the Son of God, comes when Jesus reads in the synagogue in His home town of Nazareth:

Luke 4.17 And there was delivered unto him the book of the prophet Isaias. And when he had opened the book, he found the place where it was written [Isaiah 61.1].

4.18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

4.19 to preach the acceptable year of the Lord.

4.20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

4.21 And he began to say unto them, this day is this scripture fulfilled in your ears.

22.66 And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council saying,

22.67 Art thou the Christ? Tell us. And he said unto them, If I tell you, ye will not believe:

22.68 And if I also ask you, ye will not answer me, nor let me go.

22.69 Hereafter shall the Son of man sit on the right hand of the power of God.

22.70 Then said they all, Art thou then the Son of God? And he said unto them, ye say that I am.

23.3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it.

The Gospel of Mark repeats our closing speech, with Jesus saying, "Thou sayest it" concerning being King of the Jews:

Mark 14.61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, The Son of the Blessed?

14.62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

13.5 And Jesus answering them began to say, Take heed lest any man deceive you:

13.6 For many shall come in my name, saying, I am Christ; and shall deceive many.

Here Jesus is claiming that anyone who comes claiming that he is Christ is a false Christ. This creates problems with regard to His Promise of a Second Coming, for the criteria of identifying Him on His Second Coming is sketchy at best. Warning people to beware of a false Christ coming in Jesus's name, without giving them definitive criteria as to what to watch for, seems to be like sending someone out into a field of mushrooms to sample the mushrooms without first demonstrating which are poisonous and which are not. This seems to be a much later interpolation of the church. Again, as mentioned earlier, the writer does not seem to understand the Promise made to Israel on the day their Redeemer

comes to gather them. Having been pressed on the recognition issue, Jesus said “you will recognize me by my word.”

Jesus again acknowledges His life will be given a ransom for many:

Mark 10.33 Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death and shall deliver him to the Gentiles;

10.34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

10.44 And whosoever of you will be the chiefest, shall be servant of all.

10.46 For even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.

9.41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

9.42 And whosoever shall offend one of these little ones that believe in me, it is better for him that a mill stone were hanged about his neck, and he were cast into the sea.

9.1 And he said unto them, Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

Mark is as impressed as the others with Christ's prophecy of rising again on the third day:

Mark 8.27 And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, who do men say that I am?

8.28 And they answered, John the Baptist: but some say, Elias; and others, one of the prophets.

8.29 And he saith unto them, But who say ye that I am? And Peter answereth and saith unto him, thou art the Christ.

8.30 And he charged them that they should tell no man of him.

8.31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

As in Luke, the man possessed with Satan, which Jesus called Legion, cried out:

Mark 5.6 And when he saw Jesus afar off, he ran and worshipped him,

5.7 And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

Again, on the other incident of ridding unclean spirits we have the same testimony as in Luke:

Mark 3.11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

3.12 And he straightly charged them that they should not make him known.

Concerning the Sabbath, He said:

Mark 2.27 And he said unto them, The Sabbath was made for man, and not man for the Sabbath;
2.28 Therefore, the Son of man is Lord also of the Sabbath.

Matthew pretty much confirms all of the observations we have discussed heretofore:

Matthew 20.18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,
20.19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

He knew he would be crucified? After asking His disciples, “who say ye that I am,” in Matthew, Jesus appoints Peter as head of his church, because Peter acknowledged Him as the Christ, the Son of the Living God. As the other gospels report, Jesus then told the disciples how he must go to Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then, in the passage where he says “there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom,” Matthew adds:

Matthew 16.27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

If it may not be clear Jesus will come again to Judge the earth, in Matthew there is left no room for doubt. Later, prophesying of the end times he adds:

Matthew 24.30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

24.31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

24.37 But as the days of Noah were, so shall also the coming of the Son of man be.

24.38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the Ark,

24.39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

Will Jesus (the Deliverer Messiah) appear as another Noah and His Ark, in a ship? The Rabbis believed the Deliverer would come to Israel in a ship. The Dead Sea Scrolls compare the Messiah even as one midst a stormy sea in a ship, coming under dark clouds (a takeoff on the days of Noah).

Matthew 24.48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

24.49 And shall begin to smite his fellow-servants, and to eat and drink with the drunken;

24.40 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of.

24.51 And shall cut him asunder and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

The writer of Matthew, like Mark, has not grasped the business about the Promise to Israel in the Latter Day Judgment. Matthew was a collector of taxes for Rome and an educated man. Being a collector of taxes for Rome probably explains why he has a limited perception of the prophets and their prophecies. Either he is a Gentile who is not familiar with the Jewish version of the Bible or he is a very ignorant Jew. Seemingly contradictory to this point of view is the fact that Matthew, more than the other gospels, seeks to establish Jesus as the Son of God through citing prophecies he fulfilled. Some claims of prophecy fulfillment are marginal and, in some cases, without a sensible foundation.

Mark's lack of appreciation for the Latter Day prophecies can be understood by virtue of his being younger than the apostles and disciples — and probably a son of Peter. We suspect he would be raised a Christianized Jew, taught according to the apostle's remembrance of the Bible and the events leading up to Jesus' crucifixion, but pretty much estranged from Old Testament teaching. Let's go on:

Matthew 23.8 And be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.
23.9 And call no man your father upon the earth: for one is your Father, which is in Heaven.
23.10 Neither be ye called masters: for one is your Master, even Christ.
21.42 Jesus saith unto them, did ye never read in the scriptures, the stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?
21.43 Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

The precept, Matthew 21.43, of God turning His Face from the Jews to another, who will glorify Him, is an important keystone of the Apostle Paul, justifying the transfer of the Promise and Inheritance of the Jews from the Jews to the Gentile. No longer will the Jews deserve to be called "the Chosen People of God"; now that title belonged to the Gentile church under Paul. Here, in Matthew 21.43, we see Jesus giving Paul full authority to arrive at that conclusion. See Jesus' scriptural source, for instance:

Jeremiah 18.17 I will scatter them as with an east wind before the enemy; I will shew them the back, and not the face, in the day of their calamity.

Isaiah 66.19 And I will set a sign among them, and I will send those that escape of them unto the nations...and they shall declare my glory among the Gentiles.
65.15 And ye shall leave your name for a curse unto My Chosen: for the Lord God shall slay thee, and call His Servants by another name.

As in the other Gospels, Jesus declares in Matthew that he came not to be ministered unto but to minister and to give his life a ransom for many.

When the mother of Zebedee's children asked Jesus if he would allow her two sons to sit on either side of him in his kingdom, He answered the same as is recorded in Luke and Mark:

Matthew 20.22 But Jesus answered and said, ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, we are able.

20.23 And he saith unto them, ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

Here we see the point of view so frequently pressed in Luke's Gospel, that Jesus has no authority to do things of his own; rather He is charged with doing the works of His Father who is in heaven. Again, as concerning the inheritance of the disciples, Matthew adds:

Matthew 19.27 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

19.28 And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

19.29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

In Old Testament prophecy, concerning Daniel's view of the Latter Days, we recall that it will involve a resurrection. Here, considering the taking of the Messianic throne to come, Jesus acknowledges it to be in the future. There is no confusion here that the Latter Days is "now," as seen in Paul's understanding of scripture. Again, concerning the inheritance:

Matthew 18.18 Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

18.19 Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Faith

18.20 for where two or three are gathered together in my name, there am I in the midst of them.

Like the other gospels Jesus prophesies his betrayal:

Matthew 17.22 And while they abode in Galilee, Jesus said unto them, the Son of man shall be betrayed into the hands of men:

17.23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

The betrayal of the Messiah is another precept from the Psalms: "Mine own familiar friend lifted his hand against me." Of the synoptic Gospels, Matthew alone makes mention that the disciples were exceeding sorry to hear that Jesus would be betrayed and killed and raised again on the third day. We recall Mark telling us just before the transfiguration on the mount that the apostles didn't understand this business about being raised again on the third day.

Matthew 16.20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

The other Gospels add the condition, "...until I have been raised after the third day."

Matthew 16.21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

Matthew has yet another addition to the other two gospels:

Matthew 12.5 Or have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless?

12.6 But I say unto you, that in this place is one greater than the temple.

12.7 But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

12.8 For the Son of Man is Lord even of the Sabbath day...

Here we have the first declaration that Jesus is greater than the Temple, or even the substitute of the temple. In other gospels He compared Himself to Jonah and Noah, saying that one greater than Jonah is here. Then in another instance He said He is greater than Solomon, the son of David. But here is the big claim: He is greater than the Temple!

Such a statement, of being greater than the temple, is like saying that He is God. For the temple was created as the House of God and He now is representing Himself as a greater House of God! The claim is a bit more ostentatious than the other claims, even the claim of being the Son of God. Furthermore Matthew 12.7 sheds a profound light on who Jesus thought He was. Inside the Temple was the Sanctuary of God. It was composed of four pillars, over which a veil was placed. Inside the veil, in the center of the four pillars, was the Ark of the Covenant with its Mercy Seat. Between the Two Cherubim, atop the Mercy Seat, appeared a cloud by day and a fire by night, and the Cloud of God judged Israel from the second month in the desert in the Exodus to the day Israel was carried off into captivity to Babylon, circa. 600 B.C. The Children of Israel had 800 years of leadership from the Mercy Seat. When the Cloud of God lifted up and departed from the Tabernacle, the Children of Israel followed it.

It is said in scripture that before the Children were carried off to Babylon Jeremiah hid the Ark of the Covenant on Mount Sinai. There is no indication that the Ark of the Covenant was in its place in the Temple Sanctuary during Jesus' day. Jesus' statement of being greater than the Temple should have overwhelmed those who daily went to the Temple; and these were everyone who was in the sound of his voice. Everyone within hearing range of Jesus went to the Temple. He spoke to the Jews.

Like the other gospels Matthew says:

Matthew 10.32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

10.33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Now another addition:

Matthew 10.34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

10.35 For I am come to set a man at variance against his father, and the daughter against her mother,

and the daughter in law against her mother in law.

10.36 And a man's foes shall be they of his own household. [Re: Micah 7.6]

As in the other gospels, Matthew mentions that Jesus is not come to call the righteous, but sinners to repentance; and concerning the fasting of his disciples, he reminds them, as in the other gospels, that they ought not to fast while the bridegroom is with them. This also is a statement to those in His hearing of His divinity.

When the Jews fasted it was in observance of the Temple rites: i.e., the Law of Moses. The thing which appeared upon the Mercy Seat has always been considered as Israel's Husband. Here the logic gets a bit troubled, however, because the rabbis have played with the terminology concerning the Cloud of God and used it in both female and male roles. The Cloud of God represented God's Holy Spirit. In the Hebrew tongue the Holy Spirit carries the feminine gender. Hence, the Shekinah, or Cloud of God, though described in scripture as the Husband of Israel, can be considered in the feminine form.

In Isaiah the relationship of God to Israel is clearly expressed in terms of the marital relationship:

Isaiah 54.4 Fear not: for thou shalt not be ashamed: neither be thou confounded: for thou shalt not be put to shame: for thou shalt forget the shame of thy youth and shalt not remember the reproach of thy Widowhood any more.

54.5 For thine Maker is thine Husband; the Lord of Hosts is His Name; and thy Redeemer, the Holy One of Israel: the God of the Whole earth shall He be called.

Several things are going on at one time in this prophecy. First the Children of Israel are promised that they will not be put to shame, saying "for thou shalt forget the shame of thy youth and shalt not remember the reproach of thy Widowhood anymore." Israel cannot be termed a "Widow" without experiencing the death of her "Husband." Ask any Jew from the days of Jesus to the present era as to whom the Husband of Israel is and they ought to tell you it is God.

While this ought to be a common understanding, the precept concerning the Widow of God is apparently not so well understood. For Israel to become God's Widow, God must die! Isaiah neatly addresses this prospect when he describes the Suffering Servant, previously discussed. We therefore come to the unsettling realization that the ego of Jesus was not of a mere prophet saying, "So saith the Lord" but rather characterized Himself in the person of God Himself. He could forgive sins, he was greater than the temple, and now in this latter verse he claims that his person is the Bridegroom for whom Israel has been waiting. This, in turn, introduces another precept to be considered.

The Restoration, or Deliverance of Israel from captivity, as from Egypt and Babylon, or from the nations (Gentile) of the Latter Days, has been described always as the Redemption of God. In the prophecies the Redemption is always characterized as God taking back His Wife. Because of this scenario, the Redemption has always been considered a Marriage and the Messiah the Bridegroom of Israel. The Messiah is pure and simply the vehicle by means of which, in prophecy, God takes back His Wife, Israel. Israel, in the relationship (see Hosea) is compared to a whore, as she has strayed from the Lord and followed other gods. This verse mentioned by Matthew, then, is perhaps one of the most revealing and significant verses in the gospels on Jesus. Those who have not been trained in the logic of the Old Testament (we are speaking of the Christian Community as a whole from the days of Paul the Apostle to the present) might gloss over this declaration. But the Jews to whom Jesus spoke ought not

to have taken the comment lightly. Saying He is the Bridegroom (which He has supported even in the parables of the Wedding Feast and the Bridesmaids) clearly meant that He claimed to be God in the flesh. Again, when he met the two men possessed with devils, as in the other gospels they declared:

Matthew 8.29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?

Matthew's concept of Christ's Kingdom is richer than in the other gospels, with the most parables being offered describing it. Concerning those trying to get into his kingdom Matthew adds:

Matthew 7.21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

7.22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works?

7.23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

7.24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

For Jesus to profess, He "never knew you," one might speculate He thought of himself one day confronting his disciples face to face.

As in all the other gospels we have the prevailing view that Jesus is a vehicle of the Father. God is quite above Him, yet He declares in other gospels that He and the Father are one. While He suggests elsewhere that the Kingdom is come with Him, other places He suggests that it comes without perception, being in all men waiting to be let out; or like a woman walking down the road with a cracked jar of seed on her back: as the seed streams out behind her, unbeknownst to her the kingdom is seeded. When she gets home she finds the basket of seed empty. Matthew 7.22 and 7.23 once again subtly show Jesus' perception of Himself and reveal a veiled comment as to whom He will be seen in His Second Coming. For He is talking here of His Second Coming.

(We should note an aside here, that every Jewish man had a second coming in the wedding ceremony. First he would visit the brides house for the betrothal and marriage contract and then he would have a second coming to claim his bride.)

In Hosea, concerning the story of marrying two whores, the first whore gives birth to two sons and a daughter. The first son's name is Jezreel, and he is murdered. Then God says, in the prophecy, because of the murder of Jezreel I took my wrath out on Israel, for He says:

Hosea 1.4 And the Lord said unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel.

1.5 And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.

1.6 And she conceived again, and bare a daughter. And God said unto him, call her name Loruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away.

1.7 But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

1.8 Now when she had weaned Loruhamah, she conceived, and bare a son.

1.9 Then said God, Call his name Loammi: for ye are not my people and I will not be your God.

1.10 Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said, unto them, ye are not my people, there it shall be said unto them, ye are the sons of the living God.

1.11 Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.

Now we reach the root of the character of Jesus. He has consistently proclaimed that he will be killed and then raised from the dead; then, in the Latter Days, return in His Second Coming to judge the quick and the dead. At that time, says Jesus, He will tell those who profess to be His Wife to get away from Him, that He never knew them. This is precisely the message of Loammi, and Loammi, in the prophecy of Hosea, is the Vehicle of the Redeemer, for it is Loammi who Redeems Israel whom God had cast away. Again, the prophecy of Hosea is consistent with the themes we have already seen in the other prophets, that Israel must be scattered to all the nations and then, through the Spirit of burning, redeemed. Hosea tells us that the redemption of Israel will not be by sword, etc.

In consulting the prophets — that we have seen above — the Redeemer is characterized as a man whose mouth is a sharp sword and in Ezra 4 we recall how His Fiery mouth destroys all those who come up against Him. Again, Hosea has no doubts that the cause of the Scattering of Israel is occasioned by the killing of Jezreel. In Isaiah that character, the Suffering Servant, is described fully; and we have seen how David had anticipated Him in his psalms, more specifically in Psalm 22: “Great shall be the day of Jezreel, so saith the Lord.”

Chapter 8

The God-Man

Great shall be the day of Jezreel. In Hosea's prophesy Jezreel is not presumed to be God, but rather a vehicle of God. It is by reason of Jezreel's death that God takes His Wrath out on Israel.

In Isaiah, when God addresses Israel as His Widow and then tells Israel that they shall not be put to shame, the thought must come to mind that Israel's Widowhood must have something to do with the Shame. They will be shamed but yet not shamed. It is a strange perception. The only way one could work oneself out of this logic, of being shamed but not shamed, is to be caught making a mistake that could have been avoided, but, under the circumstances, could have been made by anyone. It is like viewing an unguarded cookie jar before a little child. One can bet the child will steal a cookie without asking permission. Stealing a cookie is a mistake any child can make.

The killing of the Suffering Servant is not, of course, the same as stealing a cookie. Whoever kills the Servant is guilty of the greatest offence against God. Even if the Messiah is a mere mortal — crafted in the form of another David (which is how the Latter Day Messiah is characterized) — the killing of God's Anointed would be a crime above all other crimes. David certainly appreciated it.

In the books of Samuel we are shown how David entered the cave where King Saul was sleeping. David could have slit his (God's Anointed One's) King's throat and assumed the crown that was Promised to Him by the prophet Samuel. But he did not kill Saul under the grounds that it is a great crime to harm the body of God's Anointed. Again, to assure no confusion, the use of the word Anointed is the same as saying Christ. Saul has as much a claim to the Name, Christ, as Jesus. After all, Saul was God's first Christ (or Anointed One).

While the Vehicle of the Messiah, or Anointed One, was crafted out of the models established through Samuel's anointing, of Saul and David, the role and character of the Messiah took on more God-like attributes among later prophets. In Isaiah the Messiah takes on His full God-man stature. But we must qualify this comment, somewhat, because the Messiah of Isaiah and other prophets, particularly Zechariah 4.14, is really Two Messiahs: Two Anointed Ones.

We recognize it is enough of a problem to reconcile the vehicle of the Messiah, whether He is merely a mortal servant of God, perhaps another Moses, or whether He is God in the flesh; but the prospect that He is Two Messiahs can be somewhat overwhelming. We shall deal with this prospect later. But Isaiah is clear about the deity of the Messiah(s). After discussing in chapter 7 the Virgin's son, Immanuel, whose name means God is with us, Isaiah continues the theme of the desolation of Israel:

Isaiah 9.5 For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

9.6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

It is clear in this prophecy that the son who is born is God in the Flesh. We recall again that Hosea 1.10 proclaims that Israel will be called by Loammi, saying, Ye are the sons of the Living God. Jesus not only alluded to this comment as above mentioned but addressed it in another comment as well, which

has also previously been quoted. In responding to the rabbis questioning Him, as to being the Son of God, Jesus answered, had God not promised Israel that they will be made sons of the Living God? Again, in Isaiah 54.4 we recall, when referring to the Husband of Israel, we are told:

Isaiah 54.5...and the Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

The condition here is that the Husband of Israel, who is Israel's Redeemer, shall be called the God of the whole earth. It is an appellation the Redeemer has yet to earn! In Isaiah it is clear and there should never have been any doubts among the rabbis, the son who is given to Israel is going to be recognized as God of the whole earth!

Before this proclamation in prophecy was made, in chapter 53 Isaiah asks in his prologue, "Who hath believed our report? And to whom is the arm of the Lord revealed?" Then he proceeds to describe the Suffering Servant. Now we have the presumption, on the part of God, that His Redeemer will be despised and rejected of men and he was wounded for our transgressions, etc.

In the scenario of Prometheus, the Greek god who brings light to mankind, there is the reality that he promotes jealousy. The gods, in the myth, got jealous of Prometheus, because he had been given the wisdom of God, and they hung him on a stake with his chest opened to expose his beating heart to carrion. This was his punishment for competing (in wisdom) with the gods. The closing comment in chapter 53 recalls a similar scenario:

Isaiah 53.11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

53.12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

As concerning the killing of this Righteous Servant, Isaiah chapter 54 reminds us that Israel is now God's Widow, but she will not be put to shame. It is added:

Isaiah 54.7 For a small moment have I forsaken thee; but with great mercies will I gather thee.

54.8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.

54.9 For this is as the waters of Noah unto me...

54.10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

54.15 Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake.

5.17 No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

These passages conclude the declarations concerning the Suffering Servant and His Widow, Israel. Clearly the Suffering Servant was stricken for the transgressions of Israel. If it were not for their transgressions He would not have been stricken. Thus, he bare their iniquities and "when thou shalt

make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."

On the Feast of Atonement, in the second week of September, or thereabouts, a feast is given for the Atonement of sin. In that feast two goats are offered up to God. One, the Scapegoat, is released in the wilderness, to go on its way. The other goat is sacrificed for the Atonement of sin. Along with the Sacrifice, you are told to forgive those who have trespassed against you. The precept here is that if you seek God's Mercy you must be merciful yourself. Jesus' teaching hung on this precept: to be forgiven your sins you must forgive those who trespass against you. His final words recorded on the cross concluded with this declaration: Father forgive them for they know not what they do.

In the scenario of the Sacrificed Servant, God's Righteous Servant, it is clear that he suffers because of Israel's iniquities. Elsewhere in prophecy, in the Psalms, it is said, "And it pleased the Lord to bruise him."

Because Israel is to blame in the scenario, because it is due to their iniquities that he is sacrificed, we have to approach the problem of blame. Following the killing of the Servant, in chapter 54 we are clearly told that they shall not be blamed for the incident and concerning any tongue which should rise in judgment to blame Israel, Israel is told that one day they shall condemn those tongues. More so, God says that "whosoever shall gather against thee shall fall for thy sake."

We can again recall the prophecy of Ezekiel concerning the sanctification of Gog and Magog in the eyes of God and man. The final precept of Armageddon is based upon this very same precept of God rising against all those who come against Israel. When He redeems Israel, as we have seen, He does it over the bodies of the heathen scattered from one end of the earth to the other. The precept here is that the Gentile, or Heathen, will resist the redemption of Israel, even be jealous of it. How so? We read where God, in punishment for their iniquities, turns His face to another who will glorify Him.

In the Gospels Jesus picks up on the comment, repeating it, in which case we showed a good basis for the Apostle Paul in arguing the inheritance of the Gentile, now being the Chosen People of God. But in spite of the prophecies of God turning his Face from Israel, there is always the continuing reminder that in the redemption of Israel, Israel will be glorified. In Isaiah, since the prophecy has already presumed God will turn to another, the Gentile, who will glorify Him, the presumption also requires us to consider the fact that when He turns back His Face towards Israel the Gentile will undoubtedly be drawn to jealousy. Thus, in succeeding chapters Isaiah deals with this jealousy. And in the same chapter, Isaiah chapter 61, from which Jesus is reported to have read in the Temple, claiming His role as Messiah, we have the following verses:

Isaiah 61.6 But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

61.7 For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

61.8 For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.

When we read about this period, which is the Redemption, we find it is the ships of Tarshish and others (Gentile) who aid in the restoration of the Children of Israel to their lands. They are, in fact,

carried in the arms and upon the shoulders of the Gentile to Israel. The vision shows men marching into Jerusalem, or the Holy Land, with the daughters of Israel high upon their shoulder. In the drama we have a takeoff on the precept of the Ark of the Covenant which was carried by means of two staves high upon the shoulders. Anything carried high on the shoulders is Holy. Thus, in the prophecy, we are told, "And your daughters in that day, every one of them, shall be called Holy."

The Gentile here are promised that Everlasting Joy shall be unto them and that the Children of Israel shall bask in the Gentile Glory!

While it is assumed by the ministry that the promise, "for your shame ye shall have double," relates to being punished doubly for their sins, the following statement concerning the Gentile having the Double does not relate to such a precept. In fact the Gentile are told that Israel will bask in their glory, which, in turn, presupposes that the Gentile will possess something that brings them glory. That thing is The Double, the Redeemer. The scene also envisions confusion and in the confusion the Gentile will rejoice in their portion. So here we have the precepts of Israel's shame turning to a shared glory with the Gentile and through the confusion, undoubtedly over the Redeemer Messiah, the Children of Israel are given to boast themselves for their portion. The Gentile glory in their portion and Israel glories in its portion. Everyone is happy in the end. And this is when the New Covenant comes in:

Isaiah 61.8 For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.

Somehow in the scenario there is the view that God has been robbed. Yet He says He will direct their work in truth and make an everlasting covenant with them. In the discussion two people are addressed: the Children of Israel, who are addressed with the pronoun, "your," and the Gentile, addressed with the pronouns, "they, them." It is with them that the Covenant of God is finally made.

The understanding of the rabbis, in the Oral Torah, does not follow this type of scenario. While they recognize Two Messiahs, including one that is killed, they do not recognize that Israel will have anything to do with the killing of the one Messiah. Rather than Israel killing the Messiah, the dirty job is left to Gog, when he invades Israel with his troops. To account for the "scattering" which takes place when the Lord says, "For this shall be with burning and fuel of fire," the Oral Torah concludes that on the death of the first Messiah, Messiah ben Joseph, Israel is scattered into the wilderness. The exegesis concludes they will be in the wilderness forty days until Messiah ben David comes to them to Deliver them and destroy Gog and his troops.

Regardless of these presumptions, however, we have shown that the Messiah is not killed by Gog, but by Jerusalem and even stands before them who pierced him, showing them the wounds in his hands, etc. He was "wounded in the house of his friends," he says. This would presuppose, then, to agree with the Oral Torah's conclusions, that Gog (whom the Messiah is wounded by according to the rabbis) is the Messiah's friend. This is pure nonsense, making all the precautionary statements in Isaiah, as to the blameworthiness of Israel, useless. For the fact remains that God will show those who wounded His Messiah that they, in effect, made an honest mistake. They, like a child being set in front of an unguarded cookie jar, did what they ought not to have done. But let's face the facts, as concerning blame. The prophecy of the Suffering Servant forewarns Israel that they will not recognize Him and will, in fact reject Him.

The prophecy knows that they cannot recognize their Messiah, and to be forthright it could be presumed that the prophecy ought to have taken more care in describing the character of the Messiah, when he is set to arrive, and how he will appear. In Isaiah the signs are clearly demonstrated, however, for the Sign is that a Virgin shall conceive and bare a son right before Israel is scattered. The son is lowly and his beauty and comeliness is such that no one will desire him. He will literally fade right into the crowd.

In the scenario thus established we have yet to contrive a means by which that character is brought to judgment and killed. In fulfilling prophecy the Messiah has only one course of action: He must declare Himself as the Messiah. And when He does it, it must be seen that he is the least desirable to be given the honor, for we are also told in Jeremiah, "The weakest man in Jerusalem, in that day, shall be as David; and the house of David shall be as God."

While the rabbis agreed in their Oral Torah that the Messiah is as God, even The Mighty God, their expectations really fluctuated from acknowledging a man servant of God to the God-man who claims his throne on earth. These perceptions of the Messiah turned out in fact to be the very things which convicted Jesus. For we have seen without a doubt Jesus, though not claiming to be God and praying to God, the Father, saw both his mission and personage as being One with God. Call it the Son of God or whatever you wish; the fact remains Jesus saw Himself as being One with God. He can only do what the Father bids Him to do. In His Mission He cannot be separated from God. Thus, when He speaks of being greater than the Temple He throws the big one on us, namely: "If you had known what I mean I would have shown you mercy." Here the character reflects back from the future, explaining that had the Children of Israel known why He is greater than the Temple, they would not have been scattered but shown Mercy. Prophecy says "I will not show you mercy until" I have come to redeem you. And in the Redemption there is great Mercy and Glorification.

Jesus thought He was the God-man. Though He never mentioned He was born of a virgin, nor spoke of His childhood, etc., he claimed certain prophecies as he worked the land of Israel. We shall cover them later. We see, from the facts, that He matched quite well to the Suffering Servant, pretty much meeting all of His characterizations; and He did it at the time specified, before Israel is scattered.

Now the Scattering which took place after Jesus appeared lasted nearly Two thousand years. If there is any precedent here, or a warning, it suggests that should Israel feel that the Scattering relevant to the Messiah is yet to come, their land, it should appear, could become desolate for more than two thousand years on the next time round. That is, if there must be a next time. All prophecy clearly agrees, however, that when Israel is restored, or redeemed to their land, no further harm can come to them. For then, God clearly says, He will defend Israel against anyone who comes against them; and the Latter Day prophecies describe that Defense. All of the Gentile are warned to lay off Israel in speech, judging them not, and in force of arms. And, we must emphasize his claim that in that day everyone will understand him perfectly.

While these prophecies are clearly offered among the prophets, the actual course of Christian history, from the Apostles onward, took another course. From the outset Christianity began condemning Israel for the killing of their Messiah, even though Jesus had clearly forgiven them Himself upon the cross. And in spite of the correlation that the Christians made, acknowledging Jesus as God, in fact, they did not take note of the fact that in condemning the Jews they would be going against the forgiveness already given to them by the Christian Messiah upon the cross! To a large degree, Christianity, which we shall

now discuss, became totally confused over their Christ and God.

The issue of whether Jesus was God or a Servant of God, like David, seemed to be a well discussed point of debate during the years of Paul's ministry and the apostolic successors. Here, after two thousand years, the issue continues, even though the Church had resolved in the Council of Nicaea (325 A.D.) that Jesus is God and his mother, Mary, is the Mother of God. Early followers of Jesus were not that convinced, however. In fact, the early church, called the Nazarenes, split into two main factions. One faction retained its Jewish character and continued worshipping in the Temple (until it was burned) and synagogue. This faction was led by Peter and James, the brother of Jesus.

The other faction began with a man who had a revelation on the road to Damascus and believed that Jesus (now in heaven) had told him that he would be the apostle to the Gentile. Peter and James, he believed, would be the apostles to the Jews.

Indications are that Peter and James taught that Jesus is the Christ. As to whether they thought the Christ is also God in the flesh, is debatable. Paul, on the other hand, concluded without a doubt that Jesus is the Christ, the Son of God, which is God in the Flesh. And based upon this scheme he created a new religion completely separate from the Nazarene church in Jerusalem under Peter and James.

Before we turn to Paul, and the evolution of the Christian church, then we ought to take a moment reflecting upon what has just been discussed. Based upon prophecy, it is reasonable to presume that one ought to conclude that the Messiah is the Mighty God, God in the Flesh. According to Psalm 21 He can be regarded as The Son of God. This too would be a normally anticipated presumption.

Furthermore, because of the Testimony of Jesus, how He fulfilled prophesy, together with His teachings and perception of Himself, it is not presumptuous for anyone to call Him the Son of God or even God in the Flesh. Nor would it be presumptuous, following prophecy and Gospel testimony, to call His mother the Mother of God. All scripture leads to these conclusions.

Paul, however, had a problem; and it was a substantial one. He believed Jesus was God. To sell the Gentile on the Messiah Jesus, Paul concluded he must sell them on condemning the Jews.

The Son of Man Disputed

There was one other sect whom we might mention. We will call them the Judaizers, and they included St. Peter, St. James, the brother of Jesus, and the Elders (the Apostles) in Jerusalem. All were practicing Jews, worshipping in the Temple and the synagogues. They believed that Jesus was the Messiah and, as Clement, one of their disciples, probably viewed Him: as a Servant of God who is as God. He was like Moses who was as God on earth. He functioned in God's stead. We condition this with the comment of Peter in his Second Epistle: that, at the Transfiguration, he heard God call Jesus His Son. In any event, their views tended to define Jesus as a man — certainly not in competition with God, nor given the power to overrule God's prophecies. He would come again in His Second Coming to Judge the earth, after which a New Heaven and a New Earth would be formed, ruled by the Son of Man, King Messiah, as prophesied by Daniel and Isaiah.

Their views soon got supplanted by the other, Trinitarian, views which depended upon overruling the Old Testament prophecies with Paul's scheme that the scriptures / Law of Moses are old, an Old Testament, and thus passed away, replaced by a New Testament based upon salvation by faith, not by works, and looking to a redemption to Heaven in the arms of Christ, rising to meet him in the clouds, of

being raptured from the world and escaping to heaven.

All Christian sects believed that Jesus had come to fulfill the oracles pertaining to Israel's Messiah. Foremost among the followers of Jesus was Paul who believed, since the Messiah had come, that the Judgment of God was imminent. In that Judgment, he believed, only the elect (who follow him) will be saved; and they would be raised up into the clouds, in Rapture, to meet Jesus when he returns to judge the quick and the dead. He believed this would happen in his own time, which was, as mentioned, before the destruction of Jerusalem and her Temple in 70 A.D.

Since Paul's time all Christians, though of many varied persuasions, have concluded that the time of the Judgment could be at any moment. As each epoch wound through time, these watchers still continued to debate whether God existed. But pending that proof, they all believed, as Paul had told them, that by faith alone in Jesus they will be saved. And Salvation cometh by hearing and by hearing the Word of the Lord.

The Jews also awaited Salvation. It was the Salvation of their People, deliverance from captivity, from persecution, and return from exile to their Homeland. This is the Salvation they awaited.

As concerning the time of the Roman occupation, it is not clear exactly what the Jews thought, since time and the movements of those people have not preserved a good record of their attitudes. One of the best evidences of what they believed is recorded by Josephus the historian who witnessed the destruction of Jerusalem in 70 A.D. In that event we recall that he appealed to the Jews to give up and reminded them that at the time Jerusalem would be surrounded their Messiah Deliverer would come to them. He offered that the Emperor Vespasian was in fact that Messiah, since the requirement of the Messiah is that He is a World Emperor, with all the power and judgment identified, for instance, in Daniel's Son of Man. This, of course, could not have been very persuasive to the Jews, since they were also promised that their Messiah would be a son of David and resurrect the dead. They knew that in the Promise of the Restoration there would be many who, though now dust in the earth, would be raised from the dead to eternal life. Again, this would be part and parcel to the proof of God: that He exists, when He rises up to bring judgment to the earth.

Over the eons, since Paul first proposed his unique program for Salvation and the Proof of God, Christians still speculated as to whether God exists and how He exists. But the entire process of the ages became contradictory to the very essence from which it germinated. For the Christian liturgy stemmed from the belief that Jesus was the Messiah and as a general rule believed even that He is God.

One of the problems with the Christian liturgy as it would evolve is that it failed to persuade the Jews that Jesus is the Christ. The Christian faith holds to the belief Jesus will come in Judgment and prove that He is God, ignoring the precepts of the diaspora and redemption of Israel, and with the redemption of Israel the world. A similar claim is made by the Buddhists who have adopted the belief that Buddha also is the Son of God, or God himself, and will return to prove it.

The fact that we now consider is that Jesus, in his day, did not prove God's existence. At most his life serves as a potential of proof; using Paul's terms we can say that his Life was but a shadow of the proof of God's existence. For the criteria of the oracles upon which Jesus based His role of Messiah required that He answer to the name Immanuel, which means God is with us. Ultimately a man has to answer to the designation in the oracle and all men have to call with one consent unto Him, recognizing that He is Immanuel. In other terms, more specifically related to Jesus' own identification of Himself, all men must one day realize that the Son of Man of whom He called Himself carried the very same expectations the

Son of Man in Daniel is promised.

Unfortunately, because the oracles all have a time line, and since the time line of the Messiah, Immanuel, is keyed to the scattering of Israel, Immanuel can no longer appear to fulfill prophecy. His time is well past, and the proof—that God is with us—has eluded the most adroit of scholars, Jews and Christians alike.

What does this leave us? To the Jews who wait Immanuel there is an anticipation of misfortune, that they will be scattered from their land again. To the Christians there is only the hope that Jesus will return to prove that He is Immanuel. And at this day there is still the nagging doubt that has plagued the scholars of the ages: "Is there no God?" We place it in the negative, because there is, as yet, no tangible proof of God. But we believe there is a way to obtain that proof and we hope that all those awaiting that proof are ready and willing to receive it. How it appears and whether it can call itself the Son of Man, becomes a point of our investigation.

St. Peter's and his disciples' views on Christ

We have no surviving doctrine of Peter, though many documents were reported to have existed, which can take up our argument from here, as concerning Peter's view of Jesus as the "Son of God," versus "as God." Although Peter's works are missing, some things can be gleaned from His comments and those of His disciple, Clement. Peter, in a speech recorded in chapter 3 of Acts says:

Acts 3.13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

Later Peter identifies Jesus with Him about whom the prophet Moses spoke:

Acts 3.22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

Here we have somewhat two contrasting views coming out of the mouth of Peter. One view is of a Prophet like unto Moses. Moses was never considered the Son of God, as near as can be determined. Again, Moses was told that he would be "as God," with all of His acts and determinations being done completely in the service of God. The precept of the Son of God, on the other hand, seems to go beyond the concept of a Servant of God, a prophet like Moses, etc. Again, as shown earlier, the Son of God has a rarefied presence in Scripture and we must defer to the Psalms of David to derive His Character:

Psalms 2.6 Yet have I set my king upon my holy hill of Zion.
2.7 I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.

This is the Son of God of whom the Gospels referred.

Clement, Peter's disciple and future Bishop of Rome, probably reflected Peter's point of view on the subject, and he tended towards the "prophet like Moses" precept. In fact, he uses the characterization of Moses "as God" in comparing Christ to God:

I Clement xix.1: The apostles have preached to us from the Lord Jesus Christ; Jesus Christ from God.
1.2 Christ therefore was sent by God, the apostles by Christ; so both were orderly sent, according to the will of God.

1.3 For having received their command, and being thoroughly assured by the resurrection of our Lord Jesus Christ; and convinced by the word of God, with the fullness of the Holy Spirit, they went abroad, publishing, That the kingdom of God was at hand.

And

II Clement i.1: Brethren, we ought so to think of Jesus Christ as of God: as of the judge of the living, and the dead; nor should we think any less of our salvation.

i.2 For if we think meanly of him, we shall hope only to receive some small things from him.

Clement shows us a Christ who is of the eternal spirit of God who is made flesh for the Salvation of sinners. Apparently he was concerned about not enough praise being given to Christ, so he reminded the flock not to think meanly of him.

Having now pursued the optional views, whether the Messiah is "as God" or is The Son of God, i.e., equal to God, we can conclude that though the early Christians were not necessarily agreed that Jesus is the Son of God they were certainly entitled to conclude it based upon prophecy. If Jesus fulfilled the prophecies of the Messiah, then he also is entitled under the calling of the Anointed One to be named Son of God; more importantly and descriptively, The Son of Man.

The gospel accounts mentioned above involve another controversy which is tied to the controversy of the Son of God. Since the title, Son of God, fixes the inheritance of the Messiah in no uncertain terms, it is appropriate that we also view the inheritance of Christ's Church as he conveyed it to his apostles. One of the gospels, Matthew, shows that Christ appointed Peter as head of his church. Another gospel, the Apocryphal Gospel of Thomas, mentions that James, the half-brother of Jesus, is given the scepter of the church:

Thomas (12) The disciples said to Jesus, "We know that you will depart from us. Who is to be our leader?"

Jesus said to them, "Wherever you are, you are to go to James the righteous, for whose sake heaven and earth came into being."

The Gospel of Thomas is believed by scholars to be as old as the Gospel of Matthew; perhaps even closer to the "Q" Source Gospel. It is probable that the Gospel of Thomas became charged as Apocryphal, secret or unauthorized, because of its delegation of the church scepter to James, the half-brother of Jesus.

In another document, the Apocryphon of James, a Gnostic text, there are more indications of a common belief that James held the scepter of the church. For example, in the Apocryphon the apparition of Jesus is speaking to James and Peter:

Apocryphon of James: "O you wretched! O you unfortunates!...In truth I say to you, it is easier for a holy one to sink into defilement, and for a man of light to sink into darkness, than for you to reign—or even not to reign!"

This document also records the basic parables mentioned in Matthew: The Shepherds, The Seed and The Building, The Lamps of the Virgins, the Wage of the Workers, The Double Drachma, and The Woman. Again, tying itself to Matthew it recalls the statement Jesus made, "the head of prophecy was cut off with John." After mentioning these gospels, which tie the document to a "Source" Nazarene gospel, it confirms the basis of the Nazarene creed of the church of Jerusalem, namely that faith without works is in vain. The church is composed of Jews (who are now disbursed) who follow the Torah:

Apocryphon of James: "Become zealous about the Word. For the Word's first condition is faith; the second is love; the third is works. Now from these comes life."

This text comes from the common belief that the Torah, which is the Will or Word of God, is life. If you obey it, the Word, you will have life. This contrasts with Paul's claim that faith in Jesus alone is all that is required to attain "life."

This text also has Jesus referring to Himself as the Son of Man and tends to translate it into the Son of God. But it recognizes Jesus as a servant of the Father and urges James and Peter, and the children, to become equal with Jesus:

Apocryphon of James: But if you are oppressed by Satan and are persecuted and you do the Father's will, I say that he will love you and will make you equal with me and will consider that you have become beloved through his providence according to your free choice.

This Apocryphon also reveals its source of doctrine to be based upon the secret of the resurrection, hinging salvation upon belief in "the cross":

Apocryphon of James: Truly I say to you, none will be saved unless they believe in my cross. But those who have believed in my cross, theirs is the Kingdom of God.

Beginning with Paul, the Pauline congregation was bitterly opposed to James, Peter, and the Elders at Jerusalem. We suspect that as the Paulists took control of the church, after the destruction of the Temple in 70 A.D. and the scattering of the Jews (Peter among them), the Gospel of Thomas and other Nazarene documents, like the Apocryphon of James, fell into disapproval. In fact, we believe it is fair to say that all documents reflecting the views of Peter and James and other "Judaizers" were early censored in the church, following Peter's and Clement's death. We can see in the Epistle of Ignatius, the Bishop of Antioch, about the same time as Clement was Bishop of Rome, the shift towards an anti-Jewish doctrine:

Ignatius iii.11 It is absurd to name Jesus Christ, and to Judaize. For the Christian religion did not embrace the Jewish, but the Jewish the Christian; that so every tongue that believed might be gathered together unto God.

Peter, James, and the Elders were the Judaizers. Other Jews among the Gentile cities, having now been scattered in Ignatius's time, continued maintaining the same position Peter and James had held: Jesus was a Jew and did not abrogate any part of the Jewish Law, which is the Torah, the five books of Moses. To follow Jesus you must follow also the laws of Moses.

Paul was teaching the opposite view, maintaining that Jesus is God Himself and His appearance now sets a new basis of Law. Paul, however, not Jesus, defined the new law. By the time of Ignatius, though the church had fallen completely under the control of the Paulists, some opposition among the Judaizers was obviously still present. By this time, it is clear; the Scepter of the Church had been appropriated from Peter and delivered to Paul. Even so, in the transition from the Nazarene point of view to the Pauline, which is now based upon Jesus being God Himself, we have vestiges recalling that Peter holds the scepter. In the second chapter of the Gospel of Bartholomew, which clearly identifies Jesus as God, we have the memory:

Gospel of Bartholomew: Therefore Bartholomew said to Peter: "Father Peter, you, as the chief one, go to her [Mary] and ask her" [how she had conceived God].

And:

Gospel of Bartholomew: And when she had ended the prayer, she began to say to them: "Let us sit down on the ground. Come, Peter, chief of the apostles, sit on my right hand and put your left hand under my shoulder."

Again:

Gospel of Bartholomew: And Mary answered Peter: "O rock hewn above, did not the Lord build his church upon you?"

This gospel had arrived at the conclusion that Jesus is God and this, in turn, created problems in identifying who His Mother Mary is; so it pursues an inquiry with Mary as to the revelation of this Mystery. Further complications concerning Jesus' divinity also arise: i.e., how did He receive the sacrifices in heaven when He lived among men? In an account of the Martyrdom of the Holy Apostle Peter, in the book of The Acts of Peter, Peter expresses his reason for being hung on a cross upside down as a symbol of the Word stretched out on the cross:

Acts of Peter: You then, my beloved, both those who hear me now and those that shall hear in time, must leave your former error and turn back again; for you should come up to the cross of Christ, who is the Word stretched out, the one and only, of whom the Spirit says, "For what else is Christ but the Word, the sound of God?" So that the Word is this upright tree on which I am crucified; but the sound is the cross-piece, the nature of man; and the nail that holds the crosspiece to the upright in the middle is the conversion (or turning point) and repentance of man....but with this voice, Jesus Christ, I thank you, with silence of the voice, with which the spirit within me, that loves you and speaks to you and sees you, makes intercession. You are known to the spirit only. You are my father; you are my mother. You are my brother. You are friend. You are servant. You are housekeeper. You are the All, and the All is in you. You are Being, and there is nothing that is, except you.

This picks up the precept of the "All" mentioned in the Gospel of Thomas:

Gospel of Thomas (2) Jesus said, "Let him who seeks continue seeking until he finds; when he finds, he will become troubled. When he becomes troubled, he will be astonished, and he will rule over the All."

And:

Gospel of Thomas (67) Jesus said, "Whoever believes that the All itself is deficient is himself completely deficient."

The Inheritance of the Church:

There are curious anomalies in the gospel tradition concerning the allocation of the Church Scepter. The Gospel of Mark ought to have reflected that Peter was given the Scepter. For Clement, the disciple of Peter, records that Mark was at least the interpreter for Peter (and probably his son) — see The Secret Gospel of Mark. Thus, Mark should have known whether Peter had been appointed by Jesus to lead the church. Interestingly, it is Matthew, of the "Son of God faction," who records the delegation of Jesus' authority to Peter. In Matthew we have the conclusion that the Messiah is the Son of God and Peter is the leader of the church. Later Pauline writers would quibble with Peter's authority and would be tempted to erase the fact that Peter had been given the keys to the Kingdom.

Biblical prophecy came from God

From the days of Aaron, when God anointed Aaron to be His Mouth or Prophet, to the present era, there has been a common agreement among the Jews that the direction received through God's Messengers, the prophets, is the Word of God; that the prophet's message is of God and Truth. We can see this attitude accurately reflected among the Essene's Dead Sea Scrolls:

Commentary on Habakkuk, chapter 2: Though it tarry, yet await it; for it will surely come, it will not delay. This is addressed to the men of truth, the men who carry out the Law [Torah], who do not relax from serving the Truth even though the final moment be long drawn out. Assuredly, all the times appointed by God will come in due course, even as He has determined in His inscrutable wisdom.

Although this seems rather basic to Biblical debate, that the Torah and other elements of the Bible were dictated by God, Christian scholars beginning with Paul to the current era do not seem to agree with the precept. They have shifted the emphasis of the Biblical Source from being the direct Truth of God to being Inspired [inbreathed] by God. Being inspired by God suggests that the information comes really from the mouth of the individual (prophet) as he interprets what God desires. Under the guidance of Paul, inspired writings of prophets then become interpretable writings, quasi-truth; once they are classified as interpretable they can be easily invalidated. While the Essenes, even Peter and James in Jerusalem — and even the modern rabbis — would all agree that the Torah is not inspired but clearly from the Mouth of God (His Prophet), Paul and his followers challenged this perspective. Why and how he did this we shall now discuss.

Foundations of Paul's New Covenant

The first Truth Paul preached is that he was anointed to preach to the Gentile. He argues and justifies this Anointing in his epistles. Once he justified his anointing directly by Jesus, then any message coming out of him is justified and anointed by Jesus. And the first thing he said in his message is that the Law (the Torah) is no longer valid. He argued that since the intent of the Torah was to produce the Messiah, and since Jesus is that Messiah, having come into the world, the Messiah now becomes the source of Truth and all things prior to the Messiah are now passed away. He, and his disciple-companion, Barnabas, explained these things through a rather complicated system of Types and Shadows:

Everything in the Bible is merely a type and shadow forecasting Jesus. The Bible is true and relevant only to the extent that it forecasted Jesus. Now that Jesus is here those things which are now Types and Shadows are no longer lawful or required. In one fell swoop everything in the Bible became subject to interpretation and relevant only to the extent that Paul interpreted it. This new application of God's Word now became translated by Paul into a new thing: the New Covenant of Jesus.

Although Paul attributes his new Covenant to Jesus, the fact is Jesus certainly never mentioned those words, New Covenant, in his message to his disciples and apostles. At the Last Supper Jesus referred to His New Testament; but that testimony certainly did not intend to represent a new agreement between God and man. Rather, Jesus is appended to the already existing agreement. Nor did it argue to abandon the Torah, the prophets, or the Law. In fact, Jesus' testimony clearly records that He had not come to destroy the Law but to fulfill it; that not one tittle of the Law or the prophets will go unfulfilled.

Through his vision from Jesus, Paul caused Jesus to contradict Himself and now authorized the abrogation of the Law, the prophets, and anything Paul felt could not serve the cause of converting the Gentile. This, in sum, can be described as Paul's Gospel, which he called the New Covenant.

We can speculate that to some degree Paul adopted the process of Midrash used by the rabbis (seen in the Oral Torah / Talmud) which involved looking at verses of scripture from various directions, turning them upside down as it were, to explore their hidden meaning.

There is an indication that Paul was somewhat familiar with this process; for it seems to be the source of his Types and Shadows doctrine. Just as a statement in the Torah could be compared to another part of scripture, for interpretation of hidden meaning, so too, Paul must have concluded, could the Torah be used to describe the hidden meaning of Christ. Actually, he concluded that Christ is God, not just a messenger or Angel of God, and this Christ-god is the fulfilment of all prophecy. Once he concluded this he could derive the precept that now the Torah and prophecies are only required to justify Jesus, the Messiah, or explain some hidden nature of Jesus. All things in the Bible essentially become irrelevant in the new conclusions Paul reaches. The teachings of the Christ-god now become the guiding light of Paul's New Covenant.

Because Isaiah's Prophecy on the Suffering Messiah says that his death is for the Atonement of sin, and because Jesus claimed the power to forgive sin, even saying that "whosoever believeth in me shall have everlasting life," Paul could conclude that a simple faith in Jesus is all that is needed for Salvation. All other things — the Old Testament Prophets, the Law, etc., now become subordinate to the real fact: that belief in Jesus alone brings Salvation and eternal life. This became the core of the New Covenant between God and man, offered by Paul. He correlated this with prophecy that God would put His New Covenant in our hearts, saying that Jesus fulfilled this, namely:

Jeremiah 31.33: But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts: and will be their God, and they shall be my people.

33.34 And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord: for they shall all know me, from the least of them, unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

Ezekiel: 36.24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

36.25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

36.26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

36.27 And I will put my spirit within you and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

Following through on the idea that Jesus is now the Covenant in our heart, based upon this prophecy, Paul could further conclude that Jesus is the temple of God and that there is no need for a temple, etc.

Forget being circumcised and eat whatever you want—For the first time we have a New Covenant with provisions justifying the abandonment of the previous Covenant, of the Laws of Moses. Although Jesus was clearly in support of obeying the Law, and cannot be grounds for abandonment of the Laws of Moses, Paul now claims that the Law is passed away, null and void. He argues this in the context of Faith versus Works. If Jesus is true to His Word, by believing in Him one is saved. Your Works can no longer be held against you. If this is true, then circumcision and the bans against eating certain food, like pork, being works, then no longer are relevant. Essentially, says Paul, you can eat all the pork you desire. If you believe in Jesus you will be saved. In the Book of Acts we see where St. Peter and St. James caved in on the issue, whether the Gentile should be required to circumcise and obey food laws, i.e., the Law of Moses, recognizing that the new converts were adults (who would not enjoy being put under the knife) and probably hog farmers, and, of course, being mostly Ionian Greeks, well adapted to fishing. Thus, we have this agreement with Paul recorded in Acts:

(After Paul had taken a Gentile into the Temple where he ought not to have gone)

Acts 21.18 And the day following Paul went in with us unto James; and all the elders were present.

21.19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

21.20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law.

21.21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs.

21.22 What is it therefore the multitude must needs come together; for they will hear that thou art come.

21.23 Do therefore this that we say to thee: We have four men which have a vow on them;
21.24 Them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but thou thyself also walkest orderly, and keepest the law.
21.25 As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.
21.26 Then Paul took the men, and the next day purifying himself with them entered into the temple to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.
21.27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him.
21.28 Crying out, Men of Israel, help: This is the man, that teacheth all men everywhere against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

Paul was subsequently arrested and brought before Pilate and sent to Rome in bonds over these complaints. The important point to be realized in this tract of Acts is the fact that Paul had violated the “written” commission given to him by James and the elders with regard to ministering to the Gentile and leaving the ministry of the Jews to the Jews. Instead of keeping his ministry only to the Gentiles he carried the same message to the Jews in the synagogues of Asia, thus drawing their ire and his subsequent trial before Pilate.

Peter, James, and the Elders in Jerusalem could not have agreed with the point of view that the scriptures are “old and passed away” replaced by the new covenant of Jesus, and must have screamed when they heard it. Peter and James believed that though you believe in Jesus, you still will be judged by your works; certainly Jesus repeatedly affirmed that you will be judged by your works. On a simple level we can see this: He said, He who does not take up his cross and follow me is not worthy of following me: This may be a later interpolation, but certainly reflects His attitude requiring His Servants to be of good works. Jesus would undoubtedly support the following:

Psalm 62.12 Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work.

The Christ-god is the Supreme Judge of Heaven and earth, being God Himself. He will come to judge the quick and the dead in the Latter Days — Since Old Testament prophesy closes the Latter Day epoch with an hail and brimstone, apocalyptic battle between God's Saints and the Wicked, it is natural to conclude that all readers of the Bible would be aware of a fiery judgment at the end of days. The judgment would include both the quick (living) and the dead. It would be a day of resurrection, when those who had been dead will be raised up, along with the living, to judgment, as described by Daniel. All the wicked souls, whether from the living or the dead, would be cast into hell-fire. Out of this Apocalyptic Battle would be saved a remnant that would form the basis of God's New Kingdom on earth. The protagonists of the battle, viewed by Daniel and Ezekiel, among other prophets, were essentially a

wicked leader (Gog) out of the top of the world (Magog) who would invade Israel, and Israel's Messiah leader who would oppose him. This Messiah has been given the powers of Judgment in all the prophecies dealing with the Latter Days. He is also given the power to make a New Covenant:

Jeremiah: 33.14 Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and the house of Judah.

33.15 In those days, and at that time, will I cause the Branch of Righteousness to grow up unto David: and He shall execute Judgment and Righteousness in the land.

33.16 In those days shall Judah be saved, and Jerusalem shall dwell safely: And this is the name wherewith she shall be called: The Lord Our Righteousness.

Christ's view of Faith versus works:

Matthew 13.41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity.

12.30 He that is not with me is against me.

10.38 He that taketh not his cross, and followeth after me, is not worthy of me.

10.32 Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven.

10.33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

8.8. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed.

8.9 For I am a man under authority, having soldiers under me; and I say to this man, Go, and he goeth; and to another, come, and he cometh; and to my servant, Do this, and he doeth it.

8.10 When Jesus heard it, he marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

7.21 Not every one that saidith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the Will of My Father which is in heaven.

7.22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works?

7.23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

7.24 Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock.

7.15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

7.16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

7.12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

7.13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

6.19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where

thieves break through and steal:

6.20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

6.21 For where your treasure is there will your heart be also.

19.21 Jesus said unto him, if thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

5.20 For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven.

5.21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

5.22 But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment.

22.36 Master, which is the great commandment in the law?

22.37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

22.38 This is the first and great commandment.

22.39 And the second is like unto it, Thou shalt love thy neighbor as thyself.

22.40 On these two commandments hang all the law and the prophets.

25.40 And the King shall answer and say unto them, Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

25.41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

25.42 For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

25.43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

Clearly, if one were to read Christ, one could never separate the judgment of works from one's Salvation. To Christ, there is a difference between one blindly doing the works of tradition and doing the will of God. He was concerned about hypocrisy.

Barnabas: For the consummation of sin is come

As concerning these facts, the first thing that comes to mind is that Paul and Barnabas had thoroughly thought out the problems of translating God's Promise from the Jew over to the Gentile. That translation required addressing the Law, the Testimony, and the Prophets. Since the Translation is based upon Jesus Christ as Lord, and since He is a Jew whom they believe was the Son of God sent to fulfill the prophets, it became necessary to abrogate the prophets and the Law without on the surface abrogating the basis of the doctrine itself. To legitimize the denial, they had to work up a detailed accounting of how the Law, Testimony, and Prophets were Legitimate and are now, through the blood of Jesus, illegitimate; furthermore, they had to explain how the Blood of Jesus superseded those things. They explained it through the fact that those things were created as types and shadows of Jesus, only to help us understand his divinity, and once seen had no further purpose. Jesus becomes All. Thus we see in the

Gospel of Thomas Jesus now claiming I am All in All. He is God. In Revelation we see Jesus addressing John, saying I am the Alpha and the Omega, the Beginning and the End. Thus, with these things in mind, we can see Barnabas saying:

..for the consummation of sin is come.

The conclusion, “the consummation of sin is come,” is the expectation that fire and brimstone will be rained upon the earth at this moment. Believing that time had, indeed, been cut short, as Daniel and Jesus prophesied, the major theme of the Paulists, or anti-Nazarenes, became the preparation of the Gentile for the Terrible Day of the Lord and the call to repentance from sin. And in the consummation of this objective they came up with the theory of Salvation through Grace; that you are already saved through the blood of Jesus, because Jesus loves you. If you do not repent and come to Jesus, the logic continues, you will be burned in the fiery consummation to come. And they believed it would be very soon, even in their own day. On that day, the Day of Judgment, Barnabas says:

Barnabas III.13 For God will judge the world without respect of persons: and every one shall receive according to his works.

Here we see him echoing the same thing Peter, James, and even Paul said. Paul and Barnabas knew the problem of grasping men from sin. First they had to tell each and every person that Jesus loves them and wishes that they not sin, and He has already forgiven them their sins by His Shed Blood on the Cross. But then they always had the continuing plague of people doing what they want to do, gambling, whoredom, adultery, drinking to excess, etc., which things were sin. Though they believed that you are saved by Grace in spite of your sin, they had to also remind you that you are judged by your works. They could not formulate a bridge between these two precepts such that they could avoid the confusion over them. Thus, they seemed to be contradicting themselves. Let us continue with his epistle:

Barnabas IV.1 For this cause did our Lord vouchsafe to give up his body to destruction, that through the forgiveness of our sins we might be sanctified; that is, by the sprinkling of his blood.

IV.2 Now for what concerns the things that are written about him; some belong to the people of the Jews and some to us.

IV.10 But he, that he might abolish death, and make known the resurrection from the dead, was content, as it was necessary, to appear in the flesh, that he might make good the promise before given to our fathers, and preparing himself a new people, might demonstrate to them whilst he was upon earth, that after the resurrection he would judge the world.

IV.13 Then he clearly manifested himself to be the Son of God. For had he not come in the flesh, how should men have been able to look upon him, that they might be saved?

IV.15 Wherefore the Son of God came in the flesh for this cause, that he might fill up the measure of their iniquity, who have persecuted his prophets unto death. And for the same reason also he suffered.

IV.16 For God hath said of the stripes of his flesh, that they were from them. And, I will smite the shepherd, and the sheep of the flock shall be scattered.

V.2 And again the prophet adds, He is put for a stone for stumbling. Behold I lay in Zion for a foundation,

a precious stone, a choice corner stone; an honorable stone. And what follows? And he that hopeth in him shall live forever.

We see how well thought out this new theology is. It does not just stop at the formulations above, but now traces back to what Jesus said about Himself: namely, "He who believeth in me shall have everlasting life," that He is the prophesied corner stone, a rock of offence, which by His stripes we are healed; and by smiting the shepherd the flock will be scattered, all per prophecy. Let us go on.

Barnabas V.6 Forasmuch then as our Savior was to appear in the flesh and suffer, his passion was hereby foretold.

V.8 Moses also in like manner speaketh to them; Behold thus saith the Lord God; Enter ye into the good land of which the Lord hath sworn to Abraham, and Isaac, and Jacob, that he would give it you, and possess it; a land flowing with milk and honey.

V.9 Now what the spiritual meaning of this is, learn; It is as if it had been said, Put your trust in Jesus, who shall be manifested to you in the flesh. For man is the earth which suffers: forasmuch as out of the substance of the earth Adam was formed.

V.10 What therefore does he mean when he says, Into a good land flowing with milk and honey? Blessed be our Lord, who has given us wisdom, and a heart to understand his secrets. For so says the prophet, who shall understand the hard sayings of the Lord? but he that is wise, and intelligent, and that loves his Lord.

V.11 Seeing therefore he has renewed us by the remission of our sins, he has put us into another frame, that we should have souls like those of children, forming us again himself by the spirit.

V.12 For thus the Scripture saith concerning us, where it introduceth the Father speaking to the Son; Let us make man after our likeness and similitude; and let them have dominion over the beasts of the earth, and over the fowls of the air, and the fish of the seas.

V.14 I will now shew you, how he made us a new creature in the Latter Days.

V.15 The Lord saith, Behold I will make the last as the first. Wherefore the prophet thus spake, Enter into the land flowing with milk and honey, and have dominion over it.

V.16 Wherefore ye see how we are again formed anew; as also he speaks by another prophet; Behold saith the Lord, I will take them, that is, from those whom the spirit of the Lord foresaw, their hearts of stone, and I will put into them hearts of flesh..

V.17 Because he was about to be made manifest in the flesh to dwell in us.

V.18 For, my brethren, the habitation of our heart is a holy temple unto the Lord. For the Lord saith again, in what place shall I appear before the Lord my God, and be glorified?

V. 19 He answers I will confess unto thee in the congregation in the midst of my brethren; and will sing unto thee in the church of the saints.

V.20 Wherefore we are they whom he has brought into that good land.

V.21 But what signifies the milk and honey? Because as the child is nourished first with milk, and then with honey; so we being kept alive by the belief of his promises, and his word, shall live and have dominion over the land.

V.23 But who is there that is now able to have this dominion over the wild beasts, or fishes, or fowls of the air? [as Adam] For you know that to rule is to have power, that a man should be set over what he

rules.

V.24 But forasmuch as this we have not now, he tells us when we shall have it; namely, when we shall become perfect, that we may be made the inheritors of the covenant of the Lord.

VI.1 Understand then my beloved children, that the good God hath before manifested all things unto us, that we might know to whom we ought always to give thanks and praise.

VI.2 If therefore the Son of God who is the Lord of all, and shall come to judge the quick and the dead, hath suffered, that by his stripes we might live: let us believe that the Son of God could not have suffered but for us. But being crucified, they gave him vinegar and gall to drink.

VI.3 Hear therefore how the priests of the temple did foreshew this also: the Lord by his command which was written, declared that whosoever did not fast the appointed fast he should die the death: because he also was himself one day to offer up his body for our sins; that so the type of what was done in Isaac might be fulfilled, who was offered upon the altar.

VI.4 What therefore is it that he says by the prophet? And let them eat of the goat which is offered in the day of the fast for all their sins. Hearken diligently (my brethren,) and all the priests, and they only shall eat the inwards not washed with vinegar.

VI.5 Why so? Because I know that when I shall hereafter offer my flesh for the sins of a new people, ye will give me vinegar to drink mixed with gall...

VI.6 And that he might foreshew that he was to suffer for them, hear then how he appointed it.

VI.7 Take, says he, two goats, fair and alike, and offer them and let the high priest take one of them for a burnt offering. And what must be done with the other? Let it says he be accursed.

VI.8 Consider how exactly this appears to have been a type of Jesus. And let all the congregation spit upon it, and prick it; and put the scarlet wool about its head, and thus let it be carried forth into the wilderness.

VI.9 And this being done, he that was appointed to convey the goat, led it into the wilderness, and took away the scarlet wool, and put it upon a thorn bush, whose young sprouts when we find them in their field are wont to eat: so the fruit of that thorn is only sweet.

VI.10 And to what end was this ceremony? Consider: one was offered upon the altar, the other was accursed.

VI.11 And why was that which was accursed crowned? Because they shall see Christ in that day having a scarlet garment about his body; and shall say: Is not this he whom we crucified; having despised him, pierced him, mocked him? Certainly, this is he, who then said, that he was the Son of God.

V.12 As therefore he shall be then like to what he was on earth, so were the Jews heretofore commanded, to take two goats fair and equal. That when they shall see (our Savior) hereafter coming (in the clouds of heaven), they may be amazed at the likeness of the goats.

V.13 Wherefore ye here again see a type of Jesus who was to suffer for us.

V.14 But what then signifies this? That the wool was to be put into the midst of the thorns

V.15 This also is a figure of Jesus, sent out to the church. For as he who would take away the scarlet wool must undergo many difficulties, because that thorn was very sharp, and with difficulty get: So they, says Christ, that will see me, and come to my kingdom, must through many afflictions and troubles attain unto me.

The forgoing argument says that the Old Testament — not only prophecies of Jesus but the events and beliefs themselves— was designed to reflect types of the Suffering Messiah to come. The logic is not foreign to rabbinical exegesis in so far as one can argue that things in the Torah are types of things later to come which, when compared together, elucidate a deeper meaning to the Word of the Lord. Following this logic, one can apply it to the Meaning of Christ; and so doing one would necessarily trace back through the Old Testament, as Barnabas did, to relate how there were similarities in the Types of the Old Testament to the actual experience of Jesus. In fact, following his logic (not necessarily accepting it) we became somewhat disappointed that he didn't mention the crown of thorns as being a type of the thorn bush to which the scapegoat was tied, or to connect the type of Christ to Isaac, how the crown of thorns became a type reflected in the thorn bush which held the substitute ram, for which it was sacrificed in lieu of Isaac. Barnabas, however, does not seem to remember a crown of thorns. The foundation of his logic is traced to the prophecy of Isaiah which said his death is for an atonement of sin and a ransom for men's lives, which are actually two different things. The Atonement of Sin is viewed in the sacrifice of the Goat, letting the Scapegoat go; the Ransom for men's lives is viewed in the Ram sacrificed instead of Isaac.

There is a basis for the inquiry which Barnabas makes. He presumes that God's intent is to bring us knowledge of himself and bring us to His Wisdom. And viewing everything before of God in light of things to come gives one a broader perspective of the thing that is finally seen: namely, the Messiah. One can take this a bit further, saying that the Suffering Messiah is a type explaining what is yet to be seen. When we see it, we will better understand the Messiah who suffered. And interestingly Barnabas said what will finally be seen is the Two Goats; an argument not far from the Jewish concept of Two Messiahs. The Masoretic Bible calls them Favor and Unity.

Following his Logic of Types and Shadows, we must conclude that the Old Testament and the Prophets are now, with the advent of Christ, no longer valid. That all of the Law and the Prophecies are now abrogated and the time cut short in Jesus Christ. We do not justify the argument here, but merely suggest that Paul was not really out of line bringing this New Theology into being. It was a natural outgrowth of the dialectics and certainly no more out of line than the rabbis concluding that the Messiah's name is Fragrance, because he smells and judges (drawing upon the pun in the Hebrew word, to smell). And we recall a false messiah being killed because he could not smell a man and judge him.

In all fairness to Barnabas and Paul, the process of Types and Shadows was not much different than the dialectics of the Essenes, who derived that the phrase "and they digged the well" was a type of things they were seeing in their own time, (as I remember it), comparing the staves to dig the well to the Lawgiver, their Teacher of Righteousness, and their justification of their role as being the True sons who would Receive the Lawgiver, the Messiah. Barnabas was truly not out of line with the method of his logic.

Let us go on. Barnabas responds to our concern, saying that the Jews did not understand (truth) because their circumcision was not of the right type:

Barnabas VIII.6 Wherefore he has circumcised our ears that we should hear his word, and believe. But as for that circumcision, in which the Jews trust, it is abolished. For the circumcision of which God spake, was not of the flesh;

VIII.7 But they have transgressed his commands, because the evil one hath deceived them. For thus God

bespeaks them; Thus saith the Lord your God (here I find the New Law) Sow not among thorns; but circumcise yourselves to the Lord your God. And what doth he mean by this saying? Hearken unto your Lord.

VIII.8 And again he saith, Circumcise the hardness of your heart, and harden not your neck. And again, Behold, saith the Lord, all the nations are uncircumcised, (they have not lost their foreskin): but this people is uncircumcised in heart.

VIII.9 But you will say the Jews were circumcised for a sign. And so are all the Syrians and Arabians, and all the idolatrous priests: but are they therefore of the covenant of Israel? And even, the Egyptians themselves are circumcised.

X.13 In like manner doth another prophet speak. And the land of Jacob was the praise of all the earth; magnifying thereby the vessel of his spirit.

X.14 And what follows? And there was a river running on the right hand, and beautiful trees grew up by it; and he that shall eat of them shall live forever. The signification of which is this: that we go down into the water full of sins and pollutions; but come up again, bringing forth fruit; having in our hearts the fear and hope which is in Jesus, by the spirit. And whosoever shall eat of them shall live forever.

X.15 That is, whosoever shall hearken to those who call them, and shall believe, shall live forever.

XI.1 In like manner he determines concerning the cross in another prophet, saying: And when shall these things be fulfilled?

XI.2 The Lord answers; when the tree that has fallen shall rise, and when blood shall drop down from the tree. Here you have again mention made, both of the cross, and of him that was to be crucified upon it.

XI.9 Moses then himself, who had commanded them saying, ye shall not make to yourselves any graven or molten image, to be your God; yet now did so himself, that he might represent to them the figure of the Lord Jesus.

XI.10 For he made a brazen serpent, and set it up on high, and called the people together by a proclamation; where being come, they entreated Moses that he would make an atonement for them, and pray that they might be healed.

XI.11 Then Moses spake unto them, saying: when any one among you shall be bitten, let him come unto the serpent that is set upon the pole; and let him assuredly trust in him, that though he be dead, yet he is able to give life, and presently he shall be saved; and so they did. See, therefore, how here also you have in this the glory of Jesus; and that in him and to him are all things.

XI.13 But because it might hereafter be said, that Christ was the Son of David; therefore David fearing and well knowing the errors of the wicked, saith; the Lord saith unto my Lord, sit thou on my right hand until I make thine enemies thy footstool.

XI.14 And again Isaiah speaketh on this wise. The Lord said unto Christ my Lord, I have laid hold on his right hand that the nations should obey before him, and I will break the strength of kings.

XI.15 Behold, how doth David and Isaiah call him Lord, and the Son of God.

XII.1 But let us go yet farther, and inquire whether this people be the heir, or the former; and whether the covenant be with us or with them.

XII.8 [referring to the covenant with Abraham and Jacob's passing it on to Ephraim] Ye see of whom he appointed it, that they should be the first people, and heirs of the covenant.

XII.10 What then saith the Scripture to Abraham, when he believed, and it was imputed unto him for righteousness? Behold, I have made thee a father of the nations, which without circumcision believe in

the Lord.

XII.11 Let us therefore now inquire whether God has fulfilled the covenant, which he swore to our fathers, that he would give this people? Yes, verily, he gave it: but they were not worthy to receive it by reason of their sins.

XII.14 And the Lord said unto Moses: Moses, Moses, get thee down quickly, for the people which thou broughtest out of the land of Egypt have done wickedly.

XII.15 And Moses understood that they had again set up a molten image: and he cast the two tables out of his hands; and the tables of the covenant of the Lord were broken. Moses therefore received them, but they were not worthy.

XII.16 Now then learn how we have received them. Moses, being a servant, took them; but the Lord himself has given them unto us, that we might be the people of his inheritance, having suffered for us.

XII.17 He was therefore made manifest; that they should fill up the measure of their sins, and that we being made heirs by him, should receive the covenant of the Lord Jesus.

XII.20 For it is so written that the father commanded him by delivering us from darkness, [for as Isaiah says he is given a light unto the Gentile and for a Covenant of the people; author's note] to prepare unto himself a holy people.

XIII.1 Furthermore it is written concerning the Sabbath, in the Ten Commandments, which God spake in the Mount Sinai to Moses, face to face; Sanctify the Sabbath of the Lord with pure hands, and with a clean heart.

XIII.3 And even in the beginning of the creation he makes mention of the Sabbath. And God made in six days the works of his hands; and he finished them on the seventh day, and he rested the seventh day, and sanctified it.

XIII.4 Consider, my children, what that signifies, he finished them in six days. The meaning of it is this; that in six thousand years the Lord God will bring all things to an end.

XIII.5 For with him one day is a thousand years; as himself testifieth, saying, Behold this day shall be as a thousand years. Therefore, children, in six days, that is, in six thousand years, shall all things be accomplished

XIII.6 And what is that he saith, And he rested the seventh day: he meaneth this; that when his Son shall come, and abolish the season of the Wicked One, and judge the ungodly; and shall change the sun and the moon, and the stars; then he shall gloriously rest in that seventh day.

XIII.9 Lastly, he saith unto them: your new moons and your Sabbaths I cannot bear them. Consider what he means by it; the Sabbaths, says he, which ye now keep are not acceptable unto me, but those which I have made; when resting from all things I shall begin the eighth day, that is, the beginning of The Other World.

XIII.10 For which cause we observe the eighth day with gladness, in which Jesus rose from the dead; and having manifested himself to his disciples, ascended into heaven.

XIII.15 Furthermore, it has been made manifest, how both the city and the temple, and the people of Israel, should be given up. For the Scripture saith; and it shall come to pass in the last days, that the Lord will deliver up the sheep of his pasture, and their fold, and their tower into destruction. And it is come to pass, as the Lord hath spoken.

XIII.20 [Addressing the prophecy of restoring the temple] Consider, how that the temple of the Lord shall be very gloriously built; and by what means that shall be, learn.

XIII.21 Having received remission of our sins, and trusting in the name of the Lord, we are become renewed, being again created as it were from the beginning. Wherefore God truly dwells in our house, that is, in us.

XIII.22 But how does he dwell in us? The word of his faith, the calling of his promise, the wisdom of his righteous judgments, the commands of his doctrine; he himself prophesies within us, he himself dwelleth in us, and openeth to us who were in bondage of death the gate of our temple, that is, the mouth of wisdom, having given repentance unto us; and by this means has brought us to be an incorruptible temple.

XIII.23 This is that spiritual temple that is built unto the Lord.

XIV.1 And thus, I trust, I have declared to you as much, and with as great simplicity as I could, those things which make for your salvation, so as not to have omitted anything that might be requisite thereunto.

XIV.18 [reviewing the rules for proper conduct, the ways of the children of light, he adds]: Thou shalt love, as the apple of thine eye, every one that speaketh unto thee the Word of the Lord. Call to thy remembrance, day and night, the future judgment.

XIV.19 Thou shalt seek out every day the persons of the righteous: and both consider and go about to exhort others by the word, and meditate how thou mayest save a soul.

XIV.23 Let the wicked be always thy aversion. Thou shalt judge righteous judgment. Thou shalt never cause divisions; but shalt make peace between those that are at variance, and bring them together.

XIV.24 Thou shalt confess thy sins; and not come to thy prayer with an evil conscience.

XIV.25 This is the way of light.

XV.7 It is therefore fitting that learning the just commands of the Lord, which we have before mentioned, we should walk in them. For he who does such things shall be glorified in the Kingdom of God.

XV.8 But he that chooses the other part, shall be destroyed, together with his works. For this cause there shall be both a resurrection, and a retribution.

XV.10 For the day is at hand in which all things shall be destroyed, together with the wicked one. The Lord is near, and his reward is with him.

XV.13 Be ye taught of God; seeking what it is the Lord requires of you, and doing it; that ye may be saved in the day of judgment.

XV.14 And if there be among you any remembrance of what is good, think of me; meditating upon these things, that both my desire and my watching for you may turn to a good account.

XV.15 I beseech you; I ask it as a favor of you; whilst you are in this beautiful tabernacle of the body, be wanting in none of these things; but without ceasing seek them, and fulfil every command. For these things are fitting and worthy to be done.

XV.16 Wherefore I have given the more diligence to write unto you, according to my ability, that you might rejoice. Farewell, children, of love and peace.

XV.17 The Lord of glory and of all grace, be with your spirit, Amen. [The end of the Epistle of Barnabas, the Apostle, and fellow-traveler of St. Paul the Apostle]

Eight precepts (drawn from Barnabas' gospel):

— The first precept is that the Jews broke their covenant with God through their own wickedness long before Christ appeared on earth; that their denial of Christ merely is an extension of this wicked people of the broken covenant.

— The second precept is that Christ is the New Covenant and that the Gentile, or Paul and Barnabas' church, is the inheritor of the New Covenant, by reason of which they were fulfilling the prophecy of the New Covenant, namely, bringing light (Jesus) unto the nations, or Gentile.

— The third precept is that Christ, being the New Covenant, is also their only salvation, that all other things (the sacrifices, the feasts, the Law, etc.) of the Old Covenant are wicked and now passed away.

— The fourth precept is that you are now the temple of God; that the old ways, the temple (having been destroyed already by the Romans), and the Law are now passed away. And being the New Temple of God you can be glorified in the resurrection.

— The fifth precept is that the types and shadows of the Old Testament testify of Pauline rights to the New Inheritance, and that the Jews, because of their wickedness and breaking the covenant, can no longer participate in the New Inheritance: i.e., The Jews will not share in the World to Come.

— The sixth precept is that these are the last days and the sixth and seventh even have passed away, with Christ's resurrection being on the eighth day; that The Covenant of the Gentile is now come because this (Barnabas' day — two thousand years ago!) is the Eighth and final day and the start of the New World.

— The seventh precept is that the next step in the sequence of God's Plan is to destroy the world and all that is in it, burning up the Wicked One; that the only escape from this burning is Salvation in Christ Jesus: that is, your soul will be saved in Christ Jesus and raised up to heaven in the resurrection.

— The eighth precept is that the only true way you are going to be saved in the Day of Judgment, when Christ returns to judge the quick (the living) and the dead, is by following the Way of Light (exposed by Paul and Barnabas through Christ).

From these precepts we can conclude the following with regard to Barnabas's epistle (and doctrine):

1. The doctrine is very well thought out, addressing all of the arguments which could be presented against the challenge that the Gentiles are the Inheritors of the Kingdom of God. And it has gone to considerable lengths to express how they are justified in their argument. Paul, in his epistles, even curses those who do not follow His Way; and if one sins we see that one is required to confess one's sins before one goes to church the next Sabbath.

2. All of the precepts are the guiding light of the Modern Church, even to the extent that Catholics are still required to confess their sins before participating in Mass. The precepts are preconditioned with the foregone conclusion that the Jews are wicked and not deserving of the promises God had formerly made to them; they laid the foundations for Hitler's anti-Semitism which were passed through early church fathers down to Martin Luther, who asked:

(Luther Tract 1543 A.D.) "What shall we Christians do with this damned, rejected race of the Jews?" Since they live among us and we know about their lying and blasphemy and cursing, we cannot tolerate

them, if we do not wish to share in their lies, curses and blasphemy...Let me give you my honest advice:

1. To set fire to their synagogues or schools and to bury and cover with dirt whatever will not burn, so that no man will ever again see a stone or cinder of them. This is to be done in honor of our Lord.
2. I advise that their houses also be razed and destroyed.
3. I advise that all their prayer books and Talmudic writings, in which such idolatry, lies, cursing and blasphemy are taught, be taken from them.
4. I advise that their rabbis be forbidden to teach henceforth on pain of loss of life and limb...
5. I advise that safe-conduct on the highways be abolished completely for the Jews. For they have no business in the countryside, since they are not lords, officials, tradesmen or the like.
6. I advise that usury be prohibited to them, and that all cash and treasure of silver and gold be taken from them, and put aside for safe keeping...
7. I recommend putting a flail, an ax, a hoe, a spade, a distaff, or a spindle into the hand of young, strong Jews and Jewesses and letting them earn their bread in the sweat of their brow.

This point of view can be ultimately put on Paul:

Titus 1.9 Holding fast the faithful word as he hath been taught that he may be able by sound doctrine both to exhort and to convince the gainsayers.

1.10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

1.11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

1.12 One of themselves, even a prophet of their own, said, "The Cretins are always liars, evil beasts, slow bellies.

1.13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

1.14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

1.16 They profess that they know God but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

3. Though the dialectics of the types and shadows can be explained in conforming to similar exegesis used by the rabbis even today, to justify their doctrine, the dialectics of Paul and Barnabas (and the Modern Church) hang on a very fragile claim: that Paul received His Gospel directly from Jesus. No one, in Paul's time or even today, can say Paul did, or did not, receive his direction from Jesus.

4. Paul's New Gospel, or New Covenant, is a substantial modification of Old Testament Promise. It attacks the well founded precept of God, beginning with Genesis, that God intended this earth to be inhabited, that His Will is that man repent of his evil ways and not be destroyed; that God is capable of repentance of His Curse upon men; that God's Promise of a Kingdom raised unto David, which would be a restoration of Paradise and everlasting Peace, will not be realized; that God's Promise of Redemption of the Jews cannot be realized (because Paul says they have relinquished their inheritance rights); that the inheritance Promised in Abraham's seed is even relinquished and translated to the Gentile, whereby even the basic Promise to Abraham is abrogated.

Paul abrogated the Law of Moses using his Law of Faith:

Romans 1.16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek.

1.17 For there is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith.

Paul misquoted this scripture:

Habakkuk 2.2 And the LORD answered me, and said, write the vision, and make it plain upon tables, that he may run that readeth it.

2.3 For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

2.4 Behold, his soul which is lifted up is not upright in him: **but the just shall live by his faith.**

The Essenes at the time of Jesus had this understanding of Habakkuk:

Dead Sea Scrolls, Commentary on Habakkuk ...But the righteous through his faithfulness shall live. This refers to all Jews who carry out the Law [Torah]. On account of their labor and of their faith in him who expounded the Law aright, God will deliver them from the house of judgment.

Paul has tested the very roots of the LORD's prophecy.

5. Paul says God will judge according to his gospel. The challenge Paul and Barnabas have made to His Plan, which is no small challenge, striking at the very roots of the thing we call The Word of God, obliges us to ask for an answer from God: that is, we ask, Whose word is True? Paul's or God's?

Chapter 9

Paul's Witness

On Judging:

Romans 2.1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2.2 But we are sure that the judgment of God is according to truth against them which commit such things.

2.3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

Paul's judgment anticipated that God would prove (judge) all men by means of his Gospel. Here he sets Himself up even above all prior prophets and Jesus Himself. For anywhere Paul's Gospel is in conflict with that of Jesus, for instance in the area of Faith versus works, Paul's Gospel takes precedence.

Romans 2.7 To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life:

2.8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation, and wrath...

Paul's Gospel is the only Truth, says Paul.

Romans 2.23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God.

2.24 For the name of God is blasphemed among the Gentiles through you [the Jews] as it is written.

2.25 For circumcision verily profiteth, if thou kept the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

2.29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

2.9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

2.10 But glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile

2.11 For there is no respect of persons with God.

2.12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the Law.

Paul was not consistent as explaining the effect of works upon judgment; neither was he consistent in his precept that the Jews have no inheritance and that it is passed to the people of the New Covenant. He is confusing, as Peter charged him. He says, "But he is a Jew who is one inwardly." We ask, how can one be a Jew inwardly whilst denying the Promise given to Abraham whose Promise and blessings are to the Jews? How can a Jew deny His Blessing, the Promise of Inheritance, and be a Jew inwardly?

Justified in Faith:

Romans 3.9 What then? Are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

3.10 As it is written, There is none righteous, no, not one:

3.23 For all have sinned, and come short of the glory of God;

3.24 Being justified freely by his grace through the redemption that is in Christ Jesus:

3.25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

3.26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

3.27 Where is boasting then? It is excluded. By what law? Of works? Nay: but by the **law of faith**.

3.28 Therefore **we conclude that a man is justified by faith without the deeds of the law**.

5.1 Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ:

5.2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

5.5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

5.6 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

5.7 Much more then, being now justified by his blood, we shall be saved from wrath through him.

5.11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

5.17 For if by one man's offence death reigned by one [i.e. Adam] much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.

5.18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

5.19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

5.20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound.

6.1 What shall we say then? Shall we continue in sin, that grace may abound?

6.2 God forbid. How shall we, that are dead to sin, live any longer therein?

6.3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

6.4 **Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.**

6.5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

6.6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

6.7 For he that is dead is freed from sin.

6.8 Now if we be dead with Christ, we believe that we shall also live with him:

6.11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus

Christ our Lord.

6.14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

6.15 What then? Shall we sin, because we are not under the law, but under grace? God forbid.

6.17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

6.18 Being then made free from sin, ye became the servants of righteousness.

6.22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

6.23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

7.1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

7.4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead that we should bring forth fruit unto God.

7.5. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

7.6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

7.7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

7.8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

7.9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

7.10 And the commandment, which was ordained to life, I found to be unto death.

7.11 For sin, taking occasion by the commandment, deceived me, and by it slew me.

7.12 Wherefore the law is holy, and the commandment holy, and just, and good.

7.13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

7.16 If then I do that which I would not, I consent unto the law that it is good.

7.17 Now then it is no more I that do it, but sin that dwelleth in me.

7.18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

7.19 For the good that I would I do not: but the evil which I would not, that I do.

7.20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

7.23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

7.24 O wretched man that I am! Who shall deliver me from the body of this death?

7.25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin

8.1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

8.2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

8.3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

8.4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

8.5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

8.6 For to be carnally minded is death; but to be spiritually minded is life and peace.

8.7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

8.8 So then they that are in the flesh cannot please God.

8.9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man has not the Spirit of Christ, he is none of his.

8.10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

8.11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you

8.13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

Why the Jews lost their inheritance to the Gentile —discussed through engrafting:

Romans 11.13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office.

11.14 If by any means I may provoke to emulation them which are my flesh, and might save some of them

11.15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

11.16 For if the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches.

11.17 And if some of the branches be broken off, and thou, being a wild olive tree, were grafted in among them, and with them partakest of the root and fatness of the olive tree;

11.18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

11.19 Thou wilt say then, The branches were broken off, that I might be grafted in.

11.20 Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear:

11.21 For if God spared not the natural branches, take heed lest he also spare not thee.

11.22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

11.23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

11.24 For if thou were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted

into their own olive tree?

11.25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in.

11.26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

11.27 For this is my covenant unto them, when I shall take away their sins.

11.28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.

11.29 For the gifts and callings of God are without repentance.

11.30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

11.31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

12.21 Be not overcome of evil, but overcome evil with good.

Transfer of Inheritance:

Romans 8.14 For as many as are led by the Spirit of God, they are the sons of God.

8.15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

8.16 The Spirit itself beareth witness with our spirit, that we are the children of God.

8.17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him that we may be also glorified together.

8.18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

8.22 For we know that the whole creation groaneth and travaileth in pain together until now.

8.23 And not only them, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

8.28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

8.29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

8.30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

8.31 What shall we then say to these things? If God be for us, who can be against us?

8.34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

8.38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

8.39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

9.1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost.

9.3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

9.4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

9.5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen.

9.6 Not as though the word of God hath taken none effect. For they are not all Israel which are of Israel:

9.7 Neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called.

9.8 That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

Though Paul speaks of Christ coming to Judge, and he assumes that Jesus could not be against those who are for Him, He fails to understand that Jesus is first and foremost for those who wish to partake of His Inheritance, to rule over a Kingdom of Peace on earth with Him. And in this regard He would be looking towards those who were claiming a part of this inheritance.

Paul's response is that He is proved by his faith that he has a part in the inheritance; more so, that He will be glorified with his followers in the inheritance. We are reminded, however, what the apostles learned when they asked if they could sit at the right hand of Jesus with God in Heaven when their time comes to depart. Jesus replied that it was not his decision to determine the seating arrangement; only the Father could do so.

Another point Paul made is that Jesus will intercede for him and his followers, being justified by their faith in Jesus. And because of this he has presupposed that Jesus will glorify him and his followers, whosoever believes in his name, as Jesus said, "He who believeth in me shall not perish but have everlasting life." This is the portion of the Inheritance of Jesus, in which all men, not in respect to persons, can partake. Here, we conclude, since it is Jesus' gift, sharing His Inheritance, it is also His decision to decide who shall not partake of the Inheritance, just as it is His decision to decide who partakes in the Inheritance. And while Paul is counting on Jesus to intercede on his behalf, we have in the same Pauline logic that Paul does not concede any ability of Christ to intercede on the Jew's behalf. For Paul has put himself in competition with the Jews for the Inheritance and the Glory.

Jesus must first and foremost defend His Inheritance. Anyone at odds with the fulfillment of that Inheritance is necessarily at odds with Him. While He ought to be predisposed to include all men in that Inheritance, which obey the Will of the Father, which is His criteria of salvation (i.e., "you must be perfect as the Father"), He should hardly be disposed to exclude Jews because of Paul's claim they abdicated their Inheritance; nor should he hardly be inclined to exclude Christians because they condemned and killed so many Jews. Rather, taking Him at His Word, He will judge you by your works, according to The Will of the Father. Again, when we refer to this Will, we include as a minimum the Law which was the Five Books of Moses, The Torah. Jesus also said that He is the Way and the Light of the Father; if you follow Him you need not be ashamed. One of the foundations of the Torah was the separation of the Children of Israel unto God. He would make them a peculiar people and an example to mankind, bringing forth his light. Rabbis understood the scriptures are for the Unity of Man through the Light of God, after this manner:

Apocrypha: II Baruch, 1.4 I will scatter this people among the Gentiles that they may do good to the Gentiles (also Zohar, Gen. 244a).

Eleazar b. Pedat, Talmud: Pesahim, 87b: God scattered Israel among the nations for the sole purpose that proselytes should be numerous among them.

Josephus, Antiquities, 4.6.4: Ye shall suffice for the world, to furnish every land with inhabitants sprung from your race.

Abbahu, Leviticus R. 9.3: The salvation of Israel is the salvation of the Holy One.

Judah b. Simon, Leviticus R. , 23.3: For the sake of Torah and Israel, let the world be saved!

Fleg, Why I am a Jew, 1929: The Unity of Man is to the Jew and article of faith.

Philo, Special Laws, I.9: The chain which....makes us one is to honor the one God.

Zohar, Life of Moses: When man is at one, God is at one.

The Bavli 134.F R. Simeon b. Eleazar in the name of R. Simeon b. Hanania, testified "Whoever recites a verse of Scripture at the proper time brings good to the world,
134.G "As it is said, 'And a word spoken in season, how good is it' (Proverbs 15:20)."

Romans 13.1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God

13.2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

13.12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.

13.13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

13.14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

14.1 Him that is weak in the faith receive ye, but not to doubtful disputations.

14.2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

14.3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

15.30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me;

15.31 That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints;

16.17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

In order for Paul to sell the Gentiles on the idea of salvation through Jesus, he had to show them how they also were ordained in the Bible, from the beginning, to participate in the Inheritance. He knows that the Elders (Jews) do not accept his doctrine and are after his neck. This conflict is further described when he goes to the temple in Jerusalem, taking a Gentile within into the courts of the Circumcision.

Comparing the inheritance to an Olive Tree, Paul says God has an ability to regraft in the Jews, though they are perceived broken off the Olive Tree. And he aptly points out that those who are natural to the

tree (the Jews) are easier to graft than the wild branches, which are the Gentile. So he admits that God can always restore the inheritance back to what it originally had been. He warns them to walk in goodness of heart and not begrudgingly or with envy. So all of this is now a part of Paul's doctrine; that, in terms of the inheritance, though the Gentiles be grafted in and the Jews broken off the tree, God in His Mercy can graft the Jews back in.

I Corinthians 3.8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor.

3.9 For we are laborers together with God: ye are God's husbandry, ye are God's building.

3.10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

3.11 For other foundation can no man lay than that is laid, which is Jesus Christ.

3.12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

3.13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

4.16 Wherefore I beseech you, be ye followers of me.

10.9 Neither let us tempt Christ, some of them also tempted, and were destroyed of serpents.

10.10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

10.11 Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come.

10.12 Wherefore let him that thinketh he standeth take heed lest he fall.

13.9 For we know in part, and we prophesy in part.

13.10 But when that which is perfect is come, then that which is in part shall be done away

15.10 But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me.

15.11 Therefore whether it were I or they, so we preach, and so ye believed.

15.47 The first man is of the earth, earthy: the second man is the Lord from heaven.

15.48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

Paul's perception of the world at that time was that Jesus was the promised Savior-king come to remove the sins of the world before the fire. His mission was to save souls from the soon to be coming fire which would consume the earth. His work is to gather as many souls as possible for Heaven. It is in this scale, heavenly things versus earthly things, in which Paul apportions salvation, for it is a given that heavenly things are more perfect, and he divides for perfection. The Law (the Torah) is an earthly thing, therefore not perfect.

Return of Man's Light Nature

Galatians 3.28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

3.29 And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise.

3.8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the

gospel unto Abraham, saying, in thee shall all nations be blessed.

- Ephesians 2.4 But God, who is rich in mercy, for his great love wherewith he loved us,
2.5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved);
2.6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.
2.7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.
2.8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God;
2.9 Not of works, lest any man should boast.
3.17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,
3.18 may be able to comprehend with all saints what is the breadth, and length, and depth, and height;
3.19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.
4.13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.
5.27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.
4.30 And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

“To know the Love of Christ,” is a phrase describing Paul's precept of the Gospel of Faith. If you know the love of Christ and believe that He has given his blood upon the cross of Calvary for your Salvation, He will raise you to Heaven. You will not see Hell. Thus, Paul's mission is seen to persuade the Gentile that Jesus loves them and prepare them for the moment their souls are taken to Heaven. That moment, Paul believed, was near to come. Again, he believed the earth would be consumed with fire at any moment; thus his desperation to save souls so that they will not see the fire but rather paradise, in heaven.

- I Corinthians 15.51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,
15.52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.
15.53 For this corruptible must put on incorruption, and this mortal must put on immortality.
15.54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

- Philippians 1.21 For to me to live is Christ, and to die is gain.
1.22 But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not.
1.23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:
1.24 Nevertheless to abide in the flesh is more needful for you.

In the books of Enoch and Adam and Eve, which we previously reviewed, there is the prevailing view that Adam and his seed will be restored to Paradise and given their "Light nature" back. That nature is a body which neither hungers nor dies. While in Paradise Adam and Eve did not have to eat; after being thrown out of the garden, however, they began to feel hunger pains and questioned God as to what was happening to them. He told them to eat else they would die. Then He informed them that they would

now be subject to death.

The Promise of the Latter Days included not only the Salvation of souls, but also the promise that this Salvation is one of Eternal Life, living in Paradise. In that promise is the precept that each soul is given its Light Nature back, having no more hunger or pain, nor being subject to death. This promise is repeated in Isaiah:

Isaiah 65.19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

65.20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.

65.21 And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

65.22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

65.23 They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them.

And in the Gospel of Thomas:

Gospel of Thomas (22) ...They said to him, "Shall we then, as children, enter the Kingdom?" Jesus said to them, "When you make the two one, and when you make the inside like the outside and the outside like the inside, and the above like the below, and when you make the male and the female one and the same, so that the male not be male, nor the female female; and when you fashion eyes in place of an eye, and a hand in place of a hand, and a foot in place of a foot, and a likeness in place of a likeness; then will you enter the Kingdom."

Matthew 22.29 Jesus answered and said unto them, ye do err, not knowing the scriptures, nor the power of God.

22.30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

It seems to be easier to conceive of an immortal body in a heavenly state than in an earthly state. In Matthew it is suggested that the resurrected body is neither male nor female, because they neither marry nor are given in marriage, being like eunuchs. The Gospel of Thomas pursues this idea and lends Jesus to saying exactly what is implied in Matthew that in the resurrection there is neither male nor female. Then Jesus goes on to describe the heavenly state being likened to the ability to replace a hand for a hand, an eye for an eye, a foot for a foot, etc. While the disciples undoubtedly had seen some miraculous things from the hands of Jesus, the concept of replacing a foot for a foot ought to seem preposterous. But to us the concept is not preposterous, with many walking around with false limbs and science just on the verge of creating replacement eyes; and long lifetimes anticipated by prophecy are becoming quite possible. Truly, mankind is a hair's breadth away of stopping the aging process.

Clement quoted this saying from the Gospel of Thomas and it appears that Paul also was familiar with it, since in Galatians he concludes there is neither male nor female, etc. The body of the resurrection, saved for Heaven, is incorruptible, like Christ's, who, according to the Promise of the Psalm, would not suffer "corruption."

II Corinthians 2.17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

11.1 Would to God ye could bear with me a little in my folly: and indeed bear with me.

11.2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

11.3 But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ

3.21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

4.4 But when the fullness of the times was come, God sent forth his Son, made of a woman, made under the Law.

4.5 To redeem them that were under the law, that we might receive the adoption of sons.

4.6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father.

4.7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

Background of Paul's mission and its consequences

II Corinthians 11.4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

11.5 For I suppose I was not a whit behind the very chiefest apostles.

Galatians 4.13 You know how through infirmity of the flesh I preached the gospel unto you at the first.

4.14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.

II Corinthians 11.8 I robbed other churches, taking wages of them, to do you service,

Galatians 1.11 But I certify you, brethren that the gospel which was preached of me is not after man.

1.12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

1.13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it.

1.14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

1.15 But when it pleased God, who separated me from my mother's womb, and called me by his grace;

1.16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

1.17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and

returned again unto Damascus.

1.18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

1.19 But other of the apostles saw I none, save James the Lord's brother.

1.120 Now the things which I write unto you, behold, before God I lie not.

St. Peter sat at meat at a Gentile table, illustrating hypocrisy (Jews and Gentiles sat at separate tables) and why your Salvation must be justified by Faith, not works:

Galatians 2.11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

2.12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

2.13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

2.14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as the Jews?

2.15 We who are Jews by nature, and not sinners of the Gentiles,

2.16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall not flesh be justified.

2.17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

6.15 For in Christ Jesus neither circumcision availeth anything, nor uncircumcisions, but a new creature.

Philippians 3.3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

2.6 Who, being in the form of God, thought it not robbery to be equal with God.

Colossians 1.12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

1.13 Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son:

1.14 In whom we have redemption through his blood, even the forgiveness of sins.

1.15 Who is the image of the invisible God, the firstborn of every creature:

1.25 Whereof I am made a minister according to the dispensation of God which is given to me for you to fulfil the word of God.

3.1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

3.25 But he that doeth wrong shall receive for the wrong which hath done: and there is no respect of persons.

4.17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

Salvation in the Rapture of the Saints:

I Thessalonians 1.9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

1.10 And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

4.16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

4.14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

4.17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.

4.18 Wherefore comfort one another with these words.

5.23 And the very God of peace sanctify you whole; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

II Thessalonians 1.7 **And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels.**

1.8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

1.9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

1.10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

2.1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him.

2.2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, **as that the day of Christ is at hand.**

2.3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

2.4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

2.11 And for this cause God shall send them strong delusion, that they should believe a lie.

2.14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

Timothy 1.4 Neither give heed to fables and endless genealogies, which minister questions rather than godly edifying which in faith: so do

1.6 From which some having swerved have turned aside unto vain jangling;

1.7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

1.8 But we know that the law is good, if a man use it lawfully;

1.15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

2.7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not) a

teacher of the Gentiles in faith and verity.

Hebrews 8.13 **In that he saith, A new Covenant, he hath made the first Old. Now that which decayeth and waxeth old is ready to vanish away.**

8.14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

8.15 And for this cause he is the mediator of the New Testament, that by means of death for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

10.9 **Then said he, Lo, I come to do thy will, O God. He taketh away the first that he may establish the second.**

10.10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

Avoid other Gospels and do not listen to the Circumcised (like Peter and James), says Paul:

Titus 1.2 In hope of eternal life, which God, that cannot lie, promised before the world began;

II Timothy 2.22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

2.23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

3.1 This know also, that in the last days perilous times shall come.

3.2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3.3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

3.4 Traitors, heady high-minded, lovers of pleasures more than lovers of God;

3.5 having a form of godliness, but denying the power thereof: from such turn away.

Titus 1.10 **For there are many unruly and vain talkers and deceivers specially they of the circumcision:**

1.11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

1.14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

3.9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

We have witnessed the many statements of Paul against the Circumcised church, disagreeing with their doctrine, even how Peter was accused of Paul of being a hypocrite, eating with the Gentile though his faith forbade him to eat Gentile food (i.e. it must have been pork).

There once was a Gospel of the Hebrews, attributed to Matthew (perhaps it was an original form of the Gospel of Matthew which had not been tampered with by Paulists). Earlier we spoke of the "Q" source, being related to the Gospel of Thomas. The Gospel of the Hebrews attributed to Matthew may be that document.

When Paul was preaching his form of Salvation, there must have been some gospels floating around from which he derived his precepts on Jesus. And certain precepts point to certain gospels. The precept that you are neither female nor male points to the Gospel of Thomas, for instance. That it was in good

use in Paul's day is further justified by virtue of the fact that Clement, who was a young man during Peter's and Paul's day, quoted that Gospel.

When Paul said to avoid discussions of genealogies, he appears to be pointing to the Gospel of Matthew. We know that Luke was a friend and associate of Paul and Luke wrote a gospel rebuttal on the genealogy of Jesus.

Paul's doctrine does not seem to recognize the significance of the Virgin Birth as justification that Jesus is the Christ. What he based Jesus' Messiahship upon is not clear, although he quotes scriptures off hand to illustrate that Jesus fulfilled them. What is clear is that he says he derives his message directly from Jesus; that message, we have seen, ultimately denied the Old Testament, claiming it is now passed away. Thus, genealogies and things tying Jesus to Old Testament prophecy would be unprofitable to Paul. To get into discussions on Jesus' genealogy would ultimately result in having to go back over Old Testament prophecy, to verify that Jesus fulfilled it. Doing so one would quickly discover that Jesus did not fulfill all the prophecy supposed to relate to the Messiah or His times.

In fact, to attribute Jesus to Messiahship one has to eliminate a lot of prophecy from the Old Testament, as concerning the scattering and redemption of Israel, restoration of the Tabernacle (and temple), and the glorification of the Children of Israel, ruled by its King-messiah David, whom God would restore to them in the Latter Days. Signs of the Deliverer Messiah involve the restoration of the Temple and the Tabernacle but such a role is denied by Paul's warning against one who restores the Temple and Tabernacle. Thus, Paul has turned the trope on its head, linking the roles of the Old Testament Deliverer Messiah with the Man of Sin, the anti-Christ:

II Thessalonians 2.3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;
2.4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

These things, claims Paul, were all cut short, allowing him to jump to the thesis that the earth is going to be scorched at any moment by the wrath of God and only those saved in Jesus will be taken to heaven. So to discuss endless genealogies would be the same as opening up an old wound, one which Paul had labored and labored over, as he preached his gospel of the Jewish Disinheritance. So he admonishes his church to avoid paying heed to the Jewish fables (promises in the Old Testament) which, under Paul's New Covenant, are no longer true.

II Timothy 3.16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

3.17 That the man of God may be perfect, thoroughly furnished unto all good works.

4. 7 I have fought a good fight, I have finished my course, I have kept the faith:

4.8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

4.14 Alexander the coppersmith did me much evil: the Lord reward him according to his works:

Paul has maintained a consistent pattern of attacking the Jewish religion to promote (or defend) his own. As a consequence his concentration on showing how the Jews gave up their inheritance, to justify

how the Gentile now have it and are now the Chosen People of God, God's True Children, left his own building somewhat vulnerable. Paul claimed that he was the master builder of Jesus' (Gentile) Church. Though someone may claim to be a master builder we warrant that such claims can be exposed: as most master builders, people who take pride in their own works, often, through vanity, take short cuts, thinking they are above error. The short cuts become obvious and their foundations then become shaky.

The foundation of his building, he claimed, is Jesus Christ. Jesus Christ preached love and forgiveness and, above all, condemning not others. In his last letters, we can see an old man, at the end of a long fight with the Jews, advising his son to put down the Jewish Questions. He says those circumcised people's mouths must be stopped. The statement means exactly what it says, and we see the Spanish Inquisition years later quite zealously putting his order into effect.

If Paul had let bygones be bygones, being justified by faith alone, as he claimed, he would not have been concerned about what the faith of the Jews or even Peter's branch of Christianity believed. He could have preached the gospel to the heathen without having to answer to arguments claiming that the Jews lost their inheritance, to the Glory of the Gentile. For his conclusion that he is justified by faith alone does not cover a multitude of sins. It does not cover, for example, anti-Semitism and its result: the planned extermination of all the Jews on the earth.

Chapter 10

The Gospel confusion over the roles of Jesus and John the Baptist

The early Gospels are not consistent as to who Jesus really is. They do not reflect any claim on Jesus' part to represent Himself as God, and only when Pontius Pilate asks Him if He is the Son of God are we given the answer from Jesus suggesting that he is the Son of God. In all respects Jesus refers to following the will of the Father and his remark, "My father is greater than I."

The precept of the Son of God is not a profuse precept in Old Testament prophecy. On the other hand the prophet which Moses promised would be raised up, is a very profound precept in Old Testament anticipations. Likewise, the Son of Man which Daniel prophesied is a very valid anticipation of the Old Testament. The Prophet of Moses and the Son of Man of Daniel are distinctive precepts identifying the Messiah, His origin and His Authority. All other precepts of the Messiah coincide with these two precepts.

The prophet of Moses, for instance, is one raised up like unto Moses. He would therefore be anticipated to be a miracle worker, like Moses, a prophet speaking God's Word and things to come like Moses, and a Lawgiver like Moses (i.e., to give a New Covenant). Other characteristics of Moses are also important in the comparison. Moses, we recall, said he could not speak well. He stammered. Why not then anticipate the prophet like Moses to be extremely shy and of stammering speech? In Isaiah we are given the answer:

Isaiah 28.9 Whom shall He teach knowledge? And whom shall He make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts.

28.10 For precept must be upon precept, precept upon precept; line upon line; here a little and there a little: for with stammering lips and another tongue will He speak to this people.

28.12 To whom He said, This is the rest wherewith ye may cause the weary to rest: and this the refreshing: yet they would not hear.

This is just one of many understandings of a timid Messiah who, in this case, speaks to the Children of Israel, like perhaps Moses did (speaking in Coptic Egyptian, with Aaron his interpreter). We do not know that Moses initially spoke to the Hebrews in their own tongue, although it is clear that he was raised in the court of the pharaoh and therefore had to speak the Egyptian language. As an overseer of the Hebrew slaves, he might have been conversant in the Hebrew language. In any event, Moses was told to plead with the pharaoh face to face to let his people go. In the Latter Day mission the Messiah once again pleads with the nations on behalf of Israel. In the pleading the nations are drawn into Armageddon and God wholly defends Israel with His own Hand.

In Isaiah's rendition of the Messiah, the people do not listen to Him. Again, it was the pharaoh who would not listen to Moses, to let the Children of Israel go. In the Latter Days, we can draw for comparison the fact that the Deliverer Messiah is charged with the restoration of the Scattered Children of Israel to their land. Since it is a given that the Scattered Children have been scattered, it presumes that the Messiah functions in some way to plead with the nations, where the Scattered Children are captive, to let them go to their homeland; furthermore, it becomes apparent, in this day and age, he might have some function in pleading with the nations to allow that state of Israel to exist. In Latter Day

prophecy it is clearly indicated that Israel is initially surrounded on its Restoration and then comes to peace; after the Peace Gog makes note of it and decides to invade the Holy Land, with Persia, Ethiopia, and Libya with him, to Armageddon.

Because we see these things, and more like them, in prophecy, it is clear that the Jews ought to have been expecting a Messiah as a minimum one like Moses, yet being of the seed of David. Because David also speaks of the Messiah suffering, and because Isaiah also speaks of Him, it follows that many ought to have concluded that there are Two Messiahs: one a Suffering Messiah and another whose hand is mighty and performing the Deliverance of the Lord like Moses.

Like Moses, in the Latter Days, the Deliverer also delivers a New Covenant. These precepts we know were well understood by the Essenes two thousand years ago. It is doubtful that the Pharisees would have had a different point of view concerning the Two Anointed Ones. We say this also because the modern rabbinical trend of thought stems from the Pharisees and today we can see that the rabbis have traditionally expected Two Messiahs. Paul was obviously not aware of these precepts; otherwise he ought to have had to argue against them. After all, his thesis was that Jesus was the Only Begotten Son of God. The rabbis and the Essenes during Paul's time were expecting Two "sons" of God; i.e., the Messiahs.

The fact that the early Gospels do not rely upon the Prophet of Moses and the Son of Man to describe Jesus's legitimacy reflects what we are dealing with in terms of what the early gospel writers and preachers understood Jesus to be. Rather than focusing upon what Jesus said He was, and orienting their gospels and teachings around those things, and the scriptures which supported them, they tended to recreate Jesus' genealogies and background to justify His Messiahship. He had to be a Son of David, so a genealogy had to be created to confirm that He is the Son of David. In point of fact, knowing Essene doctrine they ought to have been confused as to whether Jesus was the Messiah-priest, Teacher of Righteousness, of Aaron and Israel or the Messiah-king of David, or Elijah resurrected.

Apparently being unfamiliar with either rabbinical expectations or the Essene fundamentals, Matthew traces Jesus' rights of inheritance (to be the Son of God) back through his father Joseph. Luke recognizes the mistake, that because of the Virgin birth Jesus cannot trace his ancestry through Joseph, and traces it through Mary as well. His genealogy, furthermore, does not stem from the same sources Matthew claims. Again, Luke, who was supposed to have been an educated man, a doctor, was not aware of the Two Messiahs of the rabbinical and Essene doctrines.

To the unlearned, The Son of Man and the Prophet of Moses do not answer sufficiently to Jesus' claimed divinity. The early gospel teachers and writers, not appreciating these things Jesus said of Himself, rather became hooked on the precept that Jesus is the Son of God and, therefore, a god in his own right. He is equal to God, as Paul concluded. To trace this similitude to God they had to get into arguments justifying how He is God, centering them upon the concept of the Virgin Birth (born of no man).

The arguments as to whether Jesus is God, continued back and forth for nearly four hundred years, until Constantine the Great called the Bishops of the church to Nicaea to resolve the question of Jesus' divinity. At the time there had been a continuing tradition of making the Roman emperor's gods, given their own priesthood and temples of worship, and Constantine would have looked upon the divination of Jesus probably along these lines, like making another emperor a god. One faction of the bishops, of course, would have seen Jesus as not just another god but the One and only God Himself.

It is easy to see that Jesus' sayings stem from one who believes he is the instrument of God, perhaps like another Moses, as the Prophet Moses spoke about i.e., "a prophet like unto thee." If Jesus were to say merely this, that He is that Prophet, He would surely have jeopardized himself, of being a false prophet, though he did respond, "Had you known Moses you would have known me, for he wrote of me." In other words, Jesus answered that Moses wrote of him and he thus would be either the prophet like Moses or the Angel of whom Moses wrote. Surely every prophet who had been raised up in Israel may have believed that he or she was that prophet mentioned by Moses. On this alone, then, Jesus had jeopardized Himself by just claiming to be the prophet, as Jerusalem had a way of killing her prophets. Claiming to be the Messiah, even the Promised David, furthered the jeopardy; and from this it is clear that He had no need to claim He is God.

When we review Jesus' sayings, it is clear that He believed He spoke by the authority of God. Again, we are reminded that He said that He does nothing on His own accord but does and says only those things God gives Him. In Jesus' mind, He is an instrument of God and, perhaps, functioning as God, just as Moses functioned on earth as God. The reference to the fact that He was the Son of Man also might have taken some Jews aback, assuming they were familiar with Daniel's Son of Man (it is inconceivable that the Pharisees did not know the meaning of the Son of Man as Daniel described it). But it is possible, however, that the laymen of the Jews were not altogether that familiar with the name and may have thought it an innocent appellation, like that used by the prophet Ezekiel, who called himself, during the same days of Daniel, "the Son of Man." Perhaps the reference then may have implied a child born of no known father, as in the case of children born to the Virgins serving in the temples of Ba'al.

Thus, it is probable that the common people and even the priests were somewhat confused by this name Jesus had applied to Himself; but in all probability it is this name which prompted them to ask whether Jesus was the Son of God. If they took Him to mean that He is the Son of Man according to Daniel, He might be understood as the Son of God. If they took Him to mean that He is the Son of Man, like Ezekiel, they might take Him to be a harmless prophet.

We do not know exactly how the controversy over Jesus' divinity emerged, because the Gospel accounts are not consistent and may not recall the order of the events in Jesus' life correctly, nor in the perspective needed to understand who He thought He was. As stressed often herein, Jesus believed he was the Deliverer Messiah and, believing he was in the Last Days, he therefore needed an Elijah to precede him. Those gospel writers who believed that Jesus' divinity was dependent upon this precept had to point out John the Baptist as that Elijah. In effect Jesus baited them on the idea and the gospel writers took it hook line and sinker, not being able themselves to make a distinction between the Suffering Messiah and the Latter Day Deliverer Messiah. Obviously, if Jesus's Day was not the Day of the Deliverer, then any representations of John the Baptist as Elijah resurrected would have been for naught. This turns out to be the true perspective of the matter. John the Baptist had no effect upon Jesus' divinity. And Jesus may have seen this. Certainly the Gospel of John attempted to correct the record, that John the Baptist was not of the role of Elijah, but rather "the voice crying in the wilderness" mentioned by Isaiah:

John 1.19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

John 1.20 And he confessed, and denied not; but confessed, I am not the Christ.

John 1.21 And they asked him, What then? Art thou Elias? And saith I am not. Art thou that prophet? And he answered, No.

John 1.22 Then said they unto him, who art thou? That we may give an answer to them that sent us. What sayest thou of thyself?

John 1.23 He said, I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Esaias.

After John the Baptist met His cousin, Jesus, at the river Jordan, the Baptist was arrested. Then the gospels say that certain men of John went to Jesus and inquired whether Jesus was the Messiah whom the Baptist had been proclaiming. At the time John was in Herod's jail, about to be beheaded. Matthew tells us:

Matthew 11.1 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

11.2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

11.3 And said unto him, Art thou he that should come, or do we look for another?

11.4 Jesus answered and said unto them, Go and show John again those things which ye do hear and see:

11.5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them

11.6 And blessed is he, whosoever shall not be offended in me.

11.7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind.

11.8 But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses.

11.9 But what went ye out for to see? a prophet? Yea, I say unto you, and more than a prophet.

11.10 For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11.13 For all the prophets and the law prophesied until John.

11.14 And if ye will receive it, this is Elias, which was for to come.

In this answer has the gospel writer or Jesus confused the role of Elijah as the messenger crying in the wilderness, "...make straight the way of the Lord"? Let's continue exploring this theme, how John the Baptist could send a message to Jesus, asking whether He is the one whom He had been expecting when we had been told in all the gospels that John the Baptist first recognized Jesus as the Son of God! We have conflicting accounts here. Furthermore, we have a record that has Jesus acknowledging His Authority of being the Messiah on the basis of His Miracles.

In the scenario Jesus is another Healer come to town and all the people are marveled by it and wonder whether He is the Messiah to come. This is a common man's expectation and not what an educated man would have anticipated. Furthermore, the question posed by John's disciples did not recognize Jesus as being divine or being the Son of God. Rather, they allude to the expectation of the thing John had been preaching: namely, the Messiah; i.e., another Moses, another David.

In Mark's account on John the Baptist, after the disciples of Jesus had been appointed, the story shifts to recalling how John the Baptist had been brought before Herod. Mark seems to be explaining what was left out of Matthew. Yet he makes no mention of John's disciples coming to Jesus inquiring who He is. After describing the account of John's beheading, Mark then mentions that John's disciples went to Jesus and began to follow him into the wilderness, where the miracle of the loaves and fishes was performed, feeding, on one account, four thousand people and on another account five thousand people.

In Luke we have the story of John's disciples asking Jesus who he is once again:

Luke 7.16 And there came a fear on all: and they glorified God, saying That a great prophet is risen up among us; and, that God hath visited his people.

7.17 And this rumor of him went forth throughout all Judaea, and throughout all the region round about.

7.18 And the disciples of John shewed him of all these things.

7.19 And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? Or look we for another?

7.20 When the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that should come? Or look we for another?

7.21 And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.

7.22 Then Jesus answering said unto them, go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

7.23 And blessed is he, whosoever shall not be offended in me.

7.24 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

Jesus was referring to the prophecy to King Jeroboam whose wife visited the prophet Ahijah on behalf of her sick son:

I Kings 14.12 "...Arise thou therefore, get thee to thine own house: and when thy feet enter into the city, the child shall die.

14.13 And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found some good thing toward the LORD God of Israel in the house of Jeroboam.

14.14 Moreover the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: But what? even now.

14. 15 For the LORD shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river because they have made thee groves, provoking the LORD to anger.

14.16 And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin.

If we compare this verse with Jesus' statement, the allusion to the imminent dispersion and captivity

of Israel is given, as it was prophesied against the House of Jeroboam. By the time of King Ahab and his wife Jezebel the current of prophecy against the houses of Israel came to bear upon Elijah the Tishbite.

I Kings 18.15 And Elijah said, As the LORD of hosts liveth, before whom I stand, I will surely shew myself unto him today.

18.16 So Obadah went to meet Ahab, and told him: and Ahab went to meet Elijah.

18.17 And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?

18.18 And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.

18.19 Now therefore send, and gather to me all Israel unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

18.20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto Mount Carmel.

18.38 Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

18.39 And when all the people saw it, they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God.

18.40 And Elijah said unto them, take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

19.9 And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to him, and he said unto him, what doest thou here, Elijah?

19.10 And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I even I only am left; and they seek my life, to take it away.

(Jezebel had caused the murder of the prophets of Israel, provoking the fire on the mount conducted by Elijah.)

I Kings 19.11 And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; and the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake:

19.12 And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice.

19.13 And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, what doest thou here, Elijah?

21.17 And the word of the LORD came to Elijah the Tishbite, saying,

21.18 Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, wither he is gone down to possess it.

21.19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken

possession? And thou shalt speak unto him, saying, thus saith the LORD, In the place where dogs licked the blood of Naobth shall dogs lick thy blood, even thine.

21.22 And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin.

21.23 And of Jezebel also spake the LORD, saying, the dogs shall eat Jezebel by the wall of Jezreel.

21.28 And the word of the LORD came to Elijah the Tishbite, saying,

21.29 Seest thou how Ahab humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house.

King Ahab went to war with the king of Syria and lost. When his chariot was being washed of the blood in it, dogs came up and licked the blood. Next, Elijah confronted King Ahaziah, who, in his palace in Samaria, fell sick and sent his servants to inquire with Baalzebub the god of Ekron, and seeing this Elijah said:

II Kings 1.6 "...Thou shalt not come down from that ben on which thou art gone up, but shalt surely die.

1.7 And he said unto them, what manner of man was he which came up to meet you, and told you these words?

1.8 And they answered him, he was an hairy man, and girt with a girdle of leather about his loins. And he said, it is Elijah the Tishbite.

1.9 Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of a hill. And he spake unto him, Thou man of God, the king hath said, Come down.

1.10 And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and the fifty. And there came down fire from heaven, and consumed him and his fifty.

Elijah was known as bringing the wrath of God through fire, which is what is repeated in the prophecy of Malachi concerning Elijah coming again, causing fear in the hearts of the people in the Last Days. John the Baptist, like Elijah, was dressed in skins with the hair turned towards the body. Thus, the mixed metaphor of Jesus still turns to identifying John the Baptist with Elijah and the Last Days.

Luke 7.25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously appareled, and live delicately, are in kings' courts.

7.26 And what went ye out for to see? a prophet? Yea, I say unto you, and much more than a prophet.

7.27 This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

7.28 For I say unto you, among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

The Gospel of John, interestingly enough, is segmented as concerning John's acknowledgment of Jesus. Speaking not of John sending disciples from prison to enquire of Jesus, but rather from the river Jordan where John was Baptizing, we have:

- John 3.24 For John was not yet cast into prison.
- 3.25 Then there arose a question between some of John's disciples and the Jews about purifying.
- 3.26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.
- 3.27 John answered and said, A man can receive nothing, except it be given him from heaven.
- 3.28 Ye yourselves bear me witness that I said, I am not the Christ, but that I am sent before him.
- 3.29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: This my joy therefore is fulfilled.
- 3.30 He must increase, but I must decrease.
- 3.31 He that cometh from above is above all: he that is of the earth is Earthly, and speaketh of the earth: he that cometh from heaven is above all.
- 3.32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.
- 3.33 He that hath received his testimony hath set to his seal that God is true.
- 3.34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.
- 3.35 The Father loveth the Son, and hath given all things into his hand.
- 3.36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.
- 4.1 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,
- 4.2 (Though Jesus himself baptized not, but his disciples,)
- 4.3 He left Judaea, and departed again into Galilee.
- 6.1 After these things Jesus went over the Sea of Galilee, which is the sea of Tiberias.
- 6.2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.
- 6.5 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?
- 6.14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

The Gospel of John is again remembering two important things. One is that Jesus was, in effect, competing with John, baptizing in the wilderness. John the Baptist, to conform to the Son of God doctrine, reinforces the fact that Jesus is above him, and to resolve any conflict in discipleship, says that he must decrease while Jesus must increase. This account is specifically directed at the remnant of John's disciples, arguing on account that they should now follow Jesus.

Because the argument exists, it is suggested that many followers of John questioned Jesus' authority. This, in turn, suggests that most people did not know that John had, in fact, identified Jesus as the Son of God when John baptized Jesus in the Jordan. Thus, we come to the other important item mentioned in

this account. After performing the miracle of the loaves and fish, the people declare that Jesus is truly that prophet that should come in the world. That prophet can be no other than that prophet Moses had declared.

Again, we have in John's gospel the continuing wonder among the people as to whom Jesus thinks He is, when He teaches in the Temple:

John 7.27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

7.28 Then cried Jesus in the temple as he taught, saying, ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

7.29 But I know him: for I am from him, and he hath sent me.

7.30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

7.31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

7.32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

Again:

John 7.39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

7.40 Many of the people therefore, when they heard this saying, said, of a truth this is the Prophet.

7.41 Others said, this is the Christ. But some said, Shall Christ come out of Galilee?

7.42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

7.43 So there was a division among the people because of him.

God's Mouth

In this account we are well into the story of Jesus' miracles and teachings, he having now spent much time in Galilee and returned to Jerusalem, teaching that He is Salvation. His teachings stirred up the people sufficiently for them to ask whether He is that prophet of whom Moses spoke. But that prophet, by this account, is not necessarily in their minds the Messiah. The issue seems to then run from that prophet to the Messiah, having not made a bridge between them, and questions whether Christ could come out of Galilee.

Those making the questions, along with the writer addressing the issue, suggests that no one knew Jesus was of Judah. They knew nothing of the fact that he was born in Bethlehem and of the Virgin. Again, the running theme of this Gospel, which convinces the people and presumably the Gospel writer that Jesus is the Christ, is in His miracles. Somehow the writer also seems as confused as the people, whether Jesus, the prophet, is the same as Jesus the Messiah. But focusing upon Christ allows one to think of Him as being of God: i.e., the Son of God.

When King Herod heard of Jesus, in Mark's Gospel we are told:

Mark 6.14 And king Herod heard of him; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

6.15 Others said that it is Elias. And others said, that it is a prophet, or as one of the prophets.

6.16 But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.

Again, in Matthew we have:

Matthew 22.45 And when the chief priests and Pharisees had heard his parables [in the temple], they perceived that he spake of them.

22.46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

That Jesus was a prophet in the minds of men, and not the Christ, still pervades all the Gospels, even at the time of the Transfiguration, where John, Jesus, James, and Peter are upon the Mount of Olives:

Matthew 16.13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Who do men say that I the Son of man am?

16.14 And they said, some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

16.15 He saith unto them, But who say ye that I am?

16.16 And Simon Peter answered and said, Thou art the Christ, the Son of the Living God.

16.17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

16.18 And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

16.19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

16.20 Then charged He his disciples that they should tell no man that he was Jesus the Christ.

Mark 8.27 And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, who do men say that I am?

8.28 And they answered, John the Baptist: but some say, Elias; and others, one of the prophets.

8.29 And he saith unto them, But who say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

8.30 And he charged them that they should tell no man of him.

Luke 9.18 [near Bethsaida, after the miracle of the loaves and fish, upon the mountain] And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

9.19 They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.

9.20 He said unto them, But who say ye that I am? Peter answering said, The Christ of God.

9.21 And he straightly charged them, and commanded them to tell no man that thing;

And John, who does not really remember the incident:

John 6.67 [somewhere near Capernaum, after the loaves and fish miracle] Then said Jesus unto the twelve, Will ye also go away?

6.68 Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life.

6.69 And we believe and are sure that thou art that Christ, the Son of the living God.

6.70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

It is worthwhile to compare Luke's account to that of John. Luke is copying from an earlier gospel which remembers the loaves and fish miracle and the event of Jesus asking his disciples whom people say he is. The event took place right after feeding five thousand people with a few loaves of bread and a few fish. The five thousand, according to one account, occurred because right after John the Baptist's death his disciples went to Jesus (perhaps for comforting). They and others began following him into the wilderness. Suddenly Jesus turns around, noticing all the people, and begins to wonder how they will be fed, for it is the Passover. Someone offers the loaves and the fish and he performs his miracle.

After this John's account shows that apparently many people got disillusioned with Christ's comments about himself, how he is the Mana from heaven, and that his body and blood are food for them to eat. In his version of the questioning, then, because people got upset at what he said and began leaving he asks His disciples who the people say he is. They all agree (throughout all the gospels) that the people think him Elias or some other prophet resurrected. Peter, however, agrees that Jesus is the Christ. In the answer Mark records we have "The Christ." Matthew records "The Christ, the Son of the Living God." Luke records "The Christ," like Mark; and John records, "The Christ, the Son of the Living God." These reflect a common pattern. Matthew reflects a Son of God thesis throughout; Luke was a friend of Paul, another "Son of God" believer, and should have repeated the Son of God thesis, but didn't. Mark and Luke belong to one group of theologians and Matthew and John the other.

Mark's gospel, among the four, seems to be the least informed on Galilee. He writes about the towns of Caesarea and Philippi. Caesarea Philippi was the capitol city of Galilee. Caesarea, near Tel Aviv, was the Roman governor's center for Palestine. Mark undoubtedly had never been to Palestine, and he copied his information from notes of another. These notes probably belonged to Peter and they significantly enough must suggest that Mark's Gospel is related to the lost Gospel of the Hebrews. That lost Gospel would reflect Peter's beliefs; and those beliefs probably do not rest very solidly on the thesis that Jesus is the Son of God.

The "Son of God" theme may come from tampering of the gospels by later Pauline traducers. We say this with caution, however; we have Peter's Epistle confirming that he heard on the mount at the time of Jesus's Transfiguration the voice of God proclaim Jesus as His Son. So Peter's position on this score is not really clear. Perhaps Peter went through an evolution in thought, at first believing Jesus is the Messiah (Christ) and then, after much study of Old Testament Scripture, particularly the Psalms, concluded that He is the Son of God as well as the Messiah. But in this mode it is also clear that Peter would not have concluded that Jesus had brought a New Covenant which replaced the Old Covenant. Otherwise Peter ought not to have argued, along with James, over the issue that one's works lead to Salvation, not faith alone as Paul argued.

Jesus' representations, in fact, assured that His controversy would be over His claim to be another Moses, a prophet who is a Man, or a Son risen unto David. He asked, who do men say I am? The response was that men thought Him to be a prophet or even Elijah risen from the dead. Only Peter

offered that He was the Messiah, with the record being in conflict as pertaining to the additional claim saying that He is the Son of God. So the argument that Jesus was God is extremely weak based upon the Gospel Testimony.

The issue comes to a head when Paul had to justify his New Gospel, which showed another Jesus, who is God, and he ultimately justified it by saying that Jesus had told him the New Gospel, which thing neither Peter nor the Apostles could answer, because they themselves had also had visions of Jesus. They, however, from the scant Testimony available, did not see Him as God, for they knew that He prayed to God and always directed them to do the same. The Testimony certainly did not ask them to pray to Him or transfer their thoughts directly to Him. In all respects Jesus had to be an agent of God in their minds.

As pertaining to Paul's claim that Jesus, being in the person of God by His Gospel, gave him his doctrine, we find another inconsistency. For we hear him saying that the prophets, law, the testimony, even the whole Bible, was received of Inspiration of God. There is a marked difference between an inspiration and a dictation; or, to put it another way, there is a marked difference between one who claims to be inspired of God and one who is God's Mouth. A prophet is God's Mouth, by which we mean He is the mouth through which come the sayings of God. Aaron was clearly called God's Mouth, and as we saw in the case of Elijah, Elijah served as God's mouth, i.e., "saith unto Ahab..."

Paul's Gospel, based upon inspiration from God, assures the congregation that He and the faithful will be justified by Christ when he comes and that they will all be glorified. They will all be given a special position in Heaven as their reward; Paul will receive a crown. After railing against the Jews and the Law of Moses in one breath, and preaching brotherly love in the other, he concludes that even so he is entitled to a crown. And why is he entitled to a crown? We see him arguing to the congregation that he will be rewarded because of his Works! He points out that it is due to his work, not the apostles, that the church had grown. On this point he is most definitely correct. And if it were not for this fact, I dare say Peter and the elders would not have tolerated him; and because we know that Peter holds the Keys, to open and close and bind what he will, we also know that Peter thought not to restrain Paul but rather let him go on his own course.

Taking all these things into consideration, from the standpoint of Peter, if I were standing in his shoes, I would have tolerated Paul to build the church, recognizing that it could be placed back on the right path in the future. Building the church was important, and Paul, as he said of himself, is a master builder.

Paul identified himself as being an Angel of God. Some angels are not as well informed as others. Considering these facts and observations, and Paul's Testimony, now let us get on with our commentary, recognizing that we also shall be judged by The Righteousness of Time...

Chapter 11

The New Covenant is Fixed at the Time Israel is Restored

The time of the Deliverer Messiah (of the Covenant) is clearly spelled out. It is a time when Judah is saved and when Jerusalem dwells safely. It is certainly not the time of the dispersion and has to be after the dispersion:

Ezekiel: 36.24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

37.22 And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

37.24 And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

37.36 Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore.

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

Joel: 3.1 For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

3.2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

Zephaniah: 3.8 Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

3.9 For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.

3.20 At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord.

Zechariah: 12.2 Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.

12.3 And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

12.8 In that day shall the Lord defend the inhabitants of Jerusalem; and He that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them.

12.9 And it shall come to pass in that day, that I will seek to destroy all the nations that come against

Jerusalem.

Malachi: 3.1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of Hosts.

4.1 For, behold, the day cometh, that shall burn as an oven; and all the proud, aye, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch.

Isaiah: 2.19 And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His Majesty, when He ariseth to shake terribly the earth.

4.2 In that day shall the Branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.

4.4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst there of by the Spirit of Judgment, and by the Spirit of Burning.

The Latter Day Messiah shall look like this:

Zechariah: 11.16 For, lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.

Isaiah: 11.4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the Rod of his mouth, and with the breath of his lips will he slay the wicked.

11.5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reigns.

11.6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid

11.9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

30.27 Behold, the name of the Lord cometh from far, burning with his anger and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire.

30.28 And His breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err.

42.1 Behold my servant, whom I uphold; mine elect, in whom my soul delighteth: I have put my spirit upon Him: he shall bring forth judgment to the Gentiles.

42.2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

42.3 A bruised Reed shall He not break, and the Smoking Flax shall He not quench: He shall bring forth judgment unto Truth.

42.4 He shall not fail nor be discouraged, till He has set judgment in the earth: and the isles shall wait for His Law.

42.6 I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, **and give thee for a Covenant of the people, for a light of the Gentiles.**

49.6 And he said, **It is a light thing that Thou shouldest be my servant to raise up the tribes of Jacob,**

and to restore the Preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

49.8 Thus saith the Lord, in an acceptable time have I heard thee, and a day of Salvation have I helped thee: **and I will preserve thee, and give thee for a Covenant of the people, to establish the earth, to cause to inherit the desolate heritages.**

49.9 That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew Yourselves. They shall feed in the ways and their pastures shall be in all high places.

51.16 And I have put my words in Thy mouth, and I have covered thee in the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.

These are the fundamentals of the Covenant promised to Abraham, appended to by Moses, and elaborated upon by the Prophets. They all speak of the scattering of Israel and an eventual restoration of the remnant, The Preserved, by the vehicle of the Messiah. At the time of the restoration the dead shall be raised, some to everlasting life and others to everlasting contempt:

Daniel: 12.2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Therefore, the Latter Day Messiah is not only associated with the restoration of the scattered Children of Israel to their land and the restoration of their Tabernacle, He also is given the powers of Judgment and presides over both the living and the dead. As Ezra said, "He shall determine the survivors." Because He carries Judgment, He comes with the full Wrath of God against the wicked. Who are the wicked? They are not only those who forgot God's Covenant and strayed away from Him but also those who were against His People Israel.

The prophecy specifically addresses those who participated in the scattering and desolation of the Children of Israel and their land. It further clarifies itself to address all those nations to whom the Children of Israel had been scattered!

Prophecy clearly addressed the fact that the Children of Israel would be scattered and sifted throughout all the nations of the world; after this has happened, then they will be restored to their land. Following Jesus' comment, Matthew 24.14, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," Christians believe that they have a mission to preach the gospel to all the nations of the world and, then, at that day, when all the nations have been preached the gospel, they believe Christ will come again. Jesus' comment thus coincides with God's declaration that He would scatter the Children of Israel to all the nations, after which He will restore the preserved back to Israel, and then take out His wrath against those nations whence the Children of Israel had been scattered! In simple terms, after the diaspora of the Jews to all the nations and their spread of the Word of God to all the nations, the judgment of the Last Day sets in; and, since Jesus is the judge, he would return in judgment. His return would then involve setting up the Kingdom of God on earth as it is in heaven, as listed in the "Lord's Prayer. "

Sorting out the first meetings and relationships

Gathering these precepts together, the fact that John the Baptist could have been affiliated with the Sons of Zadok (baptizing in the river Jordan only a few miles away), that he saw himself as the Voice in the Wilderness but not necessarily Elijah, that Jesus was baptized by him after which Jesus began his ministry, that Jesus taught the same message initially as John, the Gospel of Repentance: “repent for the Kingdom of God is at hand,” all tell us that Jesus ought to have been a disciple of John and probably, at first, went about Galilee preaching John's message. Jesus then became known as a healer, casting out evil spirits from people, and a wise teacher. This was probably the first year of his ministry and during that time he attached Peter and the other apostles and disciples to him. The disciples began baptizing, like John the Baptist, and John's disciples became discomfited at that fact, that Jesus was cutting in on John's action. The gospel giving this account clarifies the matter that it was not Jesus who did the baptizing but rather his disciples. Then John the Baptist was arrested.

At that time Jesus and his disciples must have been in Judaea, probably with some of John's disciples, (probably for the Feast of Tabernacles) they flew back to Galilee, perhaps in fear that they might be arrested with John. Later a few disciples are sent by John to inquire of Jesus whether He is the Messiah. Matthew 11.2 shows John to be in prison at that time. Luke does not mention that John is in prison. Furthermore, Luke then shows Jesus going into a Pharisee's house and eating with him; and a certain woman, a sinner with an alabaster box, came to him in Galilee — suggesting she owned a house in Galilee — and anointed his feet with her tears and wiped them with her hair. This same woman, who turns out to be Jesus' Aunt Mary, is mentioned by Matthew and Mark as appearing in her house in Bethany a couple of days before Jesus' crucifixion, obviously at the end of Jesus' ministry.

Where Luke places an event, in Galilee in the beginning of Jesus' ministry, Matthew has the event near Jerusalem at the end of His ministry. This is strange, since Luke placed the event even before Jesus met Mary Magdalene, out of whom Jesus cast seven devils. This was also before the event of the feeding of the multitude on the mount, after which Jesus was seen walking on the water as the apostles crossed in a boat to the other side of the Sea of Galilee.

Thus, we have many conflicts in time and place between Matthew and Luke; as to which of them is more accurate, we suspect it was Luke who, knowing the gospels of Matthew and Mark, sought to correct the record. Some things, it appears, Luke even edited out of the gospels because of the absence of confirmation. Other omissions in Luke which ought not to have been there suggest that Luke may very well have recalled Jesus' Ministry from the days after the anointing of the Seventy Disciples, after the beheading of John the Baptist and the feeding of five thousand on the mount. Matthew, on the other hand, seems to know more about the period prior to the Baptist's beheading and Jesus' Transfiguration.

The Gospel of John, suggesting even an earlier ministry in Judaea, perhaps around the period of the Feast of Tabernacles, in the fall before the feeding on the mount, jumps, in the third chapter, into a relationship with Nicodemus, one of the leaders of the Sanhedrim, as if he had for some time been a secret disciple of Jesus. This is a curiosity, since the gospel writer, John, claims that he is that John, brother of James, the son of Zebedee, who was always with Jesus, from the beginning at his Baptism to the Transfiguration and finally the last scenes in the Garden of Gethsemane. Events, such as the Transfiguration, which played deeply on Peter's mind, ought to have affected John as well. We wonder

why he did not confirm this event.

Though the synoptic gospels suggest that Jesus first met Peter and his partners fishing by the Sea of Galilee, Luke tells us that just prior to that event Jesus went into Peter's mother-in-law's house in Capernaum and healed her. Jesus, then, must have already known Peter. The Gospel of John clarifies this in his account of what happened in the beginning of Jesus' ministry. He begins with John at the river Jordan baptizing, with the Pharisees coming to John inquiring whether John was the Messiah or Elijah. This suggests that John the Baptist was not only believed to be Elijah risen up but also may possibly have been the Messiah! The next day John the Baptist saw Jesus coming towards him.

The gospels of Matthew, Mark, and Luke begin with Pharisees, scribes, and priests, etc., even a multitude, coming from Jerusalem to witness what was going on at the river with John the Baptist. The rumors of his activity had obviously gotten to Jerusalem and proffered such amazement that people came from the city to see what was going on, being quite curious of it. Jesus may have been among them that came from Jerusalem, following behind the Pharisees the next day, as the Gospel of John describes it. However, He may have just come down from Nazareth, invited to witness the event by his friends in Nazareth who had been with John the Baptist. In any event, John the Baptist proclaimed, when he saw Jesus, "Behold the Lamb of God!" When John said that there were two (of the Baptist's) disciples following Jesus and they heard John speak. Why they were following Jesus is not mentioned, but the reason probably alludes to the fact that several people were lining up on the bank of the river to be baptized and Jesus was standing in line in front of Andrew.

Undoubtedly friends in Galilee probably had reported John the Baptist to Jesus and persuaded him that he ought to go there to be saved through Baptism. We would further suspect that even Jesus' family may have brought Jesus to this place before John the Baptist, for John the Baptist was Jesus' cousin. Anyway, by chance one of the two men following behind Jesus was Andrew, a Galilean, from Bethsaida:

John 2.38 Then Jesus turned, and saw them following, and saith unto them, what seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

How did Andrew know that Jesus was a Rabbi? Andrew knew who Jesus was.

John 2.39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

2.40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

2.41 He first findeth his own brother Simon, and saith unto him, we have found the Messiahs, which is, being interpreted, the Christ.

Andrew, walking behind Jesus, knowing that Jesus is a rabbi, out of the blue asks Jesus where he lives. Obviously from this conversation Jesus and Andrew had been conversing, with Jesus teaching Andrew and his friend enough for Andrew to address him as Rabbi. Furthermore, the Teaching went on long enough for Andrew to feel comfortable in asking Jesus where he lives, and Jesus felt comfortable enough to tell him to come with him. He apparently lived not far from the baptism scene since the next comment shows them staying that day with Jesus at his home. He at that time may have lived in Jericho, not far from the baptism site.

From this account we can gather several other bits of information. When Jesus went into Capernaum and healed Peter's mother-in-law and then met Peter and his partners fishing, it was long after Jesus had been baptized and gone back and forth between Jerusalem and Galilee. In John's account, in fact, we have Peter's brother, Andrew (who was one of the fishermen at Galilee with Peter who Jesus calls as a disciple) who introduced Simon Peter to Jesus. Andrew appears to have been a disciple of John the Baptist, as he was one of the two men following behind Jesus and one of the two men invited to Jesus' house. After the gathering of Andrew and Peter, Jesus went forth into Galilee and found Philip at Bethsaida, the city of Andrew and Peter. Then Philip found Nathanael, who asked (John 1.46), "can there be any good thing come out of Nazareth?"

Nathanael believes Jesus is the Son of God instantly because Jesus said he knew him even when he was earlier sitting beneath the fig tree. We recall the perception Paul had of the Messiah-Judge: "He shall judge the secrets of men." Because Jesus knew Nathanael's secrets, presumably, he then believed Jesus was the Son of God. The Son of God issue really does not come up (except from devils), until Jesus begins teaching as the Son of man, in the other gospels. But here, in the Gospel of John, the issue is broached instantly and, in the process, confesses that Jesus knew Andrew and Peter long before the other gospels represent it. And they became introduced to Jesus from the fact that they were disciples of John the Baptist, with him at the river, and saw Jesus then at the baptism. They could not have then been disciples of Jesus. But this does not rule out the possibility that they had known each other in the past as passing acquaintances or, as in the case of John and James, the sons of Zebedee, and the Baptist, as relatives of Jesus.

In the Epistle of Peter, when Peter talks about God confirming Jesus as his son, he refers to an event well into Jesus' ministry, about the time of his transfiguration, which was after Jesus' Second Passover where he fed the five thousand near Bethsaida. Significantly, Peter does not mention the experience at the Jordan River, where God declares Jesus to be His Son, probably because Peter was not there. The other man with Andrew, who walked behind Jesus, must have been John, the favorite apostle of Jesus, the writer of the gospel. We can say this with further confidence when we examine his writings as compared to the Dead Sea Scrolls. For among the Dead Sea Scrolls was a gospel, translated and published by Edmond Boreaux Szekely, entitled *The Gospel of the Essenes*, The C.W. Daniel Co., Ltd., 1987, Essex, England. In that book is a Book of Revelation which appears— assuming it is authentic — to have been lifted in entirety by John in writing his Book of Revelation. Other perceptions of John, the writer of the gospel and Revelation, tend also to point in the direction of the Sons of Zadok, the Essenes along the Dead Sea. The baptisms of John, in fact, seemed to be all along the river, from the Dead Sea, to a place near Jericho, where Jesus had been baptized, to half way up the stretch of the river from the Dead Sea to the Sea of Galilee, in a place where the water was deep, called Aenon, near to Salim.

After Jesus met his new disciples from Bethsaida, on the third day, says the writer of the Gospel of John, Jesus and his mother went to a marriage in Cana, which was a town nearby Nazareth. We assume that the writer is referring to the third day of Jesus' ministry, after his baptism. It was also the third day of following Jesus, from the standpoint of Andrew and his friend (probably John, the son of Zebedee), the writer of the gospel of John. Both Jesus and his disciples were invited to this wedding at Cana. Only three days after his baptism, Jesus had several disciples following him and at least two of them, John

and Andrew, had been disciples of John the Baptist! At the wedding in Cana Jesus performed his first miracle of turning water into wine.

John 2.12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

2.13 And the Jews' Passover was at hand, and Jesus went up to Jerusalem.

This tells us that Joseph the carpenter, the husband of Mary, was probably dead by this time and the writer of the gospel had therefore never met him. It was probably the fourth day of Jesus' ministry when he went to Capernaum, and stayed there a few days, after which he went to Jerusalem for the Passover. We can suspect that when he was baptized it was about a week before Passover. This, of course, conflicts with Luke's rendition of Jesus going into the Wilderness directly after the Baptism for forty days and forty nights, being tempted there by the devil. Incidentally, a tour to Jericho will show you a monastery a few minutes above the town where Jesus is believed to have fasted in the wilderness for the forty days. That place was a high cave in a cliff overlooking a lush garden. It may be the place where Jesus dwelt at the time of his baptism and where he took John and Andrew on the way to Galilee and the wedding in Cana.

As concerning the Forty Days in the wilderness, then, Jesus and his friends could not have spent their third Day in Cana and a few days later the Passover if Jesus had been fasting forty days in the wilderness prior to that, after the baptism.

As concerning these events we know that Luke was not there at the time and only came later with the calling of the disciples. But John, the apostle of Jesus, was there and was probably the one walking with Andrew behind Jesus during the Baptism scene at the river Jordan. John was also at the wedding in Cana and he would have known whether it was the third day or the forty-third day of Jesus's Ministry since his baptism.

The next scene the Gospel of John introduces is the conversation between Jesus and his secret disciple who came to him by night, whose name was Nicodemus, who was also one of the priest-leaders of the Sanhedrim.

John 3.1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:
3.2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

Suddenly within a week, it would appear, during or after the Passover in Jerusalem; Jesus obtained another disciple who came to him in secret during the evenings. It is to him that Jesus said the often quoted passage, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." What an amazing statement this is, particularly in view of the fact that it was made to a very powerful leader of the Jews. Even more amazing is that the leader of the Jews addressed Jesus as Rabbi, though it appears Jesus had been ministering but a week! Surely the comment was made in the context that Jesus had known him for some time. Of course he had known Jesus for some time! Every year, at least once a year, the Jews from Galilee would come up to Jerusalem for the Passover. Jesus had connections to the priesthood. Elizabeth, his mother's sister, was married to the priest, Zecharias, of the temple. Later Jesus refers to

that priest being murdered. In the Gospel of James or the Protoevangelium the Virgin Mary is dedicated as a young girl to serve in the Temple of Jerusalem as a Temple Virgin. Thus, there are more connections to the Temple in the direct family of Jesus than appears on the surface. Furthermore, Jesus' brother James, who inherited the throne of the Apostolic Church, was a high priest of the temple. The position of high priest was handed down father to son in Jewish tradition.

If Andrew had called Jesus Rabbi a week before at the baptism, before Jesus was baptized, it follows that Jesus was known as a rabbi, a priest. Therefore, in the conversation between Nicodemus and Jesus we have a conversation between rabbi and rabbi, priest and priest. No doubt in their day one earned the credentials of rabbi just as one does to this day. We cannot be far wrong on this matter, since even the prophets had to earn their credentials which were received through the official prophet's school of the land. One went to school to become a prophet. However, a few prophets, like Ezekiel, did not go to prophet's school and were lay prophets. No doubt Jesus was known as a rabbi, teaching at the temple, and had long since gotten the respect of Nicodemus before his baptism and the official start of his ministry. We may, in fact, conclude that Jesus did not just appear out of the sky and start teaching. He had probably gone through considerable training (which is shown by his knowledge of scripture alone) and had developed his doctrine over a period of time just like everyone else. Jewish tradition also held that every male child should learn the Torah and that the best catch for a bride was a man who is well versed in the Torah. As a minimum, Jewish men had to be able to write a marriage contract (ketubah).

We can see, in fact, the evolution of Jesus' doctrine from the day of his baptism to the day of his transfiguration. What was a relatively conservative ministry, until the Transfiguration, became a full blown Messiahship after that date. Where he might have confused his mission with that of the Gatherer, having the need to find the Lost Sheep of Israel, in the early days of his ministry, he concludes in the latter end of the ministry that he must be put to death and rise after the third day.

What begins as a gathering mission in the early part of his ministry, in fact, becomes transformed as a seeding mission, seeding the Kingdom, in the latter part of his ministry, leaving the gathering to His Second Coming. Once he admitted to himself and others that he would be killed by the synagogue, then he also admitted his mission to not be the Gatherer of Israel, postponing that mission to another day: his resurrection. In the beginning He sets out to save the souls of the Lost Sheep of Israel, presumably to bring them back to God. In the end of his mission he becomes a full-fledged Savior of all people and displays the power to forgive sins. This power to forgive sins comes into focus after the Second Passover of his ministry when he chases seven devils out of Mary Magdalene and tells her that her sins are forgiven her. Having done this in public, of course, encouraged the wrath of the priests. For only God Himself can forgive sins.

One can be the Gatherer of Israel without being put into the position of blasphemy. One cannot be the basis of Salvation, however, without being guilty of blasphemy. For Salvation, i.e., the blessing of eternal life, is given only by God, just as sins are forgiven only by God. We recall that the Deliverer Messiah is vested with the responsibility of Judgment. The early days of Jesus' ministry are not marked by such a presentation of Salvation. Rather, he taught like John the Baptist before him, that the Kingdom of God was at hand. This is the voice of a prophet. The Judge-Messiah, on the other hand, comes to judge and not to warn. He judges between cattle and cattle and calls things as he sees them. He judges the secrets of men, as some say. But he is not like Jonah, sent to warn of Judgment (though he said he came to us as Jonah). Thus, we draw this comparison of attitude in the formation of Jesus. In the latter

part of his ministry he concluded he is not that judge at that moment and that judge is yet to come. In the Gospel of John, Jesus in fact expands upon that judge, calling Him the Comforter. The comforter, incidentally, was a common name used by rabbis for one of the names of the Messiah(s). This now brings us back to the address of Andrew to Peter, telling him he had seen the Messiah(s).

We do not have the luxury of knowing Hebrew or having the original Greek text before us. But the King James Bible has Andrew telling Peter that he has seen the Messiahs. This is in perfect consonance with the anticipations of the Jews: for they were expecting Two Messiahs. The Dead Sea Scrolls and the Oral Torah, even modern teaching of the rabbis, confirms this. So it is in perfect context of the situation, particularly pointing to some familiarity to Essene Scriptures from the Dead Sea, that Andrew would tell his brother that he had seen the Messiahs. The Messiahs, of course, from the suggestions even in the gospels (the people thought John the Baptist to be a Messiah) would have been John the Baptist and Jesus.

The Oral Torah and the Dead Sea Scrolls also name one of the Messiahs with the name of Elijah. They say the Messiah is called by the name of Elijah because he has God's name (El) in Him. Thus, it was perfect exegetical thought to extend John the Baptist, suspected of being Elijah, to the role of Messiah. What, then, was Jesus's relationship to this other Messiah? This became a continuing question throughout the gospels. No one could figure out who John the Baptist was nor who Jesus was and how they related to one another. All agreed that John was a prophet. All believed that Jesus was a prophet and even later John the Baptist resurrected! Somehow, in all the confusion, there had to be a sifting and sorting out of the two. Because of the gospel accounts this could not be easily done. And we see all the contradictions which came out of the confusion.

Contemporary views, of the generation of Jesus:

Dead Sea Scrolls, Commentary on Habakkuk: Behold, the nations and see, marvel and be astonished; for I accomplish a deed in your days but you will not believe it when told (i.5).

Interpreted, this concerns those who were unfaithful together with the Liar, in that they did not listen to the word received by the Teacher of Righteousness from the mouth of God. And it concerns the unfaithful of the New Covenant in that they have not believed in the Covenant of God and have profaned His Holy Name. And likewise, this saying is to be interpreted as concerning those who will be unfaithful at the end of days. They, the men of violence and the breakers of the Covenant, will not believe when they hear all that is to happen to the final generation from the Priest, in whose heart God set understanding, that He might interpret all the words of His Servants the Prophets, through whom He foretold all that would happen to His people and His Land.

Behold, his soul is puffed up and is not upright (ii.4a):

Interpreted, this means that the wicked shall double their guilt upon themselves and it shall not be forgiven when they are judged.

Woe to him who amasses that which is not his! How long will he load himself up with pledges? (ii.5-6)

Interpreted, this concerns the Wicked Priest who was called by the name of truth when he first arose. But when he ruled over Israel his heart became proud, and he forsook God and betrayed the precepts for the sake of riches. He robbed and amassed the riches of the men of violence who rebelled against God, and he took the wealth of the peoples, heaping sinful iniquity upon himself. And he lived in the

ways of abominations amidst every unclean defilement.

Woe to him who gets evil profit for his house; who perches his nest high to be safe from the hand of evil! You have devised shame to your house; by cutting off many peoples you have forfeited your own soul. For the stone cries out from the wall and the beam from the woodwork replies (ii.9-11).

Interpreted, this concerns the priest who... that its stones might be laid in oppression and the beam of its woodwork in robbery. And as for that which He said, by cutting off many peoples you have forfeited your own soul, interpreted this concerns the condemned House whose judgment God will pronounce in the midst of many peoples. He will bring him thence for judgment and will declare him guilty in the midst of them, and will chastise him with fire and brimstone.

This recalls the issue involving Elijah who brought down the fire of God on several occasions in response to the sins of Jeroboam and other kings of Israel and Jesus' question, "What have you come out to see, reeds waving in the wind? Missing or damaged text is shown by "....."

Dead Sea Scrolls, Commentary on Habakkuk (continued): Woe to him who says to wood, awake, and to dumb stone, arise! Can such a thing give guidance? Behold, it is covered with gold and silver but there is no spirit within it. But the Lord is in His Holy temple: let all the earth be silent before Him!

Interpreted, this concerns all the nations which serve stone and wood. But on the Day of Judgment, God will destroy from the earth all idolatrous and wicked men.

And concerning His Words to David, And I will give you rest from all your enemies (2 Sam.vii.11) This means that He will give them rest from all the children of Satan who cause them to stumble so that they may be destroyed by their errors..

The Lord declares to you that He will build you a House (2 Sam.vii, IIC) I will raise up your seed after you (2 Sam. vii.12). I will establish the throne of His Kingdom forever (2 Sam.vii.13) I will be his father and he shall be my son (2 Sam.vii.14). **He is the Branch of David who shall arise with the Interpreter of the Law to rule in Zion at the end of time.** As it is written, I will raise up the tent of David that is fallen (Amos ix.11). That is to say, the fallen tent of David is He who shall arise to save Israel.

The Lord spoke to Moses saying:

You have heard the words which this people have spoken to you; all they have said is right. O that their heart was always like this, to fear me and to keep my commandments always, that it might be well with them and their children forever! (Deut.v.28-9). I will raise up for them a Prophet like you from among their brethren. I will put my words into His Mouth and he shall tell them all that I command him. And I will require a reckoning of whoever will not listen to the words which the Prophet shall speak in my Name (Deut.xviii.19-19).

Concerning...the money of valuation that a man gives as ransom for his life, it shall be half a shekel...He shall give it only once in his life. Twenty gerahs make one shekel according to the shekel of the Temple. (Exod.xxx.12-13)

And concerning that which he said, In this year of Jubilee each of you shall return to his property (Lev xxx.13); and likewise, And this is the manner of release: every creditor shall release that which he has lent to his neighbor. He shall not exact it of his neighbor and his brother, for God's release has been proclaimed. (Deut. xv.2)

And it will be proclaimed at the end of days concerning the captives as he said, To proclaim liberty to

the captives (Isa. lxi.1) Its interpretation is that He will assign them to the Sons of Heaven and to the inheritance of Melkizedek; for He will cast their lot amid the portions of Melkizedek, who will return them there and will proclaim to them liberty, forgiving them the wrongdoings of all their iniquities.

And this thing will occur in the first week of the Jubilee that follows the nine Jubilees. And the Day of Atonement is the end of the tenth Jubilee, when all the Sons of Light and the men of the lot of Melkizedek will be atoned for. And a statute concerns them to provide them with their rewards. **For this is the moment of the Year of Grace for Melkizedek. And He will, by his strength, judge the Holy Ones of God, executing judgment as it is written concerning Him in the Songs of David, who said, Elohim has taken his place in the divine council; in the midst of the gods He holds judgment** (Psalms lxxxii.1). And it was concerning Him that He said, Let the assembly of the peoples return to the height above them; **El (God) will judge the peoples** (Psalms vii. 7-8). As for that which he said, how long will you judge unjustly and show partiality to the wicked? Selah (Psalms lxxxi; i.2) its interpretation concerns Satan and the spirits of his lot who rebelled by turning away from the precepts of God to... And Melkizedek will avenge the vengeance of the judgments of God...and He will drag them from the hand of Satan and from the hand of all the spirits of his lot. And all the gods of Justice will come to his aid to attend to the destruction of Satan. And the height is ...all the sons of God...this... This is the day of Peace/Salvation concerning which God spoke through Isaiah the prophet, who said, How beautiful upon the mountains are the feet of the messenger who proclaims peace, who brings good news, who proclaims salvation, who saith to Zion: Your Elohim reigns (Isa.lii.7) Its interpretation: the mountains are the prophets... and the messenger is The Anointed One of the Spirit, concerning whom Daniel said, until an Anointed One, a prince (Dan.ix.25)...And He who brings good news, who proclaims salvation: it is concerning Him that it is written....To comfort all who mourn, to grant to those who mourn in Zion (Isa.lxi.2-3) To comfort those who mourn: Its interpretation, to make them understand all the ages of time...In truth... will turn away from Satan...by judgments of God, as it is written concerning him, who says to Zion: your Elohim reigns. Zion is....those who uphold the covenant, who turn from walking in the way of the people. **And your Elohim is Melkizedek, who will save them from the hand of Satan.**

Dead Sea Scrolls, 1-4 [But out of the stock of] Jesse [shall come forth a shoot], and a scion [shall sprout] from his roots. And upon him [shall re]st [the spirit of the Lord, the spirit of wis]dom and discernment, the spirit of counsel [and of might], the spirit of knowledge [and of the fear of the Lord. And He will inspire him with fear of] the Lord and [he shall not judge after] the sight of [his eyes, neither dec]ide [after the hearing of his ears], but judge [the poor with righteousness and decide with equity for the humble of the land].

[The reference is to the scion of] David who will exercise his office at the end [of days]. His [ene]mies [will be felled], but him will God uphold [by bestowing upon him po]wer, a throne of glory, a h[oly] crown and brodered robes. A [shall be placed] in his hand, and he shall bear sway over all the hea[th]en, and Magog [shall be vanquished by him], and his sword shall wreak judgment upon all the peoples. And as for the statement, He shall not [judge after the sight of his eyes] neither decide after the hearing of his ears, the reference here is to the fact that [he will follow the instructions of the priests; only] as they direct him will he judge, and by their advice [will he decide]. [] one of the (more) distinguished priests will come forth, bearing in his hands the vestments of [royalty]...

Dead Sea Scrolls, Horoscope of the Messiah...of his hand: two...a birthmark. And the hair will be red. And there will be lentils on...and small birthmarks on his thigh. And after two years He will know how to distinguish one thing from another. In his youth, he shall be like...like a man who knows nothing until the time when He knows the Three Books.

And then He will acquire wisdom and learn understanding....vision to come to him on his knees. And with his father and his ancestors... life and old age. Counsel and prudence will be with him, and **He will know the secrets of man**. His wisdom will reach all the peoples, and **He will know the secrets of all the living**. And all their designs against Him will come to nothing, and his rule over all the living will be great. His designs will succeed for He is the Elect of God. His birth and the breath of his spirit...and his designs shall be forever...

Dead Sea Scrolls, The Zadokite Document, 12-iv, 6-12: They that hold fast unto Him are destined for life eternal, and theirs is all mortal glory, even as God has sworn unto them by the hand of the prophet Ezekiel, saying: "The priests and the Levites and the sons of Zadok that kept the charge of My sanctuary when the children of Israel went astray from Me, these it is that shall offer unto Me the fat and the blood' [Ezek. 44.15]. By 'priests' is meant those in Israel that repented and departed from the land of Judah. [By 'Levites'] is meant those that associated themselves with them. By 'sons of Zadok' is meant those elect of Israel that have been designated by name and that shall go on functioning in the last days. Behold, their names have been specified, the families into which they are to be born, the epochs in which they are to function, the full tale of their tribulations, the length of their sojourn in exile, and the precise nature of their deeds...And when the present era is completed, there will be no more express affiliation with the house of Judah; every man will 'mount guard' for himself. 'The fence will be rebuilt, and the bounds be far-flung' [cf. Mic. 7.11].

Dead Sea Scrolls, The Manual of Discipline ix, 8-11: Until the coming of **the Prophet and of both the priestly and the lay Messiah, these men** are not to depart from the clear intent of the Law to walk in any way in the stubbornness of their own hearts. They shall judge by the original laws in which the members of the community were schooled from the beginning.

vi, 1-8: When they set the table for a meal or prepare wine to drink, the priest is first to put forth his hand to invoke a blessing on the first portion of the bread or wine.

In any place where there happen to be ten such men, there is not to be absent from them one who will be available at all times, day and night, to interpret the Law (Torah), each of them doing so in turn.

The general members of the community are to keep awake for a third of all the nights of the year reading books, studying the Law and worshipping together.

Three characters are recognized by the Sons of Zadok as pertaining to the last days: The coming of a prophet, which is as the Prophet of whom Moses spoke and of whom Malachi spoke; The Interpreter of the Law, who is called the Messiah of Aaron and Israel, the Priest King; and the King Messiah, of David, who appears with the Messiah of Aaron and Israel.

Dead Sea Scrolls, The Messianic Rule, II: [This shall be the ass]embly of the men of renown [called] to the meeting of the Council of the Community when [the Priest-]Messiah shall summon them.

He shall come [at] the head of the whole congregation of Israel with all [his brethren, the sons] of Aaron the Priests, [those called] to the assembly, the men of renown; and they shall sit [before him, each man] in the order of his dignity. And then [the Mess]iah of Israel shall [come], and the chiefs of the [clans of Israel] shall sit before him, [each] in the order of his dignity, according to [his place] in their camps and marches....Thereafter, the Messiah of Israel shall extend his hand over the bread, [and] all the Congregation of the Community [shall utter a] blessing, [each man in the order] of his dignity.

Dead Sea Scrolls, on Moses: For I say that they will abandon me, and will choose the abominations of the nations, their horrors and their idols. They will serve false gods which shall be for them a snare and a pitfall. They will sin against the Holy Days and against the Sabbath and the Covenant, and against the Commandments which I command you to keep this day.

Therefore I will smite them with a mighty blow in the midst of the land which they cross the Jordan to possess. And when all the curses come upon them and catch up with them to destroy them and blot them out, then shall they know that the truth has been fulfilled with regard to them.

Dead Sea Scrolls, Blessing of the Priests, fragment: Words of blessing: The Master shall bless the Sons of Zadok the Priests, whom God has chosen to confirm His Covenant forever, and to inquire into all His precepts in the midst of His people, and to instruct them as He commanded; who have established His covenant on truth and watched over all His laws with righteousness and walked according to the way of His choice....

May He renew for you the Covenant of the everlasting priesthood; may He sanctify you for the House of Holiness!

May you attend upon the service in the Temple of the Kingdom and decree destiny in company with the Angels of the Presence...

Dead Sea Scrolls, the Damascus Rule: But When the Glory of God is made manifest to Israel, all those members of the Covenant who have breached the bound of the Law shall be cut off from the midst of the camp, and with them all those who condemned Judah in the days of its trials.

At the time of the former Visitation they were saved, whereas the apostates were given up to the sword; and so shall it be for all the members of His Covenant who do not hold steadfastly to these [to the curse of his precepts]. They shall be visited for destruction by the hand of Satan. That shall be the day when God will visit.

The Sons of Zadok are the elect of Israel, the men called by name who shall stand at the end of days.

Dead Sea Scrolls, the Community Rule: For God has chosen them for an everlasting Covenant and all the glory of Adam shall be theirs. There shall be no more lies and all the works of falsehood shall be put to shame.

And the visitation of all who walk in this spirit (ways of darkness) shall be a multitude of plagues by the hand of all the destroying angels, everlasting damnation by the avenging wrath of the fury of God,

eternal torment and endless disgrace together with shameful extinction in the fire of the dark regions. The times of their generations shall be spent in sorrowful mourning and in bitter misery and in calamities of darkness until they are destroyed without remnant or survivor.

The Angel of Darkness leads all the Children of Righteousness astray, and until his end, all their sin, iniquities, wickedness, and all their unlawful deeds are caused by his dominion in accordance with the mysteries of God...for all his allotted spirits seek the overthrow of the Sons of Light.

But the God of Israel and His Angel of Truth will succor all the Sons of Light.

Dead Sea Scrolls, the Community Rule: As for the property of the men of holiness who walk in perfection, it shall not be merged with that of the men of falsehood who have not purified their life by separating themselves from iniquity and walking in the way of perfection. They shall depart from none of the counsels of the Law to walk in the stubbornness of their hearts, but shall be ruled by the primitive precepts in which the men of the Community were first instructed until there shall come the Prophet and the Messiahs of Aaron and Israel.

These are the precepts in which the Master shall walk in his commerce with all the living, according to the rule proper to every season and according to the worth of every man:

He shall do the Will of God according to all that has been revealed from age to age.

He shall measure out all knowledge discovered throughout the ages, together with the Precept of the age.

He shall separate and weigh the Sons of Righteousness according to their spirit.

He shall hold firmly to the elect of the time according to His Will, as he has commanded.

He shall judge every man according to his spirit. He shall admit him in accordance with the cleanness of his hands and advance him in accordance with his understanding. And he shall love and hate likewise.

He shall not rebuke the men of the Pit nor dispute with them

He shall be a man zealous for the Precept whose time is for the Day of Revenge.

He shall perform the will of God in all his deeds, and in all his dominion as He has commanded.

He shall freely delight in all that befalls him and nothing shall please him save God's Will.

He shall delight in all the words of His mouth and shall desire nothing except His command.

He shall watch always for the judgment of God, and shall bless His Maker and declare His Mercies in all that befalls.

Dead Sea Scrolls, the Damascus Rule on The Teacher of Righteousness: From the day of the gathering in of the Teacher of the Community until the end of all the men of war who deserted to the Liar there shall pass about forty years (Deut.2.14) And during that age the wrath of God shall be kindled against Israel; as He said, There shall be no king, no prince, no judge, no man to rebuke with justice (Hos.3.4). But those who turn from the sin of Jacob, who keep the Covenant of God, shall then speak each man to his fellow, to justify each man his brother, that their step may take the way of God. And God will heed their words and will hear, and a Book of reminder shall be written before Him of them that fear God and worship His Name, against the time when Salvation and righteousness shall be revealed to them that fear God. And then shall you distinguish once more between the just and the wicked, between one that serves God and one that serves Him not (Mal.3. 18); and He will show loving-kindness to thousands, to them that love Him and watch for Him, for a thousand generations (Exod.20.6)...But when the Glory of

God is made manifest to Israel, all those members of the Covenant who have breached the bound of the Law shall be cut off from the midst of the camp, and with them all those who condemned Judah in the days of its trials.

But all those who hold fast to these precepts, going and coming in accordance with the Law, who heed the voice of the Teacher and confess before God, saying, Truly we have sinned, we and our fathers, by walking counter to the precepts of the Covenant, Thy judgments upon us are justice and truth; who do not lift their hand against His Holy Precepts or His Righteous statutes or His true testimonies; who have learned from the former judgments by which the members of the Community were judged; who have listened to the voice of the Teacher of Righteousness, and have not despised the precepts of righteousness when they heard them; they shall rejoice and their hearts shall be strong, and they shall prevail over all the sons of the earth. God will forgive them and they shall see His salvation because they took refuge in His Holy Name.

None of the men who enter the New Covenant in the land of Damascus, and who again betray it and depart from the fountain of living waters, shall be reckoned with the Council of the people or inscribed in its Book from the day of the gathering in of the Teacher of the Community until the coming of the Messiah out of Aaron and Israel.

Dead Sea Scrolls: The War Rule Then the High Priest shall draw near, and standing before the formation, he shall strengthen by the power of God their hearts and hands in His battle. Speaking He shall say:

...He Will pay their reward with burning fire by the hand of those tested in the crucible. He will sharpen His weapons and will not tire until all the wicked nations are destroyed....Be strong and fear not; for they tend towards chaos and confusion, and they lean on that which is not and shall not be. To the God of Israel belongs all that is and shall be; He knows all the happenings of eternity. This is the day appointed by Him for the defeat and overthrow of the Prince of the kingdom of wickedness, and He will send eternal succor to the company of His redeemed by the might of the princely Angel of the Kingdom of Michael. With everlasting light he will enlighten with joy the children of Israel; peace and blessing shall be with the company of God. He will raise up the Kingdom of Michael in the midst of the gods, and the realm of Israel in the midst of all flesh. Righteousness shall rejoice on high, and all the children of His truth shall jubilate in eternal knowledge.

These are some of the thoughts in the Dead Sea Scrolls. If you read them, even those waiting to be published, you will find a considerable continuity in the understanding of the prophesied scattering and restoration of Israel in the latter days, which is a time when God will take out His Wrath against all the nations of the earth. They understood the intent and purpose of God's prophecy and recognized that in later times there would be a need for interpreting, or applying those things, to the Latter Days. They understood that the proof of God's Word would be established in those days and would strike at the wisdom of those who actually set themselves above God, who make His Word into something He had not written. They understood the need for consistency in the Word of God: something modern Christian Shepherds still need to understand. And they recognized the dangers of trying to manipulate the Word of God and spent a great deal of time warning against those Liars who do so. The continuity in the precepts of the Sons of Zadok to those in the Oral Torah is strong. The world is

dependent upon the Teacher of Righteousness for,

Talmud, Bavli, LLXXXX 1D The soul of a righteous man is balanced against the whole world.

As it is said:

Isaiah 13.12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

Zohar. Then Human beings will perceive wondrous, precious Wisdom never known by them before; all these are destined to alight on King Messiah so that He may judge the world.

Talmud, Bavli, CCVIII B: Even with such anger may the all merciful rage against us, so long as He Redeems us.

Bavli CCXVIII. N He knew how to tell the exact time at which the Holy One, blessed be he, was angry.

Genesis Rabbah, , XLII:III.2.d says: So thought Ahaz, If there are no kids, there will be no he-goats. If there are no he-goats, there will be no flock. If there is no flock, there will be no Shepherd, if there is no Shepherd, there will be no world.

B. Sanh: 98.b Rav Y'huda said: "Rav said that the Holy One, blessed be He, will in the future raise for them [for Israel] another David, for it is said, They shall serve the Lord their God and David their king whom I will raise up unto them (Jer. 30.9). It does not say 'raised up,' but 'will raise up.'"

Rav Papa said to Abbaye: "But it is written, And David My Servant shall be their prince forever (Ezek. 37:25) [He answered: "They will be like Caesar and vice-Caesar.""

We may compare this to the apocryphal books:

Apocrypha: Testament of Joseph 1.38 For I know that ye shall sin, and be delivered into the hands of your enemies; and your land shall be made desolate, and your holy places destroyed, and ye shall be scattered unto the four corners of the earth.

And ye shall be set at naught in the dispersion vanishing away as water.

Until the Most High shall visit the earth, coming Himself as Man, with men eating and drinking, and breaking the head of the dragon in the water. He shall save Israel and all the Gentiles, God speaking in the person of man.

Apocrypha: Testament of Benjamin 2.6 For all these things they gave us for an inheritance, saying: Keep the commandments of God, until the Lord shall reveal His Salvation to all Gentiles.

And then shall ye see Enoch, Noah, and Shem, and Abraham, and Isaac, and Jacob, rising on the right hand in gladness. Then shall we also rise, each one over our tribe, worshipping the King of Heaven, who appeared upon earth in the form of a man in humility. And as many as believe on Him on the earth shall rejoice with Him. Then also all men shall rise, some unto glory and some unto shame.

And the Lord shall judge Israel first, for their unrighteousness; for when he appeared as God in the flesh to deliver them they believed Him not. And then shall He judge all the Gentiles, as many as believed Him not when he appeared upon earth. And He shall convict Israel through the Chosen Ones of the Gentiles.

Adam and Eve and Enoch: 49.8. And this sign, O Adam, will happen to me at My Coming upon the earth: Satan will raise the people of the Jews to put Me to death; and they will lay Me in a rock, and seal a large stone upon Me, and I shall remain within that rock three days and three nights.

49.9. But on the third day I shall rise again, and it shall be salvation to thee, O Adam, and to thy seed, to believe in Me. But, O Adam, I will not bring thee from under this rock until three days and three nights are passed.

49.10. And God withdrew His Word from Adam.

Adam & Eve and Enoch: 68.22 After this, came the Word of God to Adam, and said, O Adam, thou hast determined beforehand the days in which sufferings shall come upon Me, when I am made flesh; for they are the fourth Wednesday, and the preparation day Friday. [Preparation Day —the day of preparing the Pascal Lamb]

68.23 But as to the first day, I created in it all things, and I raised the heavens. And, again, through My rising again on this day, will I create joy and raise them on high, who believe in Me; O Adam, offer this oblation, all the days of thy life.

3.2 Yea, the Word that will again save thee when the five days and a half are fulfilled.

3.3 But when Adam heard these words from God, and of the great five days and a half, he did not understand the meaning of them.

3.4 For Adam was thinking that there would be but five days and a half for him, to the end of the world.

3.5 And Adam wept, and prayed God to explain it to him.

3.6 Then God in His Mercy for Adam who was made after His own image and similitude, explained to him, that these were 5,000 and 500 years; and how one would then come and save him and his seed.

3.7 But God had before that made this covenant with our father, Adam, in the same terms, ere he came out of the garden, when he was by the tree whereof Eve took the fruit and gave it to him to eat.

7.2 Then God had pity on them, and said: O Adam, I have made My covenant with thee, and I will not turn from it; neither will I let thee return to the garden, until My covenant of the great five days and a half is fulfilled.

21.8 But the merciful God, who looks upon His creatures, looked upon Adam and Eve as they lay dead, and he sent His Word unto them and raised them.

21.9 And said to Adam, O Adam, all this misery which thou hast wrought upon thyself, will not avail against My rule, neither will it alter the covenant of the 5,500 years.

22.6 Then God said again unto Adam, because thou hast borne fear and trembling in this land, languor and suffering treading and walking about, going upon this mountain, and dying from it, I will take all this upon Myself in order to save thee.

24.4 Then came the Word of God to Adam, and said unto him, O Adam, as thou hast shed thy blood, so will I shed My own blood when I become flesh of thy seed; and as thou didst die, O Adam, so also will I die. And as thou didst build an altar, so also will I make for thee an altar on the earth; and as thou didst offer thy blood upon it, so also will I offer My blood upon an altar on the earth.

24.5 And as thou didst sue for forgiveness through that blood, so also will I make My blood forgiveness of sins, and blot out transgressions in it.

24.6 And now, behold, I have accepted thy offering, O Adam, about the days of the covenant, wherein I have bound thee, are not fulfilled. When they are fulfilled, then will I bring thee back into the garden.

31.0 After these things God said unto Adam, Thou didst ask of Me something from the garden, to be comforted therewith, and I have given thee these three tokens as a consolation to thee; that thou trust in Me and in My covenant with thee.

31.2 For I will come and save thee; and kings shall bring me when in the flesh, gold, incense and myrrh; gold as a token of My kingdom; incense as a token of My divinity; and myrrh as a token of My suffering and of My death.

31.11 These three things did God give to Adam, on the third day after he had come out of the garden, in token of the three days the Lord should remain in the heart of the earth.

38. 2 O Adam, as to the fruit of the Tree of Life, for which thou askest, I will not give it thee now, but when the 5,500 years are fulfilled. Then will I give thee of the fruit of the Tree of Life, and thou shalt eat, and live forever, thou, and Eve, and thy righteous seed.

68.12 Then God said to Adam and Eve, Since ye have made this oblation and have offered it to Me, I shall make it My flesh, when I come down upon earth to save you; and I shall cause it to be offered continually upon an altar, for forgiveness and for mercy, unto those who partake of it duly.

68.16 And God said to Adam, This shall be unto you a custom, to do so, when affliction and sorrow come upon you. But your deliverance and your entrance into the garden, shall not be until the days are fulfilled, as agreed between you and Me; were it not so, I would, of My mercy and pity for you, bring you back to My garden and to My favor for the sake of the offering you have just made to My name.

69.6 God said further unto Adam, Thus will it also happen to Me, on the earth, when I shall be pierced and blood shall flow blood and water from My side and run over My body, which is the true offering; and which shall be offered on the altar as a Perfect Offering.

Psalm 7.14 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.

7.16...they pierced my hands and feet.

7.17 I may tell all my bones: they look and stare upon me..

7.18 They part my garments among them, and cast lots upon my vesture.

Isaiah 53.4..Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken , smitten of God, and afflicted.

53.6..the LORD hath laid upon Him the iniquity of us all.

53.9..he had done no violence; neither way any deceit in his mouth..

53.10 Yet it pleased the LORD to bruise him!..

Smite the Shepherd:

Zechariah 13.1 In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

13.2 And it shall come to pass in that day, saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.

13.4 And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive:

13.5 But he shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth.

13.6 And one shall say unto him, what are these wounds in thine hands? Then he shall answer, those with which I was wounded in the house of my friends.

13.7 Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of Hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

13.8 And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; and the third shall be left therein.

13.9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.

14.1 Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

14.2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

14.3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

14.4 And his feet shall stand in that day upon the mount of Olives which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

14.5 And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Ussiah king of Judah: and the LORD my God shall come, and all the saints with thee.

14.6 And it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light.

14.7 But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light.

14.8 And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

14.9 And the LORD shall be king over all the earth: in that day there shall be one LORD, and his name one.

14.10...**but Jerusalem shall be safely inhabited.**

14.12 And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

14.16 And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD to keep the feast of Tabernacles.

The Feast of Tabernacles is at the time of *Rash Ha Shanah* and the *Day of Atonement*. Because Christ quoted the verse on smiting the shepherd, and because of other Messianic scriptures applied in the gospels to Jesus from Zechariah (the thirty pieces of silver [Zech 11.12]; riding upon an ass and a foal of an ass [Zech. 9.9]), the following is evident:

That the idea of smiting the shepherd was not originally part of Jesus' mission and was inputted into His mind when John the Baptist died. Witness:

Mark 9.11 And they asked him, saying Why say the scribes that Elias must first come?
9.12 And he answered and told them **Elias verily cometh first, and restoreth all things**; and how it is written of the Son of Man, that he must suffer many things, and be set at nought.
9.13 But I say unto you that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

Suffering Elijah and More Confusion

In Matthew and Mark Jesus argues at the time of his Transfiguration that John the Baptist is Elijah and yet Elijah will come again to restore all things. In the Gospel of John, John the Baptist argues that he is not Elijah. In the presentation we see that Jesus needed John the Baptist to be Elijah for him to be the Messiah Deliverer. Sorting through this mess we see Jesus then saying that Elijah came and they have done whatsoever was listed of him; likewise shall the son of man also suffer. Nowhere in scripture is there any allusion to a suffering Elijah, unless of course the oral tradition had arrived at the fact that the Suffering Messiah discussed in the psalms and Isaiah 53 are, in fact, the Messiah-Elijah! There is some basis to suspect this. The Hymns of the Dead Sea Scrolls show the Teacher of Righteousness performing this role, playing out a prophesy of himself in the future which involves, in considerable detail, the prospect of suffering and being rejected. These hymns build upon the Suffering Messiah theme well beyond the developments seen in Isaiah and the Psalms of David. We can say, in fact, that The Teacher of Righteousness quite well understood the Suffering Messiah and what he must encounter and be like.

The Oral Torah, on the other hand, is weak in its understanding of this character. The rabbis concluded over time that the Suffering Messiah was, in fact, one Messiah ben Joseph who would be murdered by Gog when he attacks Israel, after it has been gathered in the Latter Days. Messiah ben David then comes along and resurrects the dead Messiah ben Joseph and they rule (together?) in the Kingdom of God from then on. One of them is a priest after the order of Melkizedeck and Elijah. The other is clearly a lay messiah, after the order and lineage of David.

The Two Messiahs according to the Oral Torah, Apocrypha and Dead Sea Scrolls

Oral Torah: Sefer Hekhalot, BhM 5:187-88: R. Yishma'el said: Metatron said to me: "Come and I shall show you the Curtain of the Place which is spread out before the Holy One, blessed be He, on which are

engraved all the generations of the world and their deeds, whether they did them or will do them until the end of all generations." And I went and he showed me the fingers of his hand like a father who teaches his son the letters of the Torah...

And I saw Messiah ben Joseph and his generation, and all the deeds which the nations of the world will do there. And I saw Messiah ben David and his generation, and all the battles and wars of their deeds, and their acts which they will perform with Israel, whether for good or for bad. And I saw all the battles and wars which Gog and Magog will do in the days of the Messiah, and all that the Holy One, blessed be He, will do with them in the Future to Come. And there were the chiefs of the generation, whether among Israel or among the nations of the world, whether they did or will do in the Future to come, until all generations, all was engraved there on the Curtain of the Place. And I saw them all with my own eyes and at the end when I had seen I opened my mouth and spoke in praise of the place.

Hai Gaon, Responsum: When eight years will be left of the years of the end, which are the years of the beginning of the redemption...a man will rule over Israel for not less than nine months and not more than three years. And at that time a man will arise from among the Children of Joseph...and he will be called Messiah of God. And many people will gather around him in Upper Galilee, and he will be their king...But most of Israel will be in their exile, for it will not become clear to them that the end has come. And then Messiah ben Joseph, with the men who rally around him, will go up from the Galilee to Jerusalem, and they will slay the procurator of the King of Edom, and the people who will be with him...And when all the nations hear that a king has arisen among the Children of Israel in Jerusalem, they will rise up against them in the other countries and will expel them, saying: "Until now you were with us in faith, and so that you should have neither king nor prince; but now that you have a king you must not dwell in our land"

And many of Israel will go out into the desert... and will dwell there in tents, and many of them will lack bread and water...and they will suffer in accordance with their deeds. And many of them will leave the covenant of Israel, for they will become weary of their lives...

And when Messiah ben Joseph and all the people with him will dwell in Jerusalem, Armilus will hear their tidings and will come and make magic and sorcery to lead many astray with them, and he will go up and wage war against Jerusalem, and will defeat Messiah ben Joseph and his people, and will kill many of them, and will capture [many] others, and divide their booty...**And he will slay Messiah ben Joseph and it will be a great calamity for Israel...Why will permission be granted to Armilus to slay Messiah ben Joseph? In order that the heart of those of Israel who have no faith should break, and so that they say: "This is the man for whom we have hoped; now he came and was killed and no redemption is left for us." And they will leave the covenant of Israel, and attach themselves to the nations, and the latter will kill them.**

And to those who are left in the Land of Pathros, Messiah ben David will reveal himself...

And most of the slain will be [scattered] in the land for forty days. When Messiah ben Joseph is killed, his body will remain cast out [in the streets] for forty days, but no unclean things will touch him, **until Messiah ben David comes and brings him back to life**, as commanded by the Lord. And this will be the beginning of the signs which he will perform, and **this is the resurrection of the dead which will come to pass. And then Messiah ben David and Elijah and Israel, who come from the deserts to Jerusalem, will sit in safety and peace for many days, and will build houses and plant vineyards, and they will succeed in herds and property, until Gog will hear their tidings...**And the Land of Gog and Magog is of

the Land of Edom...And they will come to fight and they will wage war against Jerusalem, and Messiah ben David, and Elijah and all the people who are in it...

Mid. Lequah Tov, pp. 258-59: The sages said: "R. Hiyya commanded his generation: 'When you hear that an insolent king has arisen, do not dwell there, for he will decree, All those who say the God of the Hebrews is One, should be killed. And he will command and abolish the Torah from Israel...' They said to him: ' My master, where shall we flee?' He said to them: 'To Upper Galilee...'"

Ka. Huna in the name of R. Levi said: "**This teaches [us] that Israel will be gathered in Upper Galilee, and there Messiah ben Joseph will look for them from the Galilee.** And they will go up from there, and all Israel with him, to Jerusalem...**And he will go up and rebuild the Temple, and offer up sacrifices. And the fire will descend from heaven.** And he will smite all the Canaanites. And he will go up against the Land of Moab and slay half of it and capture the other half. And they will pay tribute to him. And at the end he will make peace with Moab...and they will dwell in safety for forty years, and will eat and drink, and foreigners will be your cultivators and your vintners..."

"And after all this, Gog and Magog will hear and go up against them... and will enter and kill him [Messiah ben Joseph] in the streets of Jerusalem...And Israel will see it and say: 'The Messiah is lost to us, and no other Messiah will come.' And they will mourn him in four family groups...And the Holy One, blessed be He, will go forth and fight them [Gog and Magog]...and the mountains will move and the hills will shake, and the Mount of Olives split asunder from His arrows. And the Holy One, blessed be He, will descend upon it, and Israel will flee and escape...And thereafter Israel will be exiled to a desert of reeds, to graze among the saltwort and the roots of broom bushes for forty-five days. And Clouds of Glory will surround them. And there Israel will be hidden. And all those who will have in their heart a bad thought against the Holy One, blessed be He, the clouds will cast them out and the Canaanites will slay them. And many of Israel will go out to the Canaanites, and those [who do this] will have no share with Israel in the World to Come..."

Apocrypha: 4 Ezra And it came to pass that after seven days I dreamt a dream at night. There arose a violent wind from the sea and it stirred all its waves. Out of the heart of the seas the wind caused the form of a man to come up. I looked and this man flew with the clouds of Heaven. Wherever he turned his countenance, everything he saw trembled. Wherever the voice went out of his mouth, all that heard his voice melted away as wax melts when it feels fire. After this I saw that from the four winds of Heaven was gathered together an innumerable multitude of men to make war against the Man who came up out of the sea. But he cut out a great mountain and flew up upon it. I tried to see the region or place from which the mountain had been cut out but I could not. And then I saw all who were gathered together against him to wage war. They were seized with a great fear but they dared to fight. When he saw the assault of the multitude coming near him, he neither lifted his hand nor held a spear or any weapon. But out of his mouth he sent a fiery stream and from his lips a flaming breath, and from his tongue he shot forth a storm of sparks. And these were all mingled together--the fiery stream, the flaming breath, and the storm. It all fell on the assault of the multitude which was preparing to fight and it burned them all up, so that suddenly the innumerable multitude was nothing but dust and ashes and smell of smoke. When I saw this I was amazed. Later, I saw the same Man come down from the mountain, and call another multitude to him-- which was peaceful. The faces of many men drew near him, some of them glad, some sorrowful. Some were in bonds, some brought others who should be

offered in oblation.

These are the interpretations of the vision. Since you saw a Man coming up from the heart of the sea, it is he whom the Highest One is keeping for many ages (and through whom he will deliver his creation). He will determine the survivors. Since you saw that wind, fire, and storm came out of his mouth, that he held neither spear nor weapon, but destroyed the assaulting multitude who had come to fight against him, here is the interpretation:

Behold, the days come when the Highest One is about to deliver those who are on the earth. And these earth dwellers will be astonished. They will plan to war against each other, city against city, place against place, people against people, and kingdom against kingdom. And when these things come to pass and the signs happen that I showed you, then will my Son be revealed as the Man you saw ascending. When all nations hear my voice, every man will leave his own land and the warfare of one against the other, and an innumerable multitude will be gathered together, as you saw, desiring to come and fight against him. But he will stand upon the summit of Mount Zion. And Zion will come and will be made manifest to all men, prepared and built, as you saw the mountain cut out without hands. But he, my Son, will reprove the nations that have come for their ungodliness, and the rebukes are like a storm and will reproach them to their face with their evil thoughts and with tortures with which they are destined to be tortured — like flame. Then He will destroy them without labor by the Law, which is like fire...the survivors of your people, even those who are found within my Holy Borders, will be saved. Then he will destroy the multitude of nations gathered together, and will defend the people who remain. And he will show them many wonders.

And I said, O Lord, show me this. Why have I seen the Man coming up from the heart of the sea? And He said to me, just as one can neither seek nor know what is in the deep of the sea, so no one on earth can see my Son or Those who are with him but in the time of his day. Such is the interpretation of the dream you have seen.

This character is very much like the Character called *The Word* in Revelation. And, like The Word, brings down the evil multitude with the power of His Mouth. And we recall the Lord saying, not by power, nor my might, but by My Spirit... The Word is placed in contention with the old serpent, the Dragon, called Satan. And in this story we see the final downfall of that character created out of the Genesis of the Bible. Whilst the fall from immortality of Gilgamesh and Adam was caused by a snake, the prevailing precept in the Old Testament prophecies describing the fall of man (our civilization) is caused by a dragon, who is called Satan. Christ called him legion, and another reference to him in the Bible calls him Lucifer, a fallen angel of light. And he is given rule over mankind and a place which is referred to as a burning pit.

Apocrypha: Odes of Solomon: Odes 23 And his thought was like a letter: His will descended from on high, and it was sent like an arrow which is violently shot from the bow: And many hands rushed to the letter to seize it and take and read it. And it escaped their fingers and they were affrighted at it and at the Seal that was upon it...But a wheel received it and came over it. And there was with it a sign of the Kingdom and of the Government. And everything which tried to move the wheel it mowed and cut down...the letter was one of command, for there were included in it all districts. And there was seen at its head, the head which was revealed even the Son of Truth from the most high Father. And He

inherited and took possession of everything. And the thought of many was brought to nought. And all the apostates hastened and fled away. And those who persecuted and were enraged became extinct. And the letter was a great volume that was wholly written by the Finger of God. And the name of the Father was on it, and of the Son, and of the Holy Spirit, to rule for ever and ever.

Dead Sea Scrolls, The Manual of Discipline ix, 8-11: Until the coming of the Prophet and of both the priestly and the lay Messiah, these men are not to depart from the clear intent of the Law to walk in any way in the stubbornness of their own hearts. They shall judge by the original laws in which the members of the community were schooled from the beginning.

vi, 1-8: When they set the table for a meal or prepare wine to drink, the priest is first to put forth his hand to invoke a blessing on the first portion of the bread or wine.

In any place where there happen to be ten such men, there is not to be absent from them one who will be available at all times, day and night, to interpret the Law (Torah), each of them doing so in turn.

The general members of the community are to keep awake for a third of all the nights of the year reading books, studying the Law and worshiping together.

Dead Sea Scrolls, The Damascus Rule vi: And they dug the Well: the well which the princes dug, which the nobles of the people delved with the stave (Num. 31.18).

The Well is the Law, and those who dug it were the converts of Israel who went out of the Land of Judah to sojourn in the land of Damascus. God called them all princes because they sought Him, and their renown was disputed by no man. The Stave is the Interpreter of the Law of whom Isaiah said, He makes a tool for His work (Isa.54.16); and the nobles of the people are those who come to dig the Well with the staves with which the Stave ordained that they should walk in all the age of wickedness — and without them they shall find nothing — until he comes who shall teach righteousness at the end of days.

vii: ...The star is the Interpreter of the Law who shall come to Damascus; as it is written, A star shall come forth out of Jacob and a scepter shall rise out of Israel (num.24.17). The Scepter is the Prince of the whole congregation, and when he comes He shall smite all the children of Seth (Num. 24.17).

viii: None of the men who enter the New Covenant in the land of Damascus, (BI) and who again betray it and depart from the fountain of living waters, shall be reckoned with the Council of the people or inscribed in its Book from the day of the gathering in (BII) of the Teacher of the Community until the coming of the Messiah out of Aaron and Israel....From the day of the gathering in of the Teacher of the Community until the end of all the men of war who deserted to the Liar there shall pass about forty years (Deut. 2.14). And during that age the wrath of God shall be kindled against Israel; as He said, there shall be no king, no prince, no judge, no man to rebuke with justice (Hos. 3.4). But those who turn from the sin of Jacob, who keep the Covenant of God, shall then speak each man to his fellow, to justify each man his brother that their step may take the way of God. And God will heed their words and will hear, and a book of reminder shall be written before Him of them that fear God and worship His Name, against the time when Salvation and Righteousness shall be revealed to them that fear God. And then shall you distinguish once more between the just and the wicked, between one that serves God and one that serves Him not (Mal.3.18); and He will show loving kindness to thousands, to them that love Him and watch for Him, for a thousand generations (Exod. 20.6).

...But all those who hold fast to these precepts, going and coming in accordance with the Law, who

heed the voice of the Teacher and confess before God, (saying, 'Truly we have sinned, we and our fathers, by walking counter to the precepts of the Covenant, Thy judgments upon us are justice and truth'; who do not lift their hand against His Holy Precepts or His Righteous Statutes or His True Testimonies; who have learned from the former judgments by which the members of the Community were judged; who have listened to the voice of the Teacher of Righteousness and have not despised the precepts of righteousness when they heard them; they shall rejoice and their hearts shall be strong, and they shall prevail over all the sons of the earth. God will forgive them and they shall see His Salvation because they took refuge in His Holy Name.

He shall be called a Nazarene...

I Corinthians 11.14 Doth not even nature itself teach you, that, if a man have long hair it is a shame unto him?

Paul has shown considerable dexterity in working through Old Testament prophesies which can apply directly or through types and shadows to Jesus. Yet, he seems here to be ignorant of the law of the Nazarite, or the holiness of John the Baptist, who was known for His long hair (Jesus is also portrayed as having long hair and an unshaved beard). Apart from traditions of John the Baptist, Samson was the most recent example of a Nazarite, who was separated unto God. A man who is dedicated to the following of a Nazarite cannot cut his hair nor drink wine or vinegar. Attacking the holiness of Long Hair (which signified the status of a Nazarite) should have been exceedingly offensive to the Jews, including, once again, Peter and James. Furthermore, Jewish tradition placed a value on letting the locks of one's hair grow down the side of a man's head, at his ears, which practice is still being followed to this day among the conservative Jews. By the same token, Paul attacked the tradition of men covering their head as being unholy; this also would have caused most Jews to take up arms against him; which we might add, they did, which in turn caused his arrest and detainment in Caesarea under King Agrippa.

I Corinthians 11.23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

11.24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

11.25 After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

11.26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Paul believed that Jesus would return (called His Second Coming) very soon, even in his own day. He believed in the Last Supper as the means by which one shows remembrance for Jesus. But one must do it worthily; that is, one should partake of the Lord's Mass respectfully (including coming to Mass free from guilt —see the gospel of Barnabas — so it appears. This also records that first Jesus took the bread and blessed it then passed the wine, according to the Gospel which Paul knew. This, then, would probably have been the Gospel of Matthew or Mark. The Gospel of Luke, on the other hand, has Jesus passing the wine first and then the bread, followed by the passing of the wine in the close of the dinner.

This practice follows the communion described in the Dead Sea Scrolls, as concerning the table when the Lay Messiah and the Priestly Messiah sit down to eat with the congregation in the Latter Days:

(From the Messianic Rule) ...and they shall sit before him, each man in the order of his dignity. And then the Messiah of Israel shall come, and the chiefs of the clans of Israel shall sit before him, each in the order of his dignity, according to his place in their camps and marches. And before them shall sit all the heads of the family of the congregation, and the wise men of the holy congregation each in the order of his dignity.

And when they shall gather for the common table, to eat and to drink new wine, when the common table shall be set for eating and the new wine poured for drinking, let no man extend his hand over the first-fruits of bread and wine before the Priest; for it is he who shall bless the first-fruits of bread and wine, and shall be the first to extend his hand over the bread. Thereafter, the Messiah of Israel shall extend his hand over the bread, and all the Congregation of the Community shall utter a blessing, each man in the order of his dignity.

It is according to this statute that they shall proceed at every meal at which at least ten men are gathered together.

In the mass of Jesus, as in the practice of the Dead Sea Scrolls, the bread is first passed by the High Priest (Jesus) and then the wine is passed. Luke was not clear on this practice, suggesting first the blessing of the wine, then the bread, then concluding with the wine, which seems to recall a Gentile practice. One might envision first the toast before dinner, then the dinner, then a toast to conclude the dinner. The Dead Sea Scrolls, and the gospels of Matthew and Mark remember a contrary procedure: break the bread first then toast the congregation. Paul remembered the version Matthew and Mark pronounced. Luke would have known Paul's gospel (source) and we are surprised he had not confirmed that source.

Although we at first thought that the record of Jesus was first reported for some time as an Oral Record, the more we investigate Paul the more we are convinced that he had in hand a written account of Jesus and used that account as the basis of his teaching. We believe the following reference to the Scriptures relates to the gospels then written, since the next statement quotes from the gospel(s).

I Cor. 15.4 And that he was buried, and that he rose again the third day according to the scriptures.
15.5 And that he was seen of Cephas [Peter], then of the twelve:

Luke 24.34, reports that Jesus appeared to Cephas (Peter); the Gospel of John, 21.2, also reports that Jesus appeared to Peter, along with seven other apostles, at the Sea of Galilee. Matthew and Mark are silent on this issue. The Gospel of Luke, therefore, may have been a Scripture by then.

I Cor. 15.6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

We have been unable to locate this five hundred in the Scriptures; we presume they were those who witnessed the Holy Ghost at Pentecost. Is Paul referring to the Apocryphal Gospel of James, which does report this incident?

- I Cor. 15.8 And last of all he was seen of me also, as of one born out of due time.
- 15.9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.
- 15.12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?
- 15.13 But if there be no resurrection of the dead, then is Christ not risen:
- 15.14 And if Christ be not risen, then is our preaching in vain, and your faith is also vain.

This is at the core of modern Christian teaching, that after three days Jesus rose from the tomb.

There was an awakening in Christ, and part of that quickening depended upon His cousin's, John the Baptist's, death. For it was the Baptist's death that keyed Jesus towards the Sacrificial Lamb Scriptures.

Jesus viewed Himself as a vessel of God (out of which everlasting waters flow) or Servant of God is verified in many statements attributed to him; and that Servant carries a nature which manifests one Truth: that the Wisdom of God is in Him. The manifestation, in Jesus's case, was an unfolding. According to the Gospels **His unfolding (awakening)** began about the age of twelve, when He amazed the rabbis and priests in the Temple. One of those priests was (we presume he was still alive then) John the Baptist's father, Zachariah, and he is described as a high priest. This position was inherited from the sons of Aaron, and because we know this we know that Zachariah [re: Luke 1.67] and Simeon [re: Luke 2.34], another high priest, were probably related, and it may be that one inherited the position of high priest from the other.

Jesus' brother, James, we recall, was also a high priest of the Temple, which would have been through his inheritance traced to the sons of Aaron. This leads us to a clue that Joseph the Carpenter (a son of David) was probably a Widower, which would explain why he was betrothed to the Virgin Mary (who, probabilities in Jewish marriage traditions suggest, could have been his cousin). Mary, according to the Apocrypha and the Gospels, had a cousin, Elizabeth, who was married to Zachariah the high priest (a son of Aaron). This leads us to Anna, the mother of Mary, and the mother of Elizabeth, that perhaps they were daughters of Aaron. In Anna's case, she was married to Joachim, a son of David; and their first-born was the Virgin Mary whom they dedicated as a Temple Virgin because Anna was barren and had vowed she would dedicate her first born to the Temple.

The Protevangelion covers details of the Virgin Mary's dedication to the temple, that Zacharias was high priest when the Virgin Mary was to be betrothed (suggesting that he preceded Simeon the high priest), and it contains other interesting details of Jesus' family ties to the temple. Curiously Jesus was a son of David through both Joseph the Carpenter and Mary but his half-brother (James) qualified as High Priest. How James was related to Zachariah the high priest (who was killed according to the Apocrypha) remains to be discovered. For James became high priest some time after Joseph Caiaphas; and among the priests of the Sanhedrim was Joseph of Arimathaea, another son of David. From Jesus' early days to the end of His career he had family ties to the priests of the Temple; and the men whom he was amazing at his early age included no doubt his own relatives (who would take pride in his gift in knowledge of the Torah).

The Eighth Day, Circumcision, and Baptism: a new life born.

Circumcision had the same significance to the Jews as Baptism to a Christian. The Eighth Day represents a New Day or a New Heavens and a New Earth. In the creation scenario it took God six days to form the heavens and the earth, the seas and the whales, the beasts and the plants, and, lastly, man. Man was created on the sixth day and then God rested the seventh day and saw that his creation was good; and the eighth day began: a new life. Thus, rites reflecting on the Eighth day continuously remind one of the final and most desired Promise of God: a New Heavens and New Earth blessed with Peace, long life, and no ills: a paradise on earth.

The eighth day was the second day of Adam's life. At that time, or thereabouts, He and Eve were thrown out of the Garden of Eden for having trespassed against the commandment of God, their maker. He told them that they could eat of anything in the garden except the Tree of Life, which contained some fruit which are sweet and others which are bitter. Satan, a leading Angel in Heaven who had been given extraordinary knowledge, having just previously been tossed out of Heaven for thinking to be equal to God, then came up to Eve and beguiled her into tasting of an apple off the Tree of Life. God learned of the transgression and tossed Adam and Eve out of the Garden; and outside the garden they learned that they had taken on mortal bodies. Whereas in the Garden they had bodies of light, needing neither food or drink to sustain themselves, outside the garden they began to experience hunger, pain, suffering and death. And of course they had Satan, who had become jealous of God's attention to Adam. Because of his jealousy, Satan swore to kill Adam and his seed, and tagged along behind Adam's family.

As they took up residence atop a high mountain Satan came to them in many disguises, attempting to deceive them and kill them. Such beguiling disguises as a beautiful young woman and an Old Man who claimed to be sent to Adam from God, were so convincing that even we, today, could be taken in by them. Finally the day came when Satan deceived Adam into standing beneath a rock which subsequently was caused to fall upon Adam. And Adam lay beneath that rock, buried in the earth, for three days. After the three days God came to Adam and resurrected him and told him that just as Adam had lain in the ground for three days, being dead, and then resurrected by God, so too will God subject himself to the end of days and death. God also, in the flesh of a man, will be killed and lain in a tomb for three days and then, like Adam, resurrected. But when He does this, says God, he will save Mankind with His Word, for His Word, who shall suffer for Man's Sake, will be Salvation unto the world.

He tells Adam that He will do this after five and a half days. Adam was alarmed, for he thought that God was telling Him that after five and a half days Adam would cease to exist. Now counting the days from the Garden we must conclude that when God was telling Him this story it had to have been on the Last Day, since Adam had lain in the tomb three days and there were at least two days before that (the seventh and eighth day of creation). So this would alarm anyone who would be told he had but a half a day at most to live. But then God assuaged Adam's alarm and told him that a day to the Lord is like a thousand years.

Because of this story some of the early Christians began to recalculate their estimates of time. (This also confirms the antiquity of the Adam and Eve and Enoch books which, without a doubt, were written prior to Jesus.) Included among these calculations was the Gospel of Barnabas which argues that the five days and a half (in the book of Enoch the time-line is six days) are ended. The seventh day, he maintains, ended with Jesus' resurrection, and thus the people of the congregation of the first century A.D. were

beginning the eighth day. So the Gospel of Barnabas went to the trouble of going back counting the generations of Adam recorded in the Bible to justify that the eighth day had come upon the world. At the same time John was writing in the island of Patmos his book of Revelation which forecasted the day of rest, the Seventh Day, well into the future. And that Day, according to Revelation, is the First Resurrection and the Coming of The Word, who, God said in the books of Adam and Eve, is My Word.

In Revelation 20.5, the end of the sixth day is evidenced by the statement, and this was The First Resurrection. The First Resurrection is accomplished by the end of the sixth day. This repeats the Creation theme, that God created Man at the end of the sixth day. Then He rested the Seventh Day. In Revelation, having the Resurrection come, the next day or thousand years (the seventh) is a Day of Peace and rest under the Messiah. This follows the Old Testament promises perfectly.

Whereas John understood these Promises of the Old Testament Prophets, Paul seemed to be ignorant of them and scorned them. The Gospel of Barnabas shows even more confusion over this as presupposing that Jesus's crucifixion was a sign of the last moment of the seventh day and the beginning of the eighth day, the day of Peace. Barnabas and Paul would have followed this course of logic because of many reasons, among them being that the Messiah is also named, Prince of Peace. When He is seen, so is Peace and the Eighth Day seen.

Thus, knowing that Jesus is the Messiah, they ought to have expected Him to be that Day of Peace, a thousand years. But this expectation does not seem to coincide with their actual position, for Paul really and sincerely believed that the Day of Judgment and Rapture would happen in his very own generation. This expectation is based upon Jesus' saying:

Matthew 24.34 This generation shall not pass 'till all these things be fulfilled.

Obviously all the things which Jesus prophesied in that day, to that generation, were not fulfilled in that generation. Again, in Matthew and Mark the thesis in Jesus' prophecy was that the Christians would be scattered and persecuted in Jesus's name, there would be earthquakes and wars and rumors of wars, etc. before the end comes; and after these things then would they see the Son of Man coming with great glory in the clouds. Luke saw that these prophecies compressed time and neglected the Dispersion of Israel and its ultimate redemption and added:

Luke 21.24 And they shall fall by the edge of the sword and shall be led away captive to all the nations; and Jerusalem shall be trodden down of the Gentile until the time of the Gentiles be fulfilled.

Luke does not confirm Jesus' statement that all these things will be fulfilled in this generation. It is obvious he couldn't because Luke had added a long factor, the time of the Gentile, into the time line. This involved the scattering and persecution of Israel and its eventual restoration and Redemption when the time of the Gentile is fulfilled.

What Paul and Barnabas could not do in their logic, as so appears in Matthew and Mark as well, is divide the Messiah into the Two separate events: The Scattering of Israel and the Gathering or Redemption of Israel. This may be owing to Jesus' statement that all these things would be fulfilled in their generation.

The Redemption of Israel occurs by the end of the sixth Day, according to all Prophecy except Paul's. According to Christian time-line calculations, evidenced in the King James Bible, we are now at the

beginning of the sixth day. This is offered by their calculation that Adam lived 4,004 B.C., or thereabouts, and the present date is 1990. In six years we will have entered the sixth day. Remarkably, Israel has been restored to the Promised Land again, and this began a little over sixty-five years ago. The Children of Israel, we recall, were forced to wander in the desert forty years before they were given the confirmation of their promise of being restored to the Holy Land. God waited for the generation of the Exodus to die before taking their children into the Holy Land. In like manner, it seems, since the Messiah has not come, according to the Children for Israel, the nation has spent over forty years waiting for their Messiah and His Tabernacle. In any event, we see that the Restoration of Israel, has, according to Christian estimates, occurred precisely on time.

Paul (and apparently Matthew and Mark) seemed to have been confused on the fulfillment of this Truth. For he with urgency prepares the Gentile, pure from spot, for the Redemption which is Jesus, when he comes to judge the secrets of men, and harangues on the immediacy of that judgment and then, contradicting the perceptions of urgency, he says:

Romans 11.25 [referring to the Gentile of being in-grafted into the Olive Tree of God, partaking equally with Israel in the inheritance] For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in.

11.26 And so Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob:

11.27 For this is my covenant unto them, when I shall take away their sins.

11.28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the father's sakes.

The prophecy of the Scattering and Restoration of Israel, which is reflected in all the prophets, turns out to have been true. Paul's teaching in Romans throws us a curve, being different from his other teachings, addressing the contradiction that Israel shall receive its Deliverer and Redemption, "though Israel are enemies for our sakes." Furthermore, Paul understood the Gentile to have a function in the Redemption of Israel, as Isaiah had prophesied. We compare:

Isaiah 49.22 Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

Romans 11.30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

11.31 Even so have these also now not believed, that through your mercy they [the Jews] also shall obtain mercy.

Paul did understand, at least in Romans, that the Gentile had some function in the Redemption of Israel and through the mercy of the Gentile Israel will receive Mercy from God.

That it is the Spirit that quickeneth

Here we list a series of sayings of Jesus which build upon the Torah's promise:

Matthew 5.17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.

5.18 For verily I say unto you, 'Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

7.21 Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven.

John 5.39 Search the scriptures: for in them ye think ye have eternal life: and they are they which testify of me.

6.39 And this is the Father's Will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day.

6.40 And this is the Will of Him that sent me, that everyone which seeth the Son, and believeth on Him, may have everlasting life: and I will raise Him up at the last day.

7.17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

7.18 He that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

7.19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

5.19 ..Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do..

5.20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

5.21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

10.37 If I do not the works of my Father, believe me not.

10.38 But if I do, **though ye believe not me, believe the works**; that ye may know, and believe, that the Father is in me, and I in Him.

Luke 10.16 He that heareth you heareth me, he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

Luke 8.21 My mother and brethren are those who fear the Word of the Lord and do it.

John 5.45 Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

5.46 For had ye believed Moses, ye would have believed me: for he wrote of me.

5.47 But if ye believe not his writings, how shall ye believe my words?

Now that we have verified that Christ serves as the Word of God, in God's stead, we can proceed to the next point: that Christ compared Himself to manna from Heaven, the bread of life, and building upon the precept in the Law that man does not live on bread alone but on every word of the Lord:

Matthew 4.3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4.4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Knowing this we can proceed to our next point:

John 6.45 It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

6.47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

6.48 I am that bread of life.

6.49 Your fathers did eat manna in the wilderness, and are dead.

6.51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.

Knowing that Jesus has now identified His Word as being sourced from the Holy Scriptures [the Law of Moses and its prophets], that the word of God is the bread of life, that he is that bread of life which is manifested by giving His flesh, (as the Lamb of God); knowing also that he was promised an inheritance which will be raised up with Him in the Last Day, then we can proceed to our next point: how the spirit is quickened.

Christ was quickened in the flesh to offer his flesh for the life of the world. But He came from a source, called the Word, which is eternal. So the Word took on flesh. To save lives. How did Christ happen in the flesh (this will indicate how He comes again in the flesh)?

John 6.63 It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you they are the spirit, and they are life.

This comes from the above precepts already mentioned and:

Psalm 119.50 ZAIN This is my comfort in my affliction, **for thy word hath quickened me.**
119.93 I will never forget thy precepts: for with them thou hast quickened me.

Here we see both Jesus and David using the same expressions, how in the Last Day they can hope on being quickened and raised up from the dead. From the Messianic point of view the flesh is nothing, for it is the spirit which is quickened and it is quickened by the Word of God. The Word of God includes the Holy Scriptures, for they are the Testimony of the Holy Spirit of the Father which the Messiah must honor.

“He shall teach you” — He shall teach you by means of the Holy Scriptures, prophets, and Christ. We can explain this is as an awakening and a coming and going of Christ and His prophets: like a field of flowers unfolding His father's glory. The Beauty of that Glory, which is in Christ, is unfolded, and they who unfold it are the Holy Scriptures from Christ and the prophets; with the additional prompting of the Holy Spirit (sic. Isa. 61.1 et al. “The Holy Spirit is upon me to..”).

The Holy Spirit is upon me to do what? Christ knows by instinct what He must do, He prays to the Father for guidance, being led by the hand by the Holy Spirit, as a hen guides her chicks, and then the

Holy Scriptures provide the details. "I was quickened by the Scriptures; I was quickened by the Word of God," ultimately reduce down to being reminded of the Word: which in Christ's case His Holy Spirit had already delivered (for all the prophets, Christ, and the LORD are One). What this ultimately means to a child who blooms into the anointed one is that He discovers as He is quickened that He knew the Scriptures (and many other things) before He ever read them.

This phenomenon is exceedingly evident in Jesus, how He was led by the Father, as His Holy Spirit was upon Him, and worked Himself through the Scriptures that prophecies pertaining to His Visitation are fulfilled. Those Holy Scriptures which Jesus isolated as pertaining to His First Coming He, after a bit of meandering on His first year of Ministry, as said before, sifted into the Mission stated in Isaiah 53, of the Suffering Messiah, of the Books of Adam and Eve and Enoch, Psalms 22 and 69 and the first three verses of Isaiah 61. And all this reduces down to the statement He made on the bread of life; which links into precepts on the Lamb of God and the Good Shepherd (one like Abraham, the patriarchs, or Moses).

Thus, the Word, precept upon precept, quickens the spirit

There is a difference between the Lamb of God and the Good Shepherd who gives His life for His sheep:

John 10.17 Therefore doth my father love me, because I lay down my life, that I might take it again.
12.46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.
12.47 And if any man hear my words, and believe not, I judge him not: for I came not to Judge the world, but to save the world.
12.48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

The Good Shepherd who claims [again] His Inheritance and Judges — Christ comes with His Saints and Angels to claim again His Inheritance and Judge. The foundations of His Inheritance and Judgment are His Word; and this leads us back to calling into remembrance what you have been told in the Scriptures. For:

Deuteronomy 30.1 And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee..

In both the First and Second Coming Christ has the same charge of calling into remembrance what you have been taught by the LORD [sic. I will teach thee in all things]; and this is particularly true in the Second Coming. For:

Malachi 3.16 Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a Book of Remembrance was written before him for them that feared the LORD, and that thought upon his name.

3.17 And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels..

3.18 Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

It is through calling into remembrance that you are taught the difference between good and evil, life and death.

Since Christ is among the host of Heirs, in claiming His Inheritance He must call into remembrance the Holy Scriptures, precept by precept, line upon line until, as it is said:

Isaiah 28.5 In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people.

28.9 Whom shall he teach knowledge?..

29.13..the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little; and there a little; that they might go, and fall backward, and be broken, and snared, and taken.

This is the nature of our work. We should contrast this with Paul's message:

I Corinthians 7.6 But now we are delivered from the Law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

Wresting the scriptures to your own destruction

In the dispute between Peter and Paul there is a comment in II Peter which draws our curiosity:

II Peter 3.13 Nevertheless, we, according to His Promise, look for new heavens and a new earth, wherein dwelleth righteousness.

3.14 And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

3.16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also with other scriptures, unto their own destruction.

3.17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

Peter is addressing those who are unlearned, and, therefore, unstable who, hearing the teachings of Paul would wrest the scriptures unto their own destruction.

Growing into the precepts and the salvation of God

Jeremiah 33.14 Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and the house of Judah.

33.15 In those days, and at that time, will I cause the Branch of Righteousness to grow up unto David:

and he shall execute judgment and righteousness in the land.

33.16 In those days shall Judah be saved, and Jerusalem shall dwell safely.

The Branch of Righteousness shall grow up unto David. He grows! He grows in what? He grows in the precepts of the LORD. He Grows unto what? He grows out of His place unto David; and the only way is for Him to honor the precepts of David, as for example those few we listed in Psalm 119.

When He grows up to David is the time when Israel is redeemed. The Branch, we have shown before, shall build the Temple of the LORD [Zech.6.12-13]. And He, David the King, shall be the LORD's Servant forever:

Ezekiel 37.25..and they shall dwell in the land...and my servant David shall be their prince forever.

37.26 Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them..

37.27 My Tabernacle also shall be with them..

If the Tabernacle of Moses is restored, then with it would come **the Shekinah (Cloud of Glory)** and thus we can say:

Ezekiel 37.27..Yea, I will be their God, and they shall be my people.

37.28 And the Heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them forevermore.

Remember:

Amos 9.9 For, Lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.

9.10 All the sinners of my people shall die by the sword, which say, the evil shall not overtake nor prevent us.

9.11 In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old.

The LORD will rise up the Tabernacle of David when He has sifted the house of Israel among all nations and punished them who said that the evil shall not overtake nor prevent us. That event is:

Daniel 12.7..and when he shall have accomplished to scatter the power of the Holy People, all these things shall be finished.

The power of the Holy People has been scattered to all the nations. It is done!

Thus, when the scattered sheep have been redeemed to the land:

Zechariah 12.8 In that day shall the LORD defend the inhabitants of Jerusalem; and He that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them.

12.9 And it shall come to pass in that day, that I will seek to destroy all the nations that come against

Jerusalem.

12.10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

Thus, the House of David shall be as God. Furthermore it shall be as the angel of the Lord before them, which comes from:

Exodus 23.20 Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

23.21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.

23.22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

We recall, then, the seed of David who builds the Temple of the LORD:

Zechariah 6.12..Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:

6.13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne..

6.15 And they that are far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you...

Chapter 12

Inheritors of endless time

Book of Adam and Eve: 65.6 There will be one aeon, and all the righteous who shall escape the Lord's Great Judgment, shall be collected in the great aeon, for the righteous the great aeon will begin, and they will live eternally, and then too there will be amongst them neither labor, nor sickness, nor humiliation, nor anxiety, nor need, nor violence, nor night, nor darkness, but great light.

66.4 For the Lord sees all things...

66.6 For the Lord created all things. Bow not down to things made by man, leaving the Lord of all creation, because no work can remain hidden before the Lord's face.

66.7 Walk, my children, in long-suffering, in meekness, honesty, in provocation, in grief, in faith and in truth, in reliance on promises...Loving one another, till you go out from this age of ills, that you become inheritors of endless time.

66.8 Blessed are the just who shall escape the great judgment, for they shall shine forth more than the sun sevenfold, for in this world the seventh part is taken off from all, light, darkness, food, enjoyment, sorrow, paradise, torture, fire, frost, and other things; he put all down in writing, that you might read and understand.

So the scriptures are about the bringing forth of Light with the intent that Adam will be restored his garment of light and returned to Paradise where there is peace, and this is called the Kingdom of Heaven. All of the prophets carried forth this thesis.

Ezra 9.8 And now for a little space grace hath been shewed from the LORD our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

Through bondage, or affliction, God showed Israel Light. Now Job was concerned about this and asked:

Job 3.3 Let the day perish wherein I was born..

3.4 Let that day be darkness ..

3.9 Let the stars of the twilight thereof be dark; let it look for light, but have none; neither let it see the dawning of the day:

3.10 Because it shut not up the doors of my mother's womb, nor hid sorrow from mine eyes.

3.20 Wherefore is light give to him that is in misery, and life unto the bitter in soul.

Then Job noted how being in darkness is a place of disorder and in the shadow of death:

Job 10.22 A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness.

Then Job speaks about the bringing forth of light:

Job 12.12 With the ancient is wisdom; and length of days understanding.
 12.13 With his is wisdom and strength, he hath counsel and understanding.
 12.14 Behold, he breaketh down, and it cannot be built again: he shutteth up a man, and there can be no opening.
 12.15 Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth.
 12.16 With him is strength and wisdom: the deceived and the deceiver are his.
 12.17 He leadeth counsellors away spoiled, and maketh the judges fools.
 12.18 He looseth the bond of kings, and girdeth their loins with a girdle.
 12.19 He leadeth princes away spoiled, and overthroweth the mighty.
 12.20 He removeth away the speech of the trusty, and taketh away the understanding of the aged.
 12.21 He poureth contempt upon princes, and weakeneth the strength of the mighty.
 12.22 He discovereth deep things out of darkness, and bringeth out to light the shadow of death.
 12.23 He increaseth the nations, and destroyeth them: he enlargeth the nations, and straighteneth them again.
 12.24 He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way.
 12.25 They grope in the dark without light, and he maketh them to stagger like a drunken man.

God, being wise, then can do all these things. From this comes the conclusion that one should desire to reason with God (since God is reasonable):

Job 13.3 Surely I would speak to the Almighty, and I desire to reason with God.
 13.4 But ye are forgers of lies, ye are all physicians of no value.
 13.5 O that ye would altogether hold your peace! And it should be your wisdom.
 13.6 Hear now my reasoning, and hearken to the pleadings of my lips.
 13.7 Will ye speak wickedly for God? and talk deceitfully for Him?
 13.8 Will ye accept his person? Will ye contend for God?
 13.15 Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.
 13.16 He also shall be my salvation: for an hypocrite shall not come before him.
 13.17 Hear diligently my speech, and my declaration with your ears.
 13.18 Behold now, I have ordered my cause; I know that I shall be justified.
 21.5 Mark me, and be astonished, and lay your hand upon your mouth.
 21.6 Even when I remember I am afraid, and trembling taketh hold on my flesh.
 21.7 Wherefore do the wicked live, become old, yea, are mighty in power?
 21.8 Their seed is established in their sight with them, and their offspring before their eyes.
 21.9 Their houses are safe from fear, neither is the rod of God upon them.
 21.10 Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.
 21.11 They send forth their little ones like a flock, and their children dance.
 21.12 They take the timbrel and harp, and rejoice at the sound of the organ.
 21.13 They spend their days in wealth, and in a moment go down to the grave.
 21.14 Therefore they say unto God, depart from us; we desire not the knowledge of thy ways.

21.22 Shall any teach God knowledge? Seeing he judgeth those that are high.

29.13 The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.

29.14 I put on righteousness, and it clothed me: my judgment was as a robe and a diadem.

29.15 I was eyes to the blind, and feet was I to the lame.

29.16 I was a father to the poor: and the cause which I knew not I searched out.

29.17 And I brake the jaws of the wicked, and plucked the spoil out of his teeth.

29.18 Then I said, I shall die in my nest, and I shall multiply my days as the sand.

29.19 My root was spread out by the waters, and the dew lay all night upon my branch.

29.20 My glory was fresh in me, and my bow was renewed in my hand.

29.21 Unto me men gave ear, and waited, and kept silence at my counsel.

29.22 After my words they spake not again; and my speech dropped upon them.

29.23 And they waited for me as for the rain; and they opened their mouth wide as for the latter rain.

29.24 If I laughed on them, they believed it not; and the light of my countenance they cast not down.

29.25 I chose out their way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners.

30.1 But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

30.5 They were driven forth from among men, (they cried after them as after a thief;)

30.6 To dwell in the cliffs of the valleys, in the caves of the earth, and in the rocks.

30.7 Among the bushes they brayed; under the nettles they were gathered together.

30.9 And now am I their song, yea, I am their byword.

30.8 They were children of fools, yea, children of base men: they were viler than the earth.

30.10 They abhor me, they flee far from me, and spare not to spit in my face.

30.11 Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me.

30.12 And now my soul is poured out upon me; the days of affliction have taken hold upon me.

30.13 My bones are pierced in me in the night season: and my sinews take no rest.

31.38 If my land cry against me, or that the furrows likewise thereof complain,

31.39 If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life;

31.50 Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended.

So we have learned from Job that God will teach us His ways (wisdom), but with wisdom comes sorrow. With wisdom comes responsibility, to provide for the poor and those who cannot provide for themselves and to provide for the land. Earlier in the book of Enoch we saw a curse against those against whom the animals may cry out; now we see the same type of comment if even the furrows of the land cry out against man. The Messiah, then, carries this knowledge which we call light. We can see this when David picks up the issue:

Psalm 40.11 Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and thy truth continually preserve me.

41.1 Blessed is he that considereth the poor: the LORD will deliver him in time of trouble.

41.2 The LORD will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

With these precepts in mind we can see how they combine in Enoch:

1 Enoch 48 There I saw the fountain of goodness
which was inexhaustible.
Around it were many fountains of Wisdom
The thirsty drank from them
And were filled with Wisdom.
And they lived with the Good, the Holy, and the Elect,
In that hour in which the Son of man was named
In the presence of the Lord of Spirits,
And His name is Head of Days,
Ere the sun and the signs were created,
Ere the stars of heaven were made,
His name was named before the Lord of Spirits.
He will be a Staff to the good to stay themselves and not fall,
he will be the Light of the Gentiles
And the Hope of those who are troubled of heart.

Note that the Son of man is identified as the Light of the Gentile who is the Deliverer Messiah. We have seen him described in Daniel:

Daniel 7.13 I saw in the night visions, and, behold, One like the Son of Man came with the Clouds of heaven, and came to the Ancient of Days, and they brought him near before him.
7.14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Compare this to John's vision:

Revelation 14.14 And I looked, and behold, a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle.
14.15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the harvest of the earth is ripe.
14.16 And He that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.
14.19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.
14.20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

This links to the vision Isaiah was given of the Light of the Gentile :

Isaiah 63.1 Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, traveling in the greatness of his strength? I that speak in Righteousness, mighty to save.

63.2 Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?

63.3 I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury: and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

63.4 For the day of vengeance is in mine heart, and the year of my redeemed is come.

63.5 And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury, it upheld me.

63.6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

63.7 I will mention the lovingkindness of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which He hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses.

63.8 For he said, Surely they are my people, children that will not lie: so He was their Savior.

63.9 In all their affliction He was afflicted, and the angel of His presence saved them: in his love and in his pity He redeemed them; and He bare them, and carried them all the days of old.

Then we hear the LORD and His Servant of Judgment conversing together and addressing you directly:

Isaiah 49.1 Listen, O isles, unto me; and hearken, ye people from afar; The LORD hath called me from the womb; from the bowels of my mother hath He made mention of my name.

49.2 And He hath made my mouth like a sharp sword; in the shadow of His hand hath He hid me, and made me a polished shaft; in his quiver hath He hid me;

49.3 And said unto me, Thou art my Servant, O Israel, in whom I will be glorified.

49.4 Then I said, I have labored in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the LORD, and my work with my God.

49.5 And now, saith the LORD that formed me from the womb to be His servant, to bring Jacob again to Him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

49.6 And He said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a Light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

49.7 Thus saith the LORD, the Redeemer of Israel, and His Holy One, to him *whom man* despiseth, to him whom the nation abhoreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and He shall choose thee.

49.8 Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and *give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;*

49.9 That thou mayest say to the prisoners, go forth; to them that are in darkness, shew yourselves.

They shall feed in the ways, and their pastures shall be in all high places...

49.26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD am thy Savior and thy Redeemer, the mighty One of Jacob.

This Servant is further defined as one who does not rise up and go into the streets:

Isaiah 42.1 Behold, my servant, whom I uphold; mine elect, in whom my soul delighteth: I have put my spirit upon him: He shall bring forth judgment to the Gentiles.

42.2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

42.3 A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

42.4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

42.5 Thus saith God the LORD, He that created the heavens, and stretched them out: He that spread forth the earth, and that which cometh out of it; He that giveth breath unto the people upon it, and spirit to them that walk therein:

42.6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a Light of the Gentiles;

42.7 To open the blind eyes, to bring out the prisoners from the prison, and them that sin in darkness out of the prison house.

42.16 And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

42.21 The LORD is well pleased for his righteousness' sake; He will magnify the law, and make it honorable.

43.10 Ye are my witnesses, saith the LORD, and my Servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.

45.21 Tell ye, and bring them near; yea, let them take counsel together:

Who hath declared this from ancient time? Who hath told it from that time? Have not I the LORD?

45.22 Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else

45.23 I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear.

From the beginning Jesus was seen as the Light of the Gentile, and that is how he presented Himself.

Luke 2.25 And behold there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

2.26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

- 2.27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,
2.28 Then took he him up in his arms, and blessed God, and said,
2.29 Lord, now lettest thou thy servant depart in peace, according to thy word:
2.30 For mine eyes have seen thy salvation,
2.31 Which thou hast prepared before the face of all people;
2.32 A light to lighten the Gentiles, and the glory of thy people Israel.

The next identification of Jesus as the Light of the Gentile is in Matthew, where in the initial part of his ministry Jesus dwelt in Capernaum, land of Zebulun and Naphtalim:

- Matthew 4.13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:
4.14 That it might be fulfilled which was spoken by Esaias the prophet, saying:
4.15 The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;
4.16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.
4.17 From that time Jesus began to preach, and to say, "Repent: for the kingdom of heaven is at hand."

- Isaiah 9.1 Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zeublun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.
9.2 The people that walked in darkness have seen a great light: they that swell in the land of the shadow of death, upon them hath the light shined.
9.3 Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.
9.4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.
9.5 For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.
9.6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.
9.7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the LORD of hosts will perform this.

Having passed through Capernaum, and knowing the prophets, linking prophesy to himself, it is no wonder that Jesus changed his ministry to preaching that the Kingdom of heaven is at hand. The next point on his road as the King Messiah was near the Sea of Galilee and after declaring that the Son of man is Lord even of the Sabbath day, entering a synagogue and then healing a man with a withered

hand (Luke said it was his left hand) causing the Pharisees to plot against him:

Matthew 12.14 Then the Pharisees went out, and held a council against him, how they might destroy him.

12.15 But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

12.16 And charged them that they should not make him known:

12.17 That it might be fulfilled which was spoken by Esaias the prophet, saying:

12.18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

12.19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

12.20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

12.21 And in his name shall the Gentiles trust.

Isaiah 41.28 For I beheld and there was no man, even among them, and there was no counsellor that, when I asked of them, could answer a word.

42.1 Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

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42.4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

42.5 Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

42.6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles:

42.7 To open the blind eyes, to bring out the prisoners from the prison, and that that sit in darkness out of the prison house.

That Jesus knowingly claimed to have fulfilled this character that does not cause his voice to be heard in the streets is a bit disingenuous, though it does reflect his conviction that He is the Light of the Gentile. This is also possibly reflected in the narrative that mixed up the term Nazarene (of Nazareth) with "Nazarite." When Joseph moved his family to Nazareth it fulfilled the prophesy he shall be called a Nazarene, says the gospel of Matthew:

Matthew 2.21 (taking the family out of Egypt) And he arose, and took the young child and his mother, and came into the land of Israel.

2.22 ...being warned of God in a dream, he turned aside into the parts of Galilee:

2.23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the

prophets, He shall be called a Nazarene.

Judges 13.5 (Referring to Samson) ... thou shalt conceive, and bear a son, and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb, and he shall deliver Israel of the Philistines.

Numbers 6.1 And the LORD spake unto Moses, saying,
6.2 Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the LORD:
6.3 He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.
6.4 All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.
6.5 All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separated himself unto the LORD, he shall be holy, and shall let the locks of the hair of his head grow.
6.6 All the days that he separateth himself unto the LORD he shall come at no dead body.
6.7 He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God is upon his head.
6.8 All the days of his separation he is Holy unto the LORD.

Back to the Light of the Gentile:

Isaiah 29.27 Behold, the name of the LORD cometh from far, burning with His anger, and the burden thereof is heavy: His lips are full of indignation and His tongue as a devouring fire.

This links back to Daniel, discussed earlier, then to Revelation:

Daniel 7.9 I beheld till the thrones were cast down, and the Ancient of Days did sit whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.
7.10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.
7.13 I saw in the night visions, and, behold, One like the Son of Man came with the Clouds of heaven, and came to the Ancient of Days, and they brought him near before him.
7.14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Revelation 14.14 And I looked, and behold, a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle.

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63.4 For the day of vengeance is in mine heart, and the year of my redeemed is come.

63.5 And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury, it upheld me.

63.6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

63.7 I will mention the loving kindness of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which He hath bestowed on them according to his mercies, and according to the multitude of his loving kindnesses.

63.8 For he said, surely they are my people, children that will not lie: so He was their Savior.

63.9 In all of their affliction He was afflicted, and the angel of His presence saved them: in his love and in his pity He redeemed them; and He bare them, and carried them all the days of old.

The Son of man called the Light of the Gentile appears to be a writer of sorts (like Moses or David):

Testament of Benjamin: 2.6 And then shall he judge all the Gentiles, as man as believed him not when he appeared upon the earth. And He shall convict Israel through the Chosen Ones of the Gentiles.

Here we see that the Servant makes the Law honorable and judges the gentile who were against Israel, but also he is involved in convicting Israel of an unresolved matter at the time Israel is restored.

Revelation 10.1 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

10.2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth

10.3 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

Others saw this angel:

Habakkuk 3.4 And his brightness was as the light; He had horns coming out of his hand: and there was the hiding of his power:

Psalms 40.7 Then said I, Lo, I come: in the volume of the book it is written of me.

45.7 My heart is indicting a good matter: I speak of the things which i have made touching the king: my tongue is the pen of a ready writer.

9.17 The wicked shall be turned into hell, and all the nations that forget God.

9.5 Thou has rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name forever and ever.

2.9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

18.44 As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me.

18.16 He sent from above, he took me, he drew me out of many waters.

18.11 He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies.

104.1 Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honor and majesty.

104.2 Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain:

104.3 Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:

104.4 Who maketh his angels spirits; his ministers a flaming fire:

104.24 O LORD, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches.

50.2 Out of Zion, the perfection of beauty, God hath shined.

50.3 Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestous round about him.

50.4 He shall call to the heavens from above, and to the earth, that he may judge his people.

50.5 Gather my saints together unto me; those that have made a covenant with me by sacrifice.

50.6 And the heavens shall declare his righteousness: for God is judge himself. Selah.

50.15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

50.16 But unto the wicked God saith, what hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?

50.17 Seeing thou hatest instruction, and castest my words behind thee.

94.17 Unless the LORD had been my help, my soul had almost dwelt in silence.

78.65 Then the LORD awaked as one out of sleep, and like a mighty man that shouteth by reason of wine.

78.66 And he smote his enemies in the hinder parts: he put them to a perpetual reproach.

78.68 But chose the tribe of Judah, the mount Zion which he loved.

78.69 And he built his sanctuary like high palaces, like the earth which he hath established forever.

78.70 He chose David also his servant, and took him from the sheepfolds:

78.72 So he fed them according to the integrity of his heart; and guided them by the skilfulness of his

hands.

50.21 These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes.

50.22 Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.

75.10 All the horns of the wicked also will I cut off; but the horns of the righteous shall be exalted.

76.9 When God arose to judgment, to save all the meek of the earth. Selah.

76.12 He shall cut off the spirit of princes: he is terrible to the kings of the earth.

74.14 Thou brakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness.

50.23 Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God.

51.6 Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.

51.10 Create in me a clean heart, O God; and renew a right spirit within me.

51.11 Cast me not away from thy presence; and take not thy holy spirit from me.

51.12 Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

51.13 Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

65.2 O thou that hearest prayer, unto thee shall all flesh come.

64.7 But God shall shoot at them with an arrow, suddenly shall they be wounded [for they encourage themselves in an evil matter: they commune of laying snares privily; they say, who shall see them].

18.14 Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.

58.7 Let them melt away as waters which run continual: when he bendeth his bow to shoot his arrows, let them be as cut in pieces.

107.20 He sent his word, and healed them, and delivered them from their destructions.

107.41 Yet setteth he the poor on high from affliction, and maketh him families like a flock.

107.42 The righteous shall see it, and rejoice: and all iniquity shall stop her mouth.

107.43 Whoso is wise, and will observe these things, even they shall understand the loving kindness of the LORD.

Hosea 14.9 Who is wise, and he shall understand these things? prudent, and he shall know them? For the ways of the LORD are right, and the just shall walk in them: but the transgressors shall fall therein.

12.9 ...I that am the LORD thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in the days of the Solemn feast.

12.10 I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets.

11.10...He shall roar like a lion: when he shall roar, then the children shall tremble from the west.

Psalms 119.105 Thy word is a lamp unto my feet, and a light unto my path.

Psalms 119.46 I will speak of thy testimonies also before kings, and will not be ashamed.

Because we have seen an angel who has horns in his hand (writer's inkhorn and also carries a small book) – the Oral Torah refers through a play on words to the horns as bolts of lightning — we can now examine an interesting ode from the Odes of Solomon:

Odes of Solomon 23 And his thought was like a letter: His will descended from on high, and it was sent like an arrow which is violently shot from the bow: and many hands rushed to the letter to seize it and take and read it. And it escaped their fingers and they were affrighted at it and at the Seal that was upon it..But a wheel received it and came over it. And there was with it a sign of the Kingdom and of the government. And everything which tried to move the wheel it mowed and cut down...the letter was one of command, for there were included in it all districts. And there was seen at its head, the head which was revealed, even the Son of Truth from the Most High Father. And He inherited and took possession of everything. And the thought of many was brought to nought. And all the apostates hastened and fled away. And those who persecuted and were enraged became extinct. And the letter was a great volume that was wholly written by the Finger of God. And the name of the Father was on it, and of the Son, and of the Holy Spirit, to rule forever and ever.

This compares to John's vision of the angel with a book and now we can bring in the angel which Ezekiel saw:

Ezekiel 9.1 He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand.

9.2 And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brazen altar.

9.3 And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side;

9.4 And the LORD said unto him, go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

9.5 And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity.

9.6 Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house.

9.11 And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter saying, I have done as thou hast commanded me.

Daniel saw this man clothed in linen:

Daniel 12.5 Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

12.6 And one said to the man clothed in linen, which was upon the waters of the river, how long shall it be to the end of these wonders?

12.7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

Now concerning their visions of *the Light of the Gentile* and one like the Son of Man, the rabbis agreed he is like Daniel, so we have the following speculations on his identity:

B. Sanh 98. Some say: "Menahem [comforter] son of Hezekiah is his name.." And the rabbis say: "The leprous of the house of Study is his name, as it is said, Verily, 'He hath borne our diseases, and our pains - he carried them and we thought him stricken, smitten of God, and afflicted' [Isa. 53.4]..Rav said: "If he is of those who live [today , then he is like our Holy Master [as Rabbi Y'huda the Prince], and if he is of those who have died, then he is like Daniel the beloved man."

Y.Ber.5a The rabbis said: "King Messiah, if he is of those who are alive [today], David is his name, and if he is of those who have died, David is his name..." R. Y'hosu'a ben Levi said, "Tzemah [shoot; Branch] is his name." R. Yudan the son of R. Aybo said: "Menahem [comforter] is his name".

B.Sanh 98.b Rav Y'huda said: "Rav said that the Holy One, blessed be He, will in the future raise for them [for Israel] another David, for it is said, 'They shall serve the LORD their God and David their king whom I will raise up unto them [Jer. 30.9]. It does not say 'raised up' but 'will raise up.'"

Lam. Rab. 1.51..R. Y'hoshu'a said: 'SHOOT [Tzemah; Branch] is his name, for it is written, Behold a man whose name is shoot and who shall shoot up out of his place and build the Temple of the LORD [Zech. 6.12].'"..R. Biva of Srungaya said: "NEHIRA [light] is his name, for it is written, 'and the light [nehora] dwelleth with him [Dan 2.22], and it is spelled nehira'".

Perqe Shalom: R. Yoyses the Galilean said: "The name of the Messiah is Peace, for it is said, 'Everlasting Father, Prince of Peace [Isa. 9.5].'" "R. Yose the Galilean said: 'Great is peace, for in the hour in which King Messiah is revealed to Israel, he begins with peace, for it is said, 'how beautiful upon the mountains are the feet of the messenger of good tidings who announceth peace [Isa. 52.7].

With this in mind we can now explore other linked precepts:

Zohar..The enlightened will shine like the zohar of the sky,
and those who make the masses righteous
will shine like the stars forever and ever [Daniel 12.3].

Genesis Rabbah, XCVIII:IX 1.J: "He washes his garments in wine: for he will link together words of Torah".

The referral back to the Torah brings into remembrance the restoration of the Tabernacle and the opening bringing forth light and righteousness:

Zohar The opening of the Tent is the opening of righteousness,
as the Psalmist says:

'Open for me the gates of righteousness.. [Psalm 118.19]'

This is the first opening to enter.

Through this opening, all other high openings come into view.

One who attains the clarity of this opening
discovers all the other openings,
for all of them abide here.

Now that Israel is in exile, this opening is unknown;
all the openings have abandoned her.

It is impossible to know, impossible to grasp,

But when Israel comes forth from exile

All the soaring spheres will touch down upon this opening,
one by one.

Then human beings will perceive wondrous, precious wisdom,
never known by them before,
as it is written:

'The spirit of YHVH shall alight upon him:

a spirit of wisdom and insight,

a spirit of design and power,

a spirit of knowledge and awe of YHVH [Isa. 11.2]'

All these are destined to alight upon King Messiah

So that He may judge the world,

as it is written:

'He shall judge the poor with righteousness...[Isa. 11.4]'

For:

Psalm 37.6 ...He shall bring forth thy righteousness as the light, and thy judgment as the noonday.

37.30 The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

37.37 Mark the perfect man, and behold the upright: for the end of that man is peace.

Book of Enoch 46.4 And when the Lord shall send a Great Light, then there will be judgment for the just and the unjust, and there no one shall escape notice.

Isaiah 16.6 And in mercy shall the throne be established; and He shall sit upon it in truth in the Tabernacle of David, judging, and seeking judgment, and hastening righteousness.

What was commonly understood by the rabbis of Jesus' day, even to this day, was suppressed by Christian doctrine via Paul's thesis that the faithful will become the "temple of the Lord." To avoid the conflict of the Two Messiahs, which are most distinctly revealed in Zechariah 4.14, among other places, the doctrine of the Only Begotten Son had to be established for Jesus to eliminate any competition.

Thus, in the scriptures we have not only God saying of Jesus, This is my beloved son, hear ye him, but now, in the conversation between Nicodemus and Jesus, Nicodemus reveals that Jesus is God's only begotten son.

This passage involving Nicodemus forms the basis of the creed propagated most effectively by Paul, who insisted that Jesus was the Son of God and not only this, says his gospel, He is the only begotten son of God. Jesus can have no competition.

Why would the Gospel of John address this concern? The answer comes from the fact that we had heard Andrew announce to Peter, his brother, that he had seen the Messiahs, which is the Christ (I John 41). Here, the writer has amended the comment to interpret it into the singular form. The gospel writer should have said, Which are the Christs, to be in perfect order to the Dead Sea Scrolls and the Oral Torah. Then the gospel says:

John 1.42 And he brought him to Jesus, and when Jesus beheld him, he said, Thou art Simon the son of Jonah: thou shalt be called Cephas, which is by interpretation, a stone (Peter in Greek).

The Gospel of Matthew gives a different account of the naming of Peter. At the time of the transfiguration — a year later! — Jesus asked his disciples who people said he was. Peter responded that he thought him to be the Christ, the Son of the living God. Jesus responded in answer:

Matthew 16.18 And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

16.19 And I will give unto thee the keys of the kingdom...

John is correcting Matthew and, furthermore, does not mention the anointing of Peter at the time of the transfiguration. This anointing is commonly reported by Matthew, Mark and Luke, with differences of opinion being mentioned between the three as to whether Jesus is the Son of God. Here we have a report taking place one year after Jesus was baptized into his New Ministry laying question as to whether Jesus is the Son of God! This is questioned even though the four gospels begin with John the Baptist recognizing Jesus as the Son of God! This is again questioned when John the Baptist sent his disciples to inquire whether Jesus is he whom he thought he was!

The entrance of Jesus into the Baptism scene at the Jordan River and being identified as the Son of God establishes Jesus' credibility. The basis of that credibility is in two things:

- (1) John the Baptist being a confirmed prophet of God and
- (2) John the Baptist recognizing Jesus as the Son of God.

If either one is presented weakly, then Jesus's credibility, on the basis of these issues, breaks down. As concerning the second part of the issue, the fact that John the Baptist thought to question Jesus confirms that John was not convinced of the matter. The voice from the cloud, on the other hand, is presented in such a manner that there is no room for doubt. The fact that John the Baptist doubted at all suggests that the event had a weak impact upon him. John needed more convincing, and if he needed it, then we must look to some other source for the conviction that Jesus is the Messiah or the Son of God.

As concerning the first part of the argument, we see that everyone was confused by John the Baptist's part in the affair and basically wrote him off as a prophet of God, concluding he is that Voice in

the Wilderness prophesied by God. But this conclusion proves nothing and is dependent, in fact, upon the thing he prophesied to follow him to confirm him. Jesus attempted to confirm that the Baptist is Elijah —not the thing John the Baptist represented himself to be. The entire episode, we see, reflects confusion between the gospel writers between Jesus and Elijah as to who was what. The only thing that seems to establish any basis of agreement between the two men is that they both agreed the Kingdom is coming. And this also is what the Sons of Zadok believed.

Matthew has Peter saying Jesus is the Son of God (following Scriptural tradition); and, because he recognized the Messiah, he is rewarded with a new name, and Mark and Luke simply mention the fact that Peter believed Jesus to be the Christ and neglect to mention that he is the Son of God. But Peter, in his epistle, used this instance mentioned by Matthew to remind the congregation that Jesus is the Son of God! In this instance Peter confirms not only the fact that Jesus is the Son of God but also the confirmation requires us to recognize that the reward given to Peter, as being the rock of the church and the holder of its keys, most certainly applies. Whereas Mark and Luke give no assurance of Peter's authority, the Gospel of Matthew clearly cites it. John's gospel, on the other hand, reports the naming of Peter under an entirely different circumstance.

In any event, through the conversation with Nicodemus, the Gospel of John clarifies for the first time that Jesus is the Son of God and that clarification happened right after Jesus came to Jerusalem, about seven days into his ministry. What the gospel has to be saying is that Jesus spent a good deal of time in Jerusalem, enough time to convert Nicodemus. But we hesitate here, because just prior to this Jesus had come from a wedding in Cana where he, his mother, his disciples, and his brethren had attended. Because his mother and his brothers were in attendance at the wedding, it would appear that one of his relatives had gotten married. Normally a Jewish Wedding is overseen by a governor, and the governor of the wedding is normally the elder of the family. Since the Virgin Mary addressed Jesus, asking for more wine, etc. for the guests, it suggests that he was the elder of the family at the wedding of Cana. This also indicates that Joseph was not alive at the time, otherwise he ought to have been the governor of the wedding.

The next scene makes us take a big skip through time to the conversation with Nicodemus. We say this because it takes time for a person to accomplish the part of a secret disciple. How many times during the course of Jesus' ministry must Nicodemus come to him by night to be accounted for a secret disciple by night by the writer of the Gospel of John?

We saw where the gospels of Matthew and Mark seemed to compress Jesus' ministry from the moment of his baptism to the imprisonment of John the Baptist. Luke expanded upon this to show that Jesus returned to Galilee after he heard John was in prison, as opposed to Matthew and Mark saying he departed for Galilee, suggesting the first occurrence in Galilee.

So after the baptism, Jesus went with Andrew (and probably John) to Nazareth, then on to Bethsaida to meet Peter, Philip, and Nathanael, and then to Cana to attend a wedding of one who is probably a relative of Jesus. He is a relative since it would be unnecessary for his brothers to attend a wedding of one of his friends. Leaving the wedding John takes us to the Passover in Jerusalem and then the conversation with Nicodemus. We suspect that Nicodemus is one of Jesus' relatives. After this Jesus and his disciples leave Jerusalem and begin baptizing themselves, according to the Gospel of John. They were probably baptizing in Judaea near the place Jesus was baptized by John the Baptist. Further north,

nearer to Galilee where the waters were deeper, at Aenon, near to Salim, John the Baptist was baptizing his people.

John 3.25 Then there arose a question between some of John's disciples and the Jews about purifying.

3.26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

Enough time had passed for Jesus and his disciples to tarry by the River Jordan to gain a reputation for baptizing more people than John the Baptist. And seeing this the disciples of John must have been concerned that Jesus would take away all of his disciples. For the man complains, "for all men come to him." It is like one church congregation suddenly getting alarmed over the fact that the flock is leaving to go to some other preacher down the street, and taking their tithes and offerings with them. Just as we today have jealousies between two neighboring congregations trying to steal tithers from each other, so too did we have a similar situation from the point of view of John, so it would appear. But John reassures his disciples it is okay, saying that he must decrease while Jesus increases.

John 4.1 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

4.2 (though Jesus himself baptized not, but his disciples,)

4.3 He left Judaea, and departed again into Galilee,

4.4 But he must needs go through Samaria.

After a Samaritan woman perceives that he is a prophet, he then went into Galilee:

John 4.45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast, for they also went unto the feast.

Here we have our first gap in the Gospel of John. In Samaria Jesus met the Samaritan woman and revealed her secrets to her, and she responded:

John 4.39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

4.41 And many more believed because of his own word;

4.42 And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world.

4.43 Now after two days he departed thence, and went into Galilee.

4.44 For Jesus himself testified, that a prophet hath no honor in his own country.

Chapter 13

The Time of the Gentile

The time of the Gentile begins with the Sacrificed Messiah and the Ministry of God's Affliction of His Messiah to the Gentile; by reason of the fact that the Children of Israel are counted as the Cause of the affliction; the reputation of Israel is spurned. The Children of Israel would be expected to become, through this New Ministry to the Gentile, cursed of God and, like their Messiah, afflicted by God. The prophesy that says God will turn His face to the Gentile and call His Chosen by another name then becomes a source of guidance to the Gentile as receiving of the Inheritance of Israel. We have also seen that the time of the Gentile must end when the Children of Israel are redeemed and restored to their land. This, according to Luke 21.24, seems to have been Jesus' understanding of scripture as well:

Luke 21.23 Woe unto them with child; there shall be great distress and wrath upon the people. (Same as Matthew and Mark)

21.24 And they shall fall by the edge of the sword and shall be led away captive to all the nations; and Jerusalem shall be trodden down of the Gentile until the time of the Gentiles be fulfilled. (not understood by Matthew and Mark)

21.25 There shall be signs in the sun and moon and the stars, and upon the earth the distress of nations, with perplexity; the seas and the waves roaring; (same as Matthew & Mark)

21.26 Men's hearts failing them for fear, and for looking after those things which are coming on earth: for the powers of heaven shall be shaken. (Same as Matthew and Mark)

21.27 And then shall they see the Son of man coming in a cloud with power and great glory. (Matthew and Mark say clouds)

This perception, in Luke is an addendum to the gospels of Matthew and Mark. In contrast to Luke, Mark and Matthew leave one with the impression that after the visitation of Jesus the next event is the scattering and desolation of Israel, with little or no consideration for the Promises of the redemption of Israel. We note with emphasis that the Redemption of Israel includes the release of the Curse against all of the Gentile (nations). We, in fact, see little discrimination in Matthew between the curse laid on the Gentile and that laid on Israel:

Matthew 24.20 But pray ye that your flight be not in the winter, neither on the Sabbath day:

24.21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

24.22 And except those days should be shortened, there should no flesh be saved: but for the elects sake those days shall be shortened.

24.29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

24.30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

In the prophecy of Matthew, which is based upon Mark's gospel, rendering the thoughts quoted almost word for word, the scattering of Israel blends immediately into the Great Tribulation of the Latter Days. While no time is mentioned, the listener is led to believe that those people to whom Jesus spoke would probably see the world come in tribulation in their own time. The comments about the dark days, the sun and the moon being darkened, with tribulation such has never before been seen nor will be seen again, are epitaphs of the Latter Day event and its Messiah, and therefore could not, and did not, apply to Jesus' time. Luke, understanding the scriptures much better, shows a large gap between the day Israel is scattered and the day it is redeemed. The phrase, until the time of the Gentiles be fulfilled, tells us that Luke understood a period of time under which Jerusalem would be trodden down by the Gentiles, as so clearly described by the prophets. The Gentile dominion over Jerusalem, to a Jew, would be an abomination and recalls the prophesies in Daniel concerning the Anti-Messiah desecrating the altar of God in His Temple. But to Luke the Gentile dominion would come to an end, signifying that the Time of the Jew would then come: surely Redemption would come to Israel. And that too is the time of the Judgment against the nations, involving the Great Tribulation as we have so often described.

Paul and Matthew could not perceive the Judgment against the Gentile in the terms prophesied in the Old Testament. Moses' Curse against the Gentile clearly is against anyone who was against Israel. Paul's thesis of disinheriting the Jew and transferal of the inheritance to the Gentile is in opposition to Moses' Curse. Even Paul's thesis that the Old Testament is now Old and passed away is against Moses' Curse. Paul's thesis which propagated the scorning of the Jews, which thing is a common theme in Matthew, was also against Moses' Curse. We see even the impression being offered of the Christian Church, of now being the Chosen People, comparing the Jews as villains, is against the Curse of Moses.

In Matthew the villains, the Jews, are all those people who offended the church and Jesus. But the disciples, apostles, and members of Jesus' family, one is led to believe from the context used, are not Jews. Thus, in propagating the disinheritance, the gospels began right away, with Paul following with his clarion cry in their path, to lay firm foundations for persecuting the Jews as a nation. We may mediate this argument with Luke, however, as his position with regard to the Jews was more conservative. He may also, we hesitate to add, have tried to cover up the fact that the other Mary who was a sinner and Pharisee, who anointed Jesus' hair and feet, was also Jesus' Aunt Mary, sister of his mother. She was married to a man name Cleophas who, with his son Symeon — the later Bishop of Jerusalem who took the Church throne after his cousin's murder — witnessed the First Resurrection of Jesus after Mary Magdalene saw Jesus resurrected. Does this sound complicated? Most of the important gospel witnesses of Jesus were his own relatives. Symeon, Jesus' cousin, replaced James the Righteous, Jesus' brother, after James was martyred.

Some causes of persecution of the Jews

The prophesies of the scorning of Israel, leaving them no country in which to set their feet, as Moses first described it, require the thesis of persecution during the scattering event. In the Gospels Jesus refers to the Persecution as applied to his followers: i.e., "you shall be hated for my name's sake." To apply history to both the gospels' prophesy and Old Testament prophesy, we must then determine whether the Christians were persecuted and hated for Jesus' name's sake and also whether the Jews themselves were hated and persecuted as well. The answer to both is clear. First the Christians were

persecuted, beginning with the Martyrdom of St. Stephen circa A.D. 33, perhaps the same year of Christ's crucifixion. Stephen, believed to have been of Hellenistic background (probably with Gentile biases) is reported to have blasphemed against the Law of Moses, saying:

Acts 7.13 And set up false witnesses, which said, this man ceaseth not to speak blasphemous words against this Holy Place, and the Law:

7.14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

While Jesus certainly never represented such a stand Himself, of changing the Law of Moses, it is apparent that within a very short time after his crucifixion Gentiles were being exposed to the Word and, because of their previous habits, probably desirous of justifying a relaxation of the Law, from circumcision requirements and food prohibitions. Any attempt to do so would be, changing the Law, reactionary and would be considered blasphemous. Stephen was stoned for such things as these which he taught. Less than thirty years later the Jews found themselves repeating the act: attempting to stone the apostle Paul for the same kinds of blasphemies.

The incidents of Stephen, and later Paul, reflect a growing split in the Christian congregation over the Law of Moses. Peter, James, and the elders (the Hebrews) continued maintaining that the Laws must be obeyed and it is doubtful they would have agreed with Stephen's position that Jesus justifies the abrogation of the Law. It is certain, reviewing the dialogue between Jesus and Peter in the gospels, that Peter would never have believed that Jesus intended to change the Law of Moses. It is further evident from Peter's epistles, as well as the epistles of the Lord's brother, James, that they would neither have believed that Jesus desired to change the Law of Moses. Stephen was sounding his own horn in this regard and probably caused some of the apostles' eyebrows to rise.

The story of Stephen enables us, in fact, to see a little more clearly this division, and its sources, which was forming in the church between Paul and the Jews: Peter, James, and the Apostles. Acts 6.1 tells us that there arose a murmuring of the Grecians against the Hebrews because their widows were neglected in the daily ministrations:

Acts 6.9 Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

Stephen must have been ministering in their provinces, (it is inconceivable they would complain against him on the basis of hearsay) and what he had been ministering in their synagogues was controversial to the Law. We can suspect that the things he was accused of are pretty close to the truth. We can use Paul as a gauge for this presumption. Paul was one of the zealots who began persecuting the Christians right after the stoning of Stephen. Paul tells us, in fact, that he was standing in the crowd which was stoning Stephen, and Stephen's robes were thrown at or near Paul's feet. Because Paul was in that crowd, it would not be too presumptuous to suspect that Paul had heard Stephen's teachings. What he had heard, we can further suspect, were probably words which undermined the authority of the Law, substituting in its place a new law of Jesus. The essence of these changes to the Law probably was the teaching of un-circumcision and eating anything put before you at the table, using Jesus as an excuse to do so. This teaching would have been a natural outgrowth of accommodating the Gentile into the

Salvation Plan of Jesus. And that plan, as we see in Matthew 24, of Jesus's prophesy of the Latter Days, provided for the ministering of the word to the Gentile. We say this with reservation, however, since Jesus also contradicted this statement elsewhere:

Matthew 24.14 And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

This contradicts Jesus's instructions to the disciples at their ordination:

Matthew 10.5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

10.6 But go rather to the lost sheep of the house of Israel.

The instruction to not go to the gentiles is further supported in Matthew and Mark, where Jesus encountered the Syro-Phonician woman in Samaria. Jesus tried to avoid her, saying that his mission was not with the Gentile, of whom she was, but to the Lost Sheep of the House of Israel. We suspect that the Apostles and disciples must have been in a state of consternation over this contradiction recorded in Matthew. But we must keep in mind that the first instruction was given at the ordination of the apostles in the beginning of Jesus' ministry.

After these instructions Jesus began to minister in Galilee, even among the Gentile (re: the publican's house). Afterwards he and his disciples would pass through Samaria on the way to Judaea, contradicting his instructions to them. The Gospel of John shows us that Jesus and his disciples crisscrossed back and forth between Galilee and Judaea by way of Samaria several times, perhaps on the occasion of the three major Jewish feasts each year for the years of his ministry. Though Jesus led his disciples into Gentile places, like Tyre (and not confined to Israel —i.e. Sumaria) it follows that at the first he desired to seek out the Lost Sheep of Israel wheresoever they are scattered. This is probably the attitude he had, since it reflected the mission required in prophesy: God will appear to deliver them, where-so-ever His Sheep are scattered, in the Last Days.

We suspect Jesus was applying Latter Day prophesy to himself and may not have understood the separation between his day and the Latter Day, with the Latter Day being a day after Israel had been scattered to all the nations. From our position, looking back, it is easy to see a two thousand year separation between the time Israel was scattered and the time Israel was gathered; those in Jesus' day, being of the generation waiting to be scattered, may have not appreciated this significance. In fact in reviewing the Dead Sea Scrolls and the Oral Torah one readily sees the seemingly favorite pastime of the rabbis to attribute future, prophesied events to their own times, even though there was little justification for the comparison to their own times. We can draw on an illustration in our own day, the Day Israel was gathered, to expand upon this. If the rabbis were to be awaiting the coming of the Virgin prophesied by Isaiah, they would be tempting God to scatter their nation. Because the Virgin is the sign of the Scattering of Israel.

To avoid the argument altogether, clever rabbis might say that Israel has not yet been gathered; therefore, still being scattered it can yet receive the Virgin and her son. But this, you see, would be exacerbating the Truth and the Truth is Israel has celebrated its sixty-fifth anniversary of Restoration to the Promised Land. We wonder now, in pursuing this aside, how God could deny this Truth, though men

may stretch it?

Mark does not mention the instruction to go only to the Lost Sheep of Israel, except in the later incident concerning the Syro-Phoenician woman. Prudent Luke is silent about the instruction of where to preach altogether. He neither mentions that the apostles are restricted from teaching to the Lost Sheep of Israel nor the fact that as a sign of the Second Coming the gospel will first be preached to all the nations. Matthew stands alone on this testimony. Luke recognizes the church will be persecuted and he says it will turn to you for a testimony. The persecution appears, as in the case of Matthew and Mark, to come from the synagogues.

We have the historical example of the persecution of the Christians by the High Priests who began with the stoning of Stephen. Paul later joined in the persecution and went to Damascus searching the Christians out and arresting them. But on the road to Damascus Paul saw a vision which caused him to become a Christian himself, deciding thereby to pursue Stephen's peculiar brand of the ministry. After all, Paul thought, no doubt, that the Christians he was persecuting were those who believed the things Stephen taught, of Jesus undermining the Law. No doubt he believed that he was persecuting those who were attempting to undermine the Law, and, being ignorant on the matter altogether, confused the Nazarine Church (Peter, James, and the apostles and their congregations out of Jerusalem) as being opposed to the Law.

Because of Stephen's teaching, which could not have been entirely accepted by Peter and James, since Stephen was accused of being against the Law of Moses, Paul appears to have mistaken the cause of Christianity altogether. He must have thought that all the Christians believed what Stephen taught and that would be adequate justification for persecuting them.

It is doubtful Paul persecuted the Christians because they believed in Jesus as the Messiah. Rabbis maintain this position even to this day, and they remind us that Jesus was not the first Messiah honored (worshipped) among the Jews, nor was he the last. Many before and after Jesus have claimed Messiahship and created their own followers among the synagogues; and though every one of the claimants became established as false Messiahs — even Jesus, being considered among the most false — the congregations (the Messianists) which followed them were not persecuted, so it appears. Rabbis maintain that Messianists in the synagogues were common things and were accepted with no problem: as long as they maintained the Law of Moses.

The case of Stephen underlines our expectation of what probably did cause the persecution of the Christian Church. Stephen was stoned because his teachings undermined the Law of Moses. He was not stoned because he taught Jesus. He was stoned because he taught that Jesus justified the breaking of the Law of Moses. Paul, hearing such teachings, would take Stephen at his word, that Jesus is justification to ignore the Law (as if Jesus were in opposition to the Law). Paul's conversion probably involved those teachings of Stephen and pursuing them would then put Paul at odds with Peter and James and the Elders and the other Jews who supported the Law of Moses. This outcome is well described in Acts and in all of Paul's epistles. And in being at odds with the Hebrews (Peter, James, and the elders) Paul was placed in the habit of condemning them.

Paul's teaching, in fact, developed a very broad and detailed plan of condemnation against Judaism and the renunciation of the Law. Quite often through the year, even this day, the Christian Ministry dedicates sermons to their congregations on Sunday, explaining why the Law is void. We doubt most hearers of these canned sermons understand the argument or why the argument even exists, except for

the reason of putting down the Jews. In any event, the Plan of Condemnation of the Jews, probably first seen in Stephen, was the seed for a significant switch in Paul's behavior, where he transferred the persecution from the Christian to that of the person of the Jews.

The first persecutions came about as a result of Stephen's teaching, and they were sponsored by the High Priests, aided by volunteers like Paul. Paul describes his actions in the persecution as being directed in Damascus. Damascus was a Gentile city and might not otherwise have any significance except the Dead Sea Scrolls have the Sons of Zadok receiving their new Covenant in the Lands of Damascus. One of their main Scriptures is called, in fact, the Damascus Document. From this we suspect that a principal center of the Essenes was in Damascus long before Jesus was born. The Essenes, or Sons of Zadok as they called themselves, saw themselves as the Protector of the Law. This is how they came to adopt the Sons of Zadok name, for those people are prophesied by Ezekiel to protect the Law and receive the Messiah when He comes. In Ezekiel [44.15] the official welcoming committee is described as the Sons of Zadok.

Zadok was the High Priest of David who protected the Ark and its Mercy Seat during the time when David had been overcome by his son's forces and forced to go into hiding in the mountains. With David being expelled from the city, and recognizing that David was the Chief Protector of the Covenant, the job of being Protector of the Covenant fell upon Zadok. Ezekiel picked up on this thesis in his prophecy and showed the Sons of Zadok as the ones who would be in charge of protecting the Covenant until the Messiahs of Aaron and Israel come. How they arrived at this conclusion, they say in their scriptures, came from a person called The Teacher of Righteousness, which teaching, it is suspected, was developed by him out of the land of Damascus.

From the Dead Sea Scriptures we see the impression that the Dead Sea Community saw itself as an extension of the Land of Damascus. Its sovereignty seemed to derive from Damascus and not of Israel. Going directly north from that place leads one up the Jordan River towards its source and the Sea of Galilee. Galilee, we recall, was associated with the Syrian provinces. It is possible that the Land of Damascus to which the Sons of Zadok referred may have been Galilee, and it is possible that many Sons of Zadok were based there. (One of the Dead Sea Scrolls, "The copper scroll," provides a textual map describing the distribution of "Temple" treasures in Galilee, as well as Judaea, perhaps during the siege of Jerusalem by Rome; and this may clarify their view of the "Land of Damascus.")

The Sons of Zadok were very much Jews. They were also very much convinced that their Messiahs were yet to come. Even at the destruction of their monastery at the Dead Sea circa 70 A.D., they were still awaiting their Messiahs. We must clarify this precept, however, since the anticipation of one of their Messiahs was for a Second Coming. They had already seen him as the Teacher of Righteousness, a High Priest after the order of Melkizedek; and it is he who wrote many of their scriptures. They expected Him to return in the Latter Days along with the Lay Messiah, of David. Since they neither referred to Jesus by name or even by any definite identification of his ministry, it is expected that neither he nor they had much to do with each other. There is one circumstance, however, which can tie Jesus' followers to the disciples of the Sons of Zadok. And that tie comes through John the Baptist who baptized a few hours march north of the Dead Sea Monastery of the Sons of Zadok.

Among those who were defending Jerusalem against the Roman general Titus were people like Simon the Zealot. After Jerusalem was sacked and burned many of the zealots took refuge upon the heights of Masada, a fortress of King Herod's overlooking the Dead Sea, south of Qumran. Some copies of the

Dead Sea Scroll were found in the excavations of the site, including, as I recall, the Damascus Document. We are told that the Essenes also occupied the cities and towns of Judaea, etc., and one may presume that many rushed to Jerusalem of the Sons of Zadok to defend it, among whom may have been some of Jesus' disciples, like the mysterious apostle Simeon Zelotes, mentioned in Luke 6:15 and Acts 1:13. Perhaps some others of the disciples ended up atop Masada and, no doubt others had already departed Jerusalem before the siege. Apart from the gospels, which end with the death of Christ, we have only the epistles of Paul, St. Peter, St. James, The Acts of the Apostles and to some degree the epistles of Clement to gather information as to their whereabouts after the crucifixion. We may wonder what happened to them that were left in Jerusalem at the time of the siege of 70 A.D. According to Josephus the siege was during Passover and the population of the city was about a million and a half for the feast. During the siege thousands of bodies from starvation and murder were thrown over the walls, and many tried to escape but were arrested by the Romans. Some were audacious enough to go over the walls to get food and bring it back into the city. Because of a conflict between the zealots and other groups trying to control the city and Temple Mount, the Temple Mount caught on fire and the Temple was destroyed. Most of the apostles and disciples survived the catastrophe, according to Eusebius:

Eusebius III.11 After the martyrdom of James [the brother of Jesus] and the capture of Jerusalem [in 70 A.D.] which instantly followed, there is a firm tradition that those of the apostles and disciples of the Lord who were still alive assembled from all parts together with those who, humanly speaking, were kinsmen of the lord — for most of them were still living. Then they all discussed together whom they should choose as a fit person to succeed James, and voted unanimously that Symeon, son of the Cleopas mentioned in the gospel narrative, was a fit person to occupy the throne of the Jerusalem See. He was, so it is said, a cousin of the Savior, for Hegesippus tells us that Cleopas was Joseph's brother.

This, then, is in part the legacy of a child born in Bethlehem who thought to be the Son of Man.

11.29.13

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Appendix A

The Tabernacle of Moses — What was it really?

by Mel Copeland

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a rewrite from “Hidden Pavilions,” (1989) by Mel Copeland —

Introduction

The Tabernacle of Moses — what is it? Most people reading the scriptures relating to it regard it as a meeting place of the Children of Israel. It was a tent, also called a Tent of Refuge, a tent of meeting, where the oracles of God are reported to have been received. Within the tent were a few furnishings which included a table containing a lamp and shew bread and another — the place where the oracles were received — was the Ark of the Covenant. Atop the Ark was placed a solid gold plate whose ends were hammered into the form of two cherubim. The wings of the cherubim faced the center of the gold plate. Near the tabernacle was the altar where animals were sacrificed.

On the surface this description of the Tabernacle of Moses is not particularly unusual, except that the gold plate of the two cherubim seemed to contradict one of the commandments contained on the two tablets of the covenant within the Ark. For one of the Ten Commandments listed on the two stone tablets within the Ark of the Covenant was: “thou shalt have no graven images before me.” Also, keeping in mind the events that led up to the giving of the Ten Commandments, we are even more perplexed that the Two Cherubim are upon the gold plate — called the Mercy Seat, an unusual name — since the first time Moses came down from Mt. Sinai with the Ten Commandments he saw the people sacrificing to a golden calf.

Moses had sought refuge in the land of Midian and was taken in by the tribe of Jethro. He had been a high official of the Egyptian pharaoh and had accidentally killed another official. Moses (meaning “drawn out”) had been abandoned by his mother as a child. At the time the Jews were being persecuted and the first born sons were threatened. To save the child the mother put him in a wicker basket and cast him into the Nile. The basket was discovered by a maid of the pharaoh’s daughter and the child was adopted by the daughter and raised by her in the palace of the pharaoh. One day, as an adult, Moses was shown some fabric that belonged to him as a child that was made after the fashion of the Hebrews. He was told that his mother was a Hebrew. After that Moses became reconciled to his people and got into a dispute over their persecution by the pharaoh and killed a man. As punishment he was sent into the desert of Sinai in exile. There he was taken in by the family of Jethro and he married one of his daughters.

One day Moses saw an unusual cloud, thunder and lightning, atop the mountain nearby, which was called Sinai. He went up to see what it was and encountered a burning bush from which he heard a voice that proceeded to tell him to return to Egypt and gather them back to Mount Sinai. He quarreled with the voice for a while, complaining that even if he were to go back to Egypt the people would not believe his mission; “besides, who shall I say sent me?” he asked. Tell them that “I am that I am hath sent thee,” (YHVH) the voice answered. From that day forward the voice of God was known as YHVH or Yahwah.

After much tribulation Moses and the tribes of Israel held in captivity in Egypt were able to escape,

crossing the Red Sea, and began their sojourn in the Sinai desert. They were camped at the foot of Mt. Sinai and Moses was compelled to go up the mountain, where he ended up spending forty days isolated from the people. By the end of the forty days the people had gotten impatient and convinced the brother of Moses and other leaders to fashion an idol that would lead them. They built a golden calf. As Moses was descending from the mountain carrying two tablets called the Ten Commandments, he saw them reveling around the golden calf. At the base of the mountain he shouted out at the people and threw the two tablets of the Ten Commandments down at them, breaking them. The people were then persuaded to break up their golden calf and abandoned the worship of idols. Moses returned with a new set of Ten Commandments and the design of the Tabernacle. The Tabernacle was a tent designed to hold a chest, called the Ark of the Covenant, which would contain the Ten Commandments. It would also be the place where samples of the manna from heaven were stored. For now, it was a chest that contained the commandments and other oracles as Moses began to receive them and recite them to Aaron, his brother, who had been anointed as high priest of the congregation.

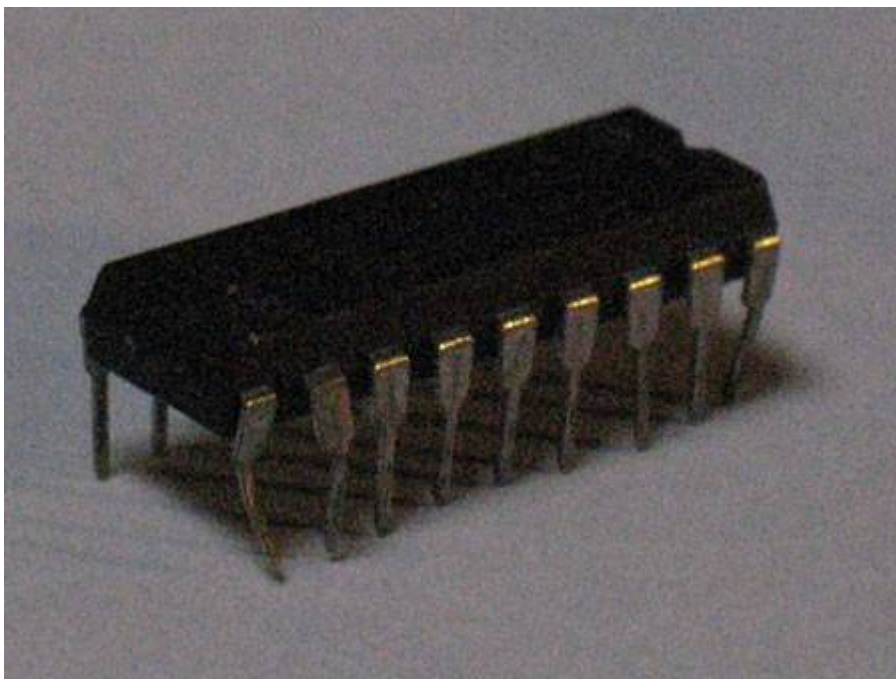
The Tabernacle was given as a gift. "Bring me your gold and silver," God said to the tribes, and I will give you a gift. It was a quite unusual gift, but we will let you judge for yourself as to what it is.

Design Parameters

Exodus 26 identifies a structure that really is not a tent. It's a building made out of large wooden planks. Over the beams of the building was placed a tent covering consisting of three covers. The first cover was made out of linen, atop it was placed a cover made out of rams skins died red, and atop it was placed a cover made out of badger skins. It appears that the badger skin cover contained the pelt of the animal.

There were 58 boards total, about 2.25" wide by 12' long. The length of the Tabernacle was 20 boards, or 45' and the width was 10 boards or 22.5' wide. The height of the Tabernacle was 10 cubits or 15 feet. (There are 18 inches to a cubit.)

The most unusual part of this structure was the fact that each board had two gold pins, or tenons, on the bottom that plugged into the ground where two silver sockets were placed to receive them. The device looked very much like a modern integrated circuit module:



This is what the Tabernacle most (electrically) resembled. It differed from other tents at the time. Around 3,500 years ago (1200 B.C. -1500 B.C.) a design was given to Moses that was unlike the tents of its time. The tents carried by the nomads of the desert, as can be seen in modern Bedouin tents,

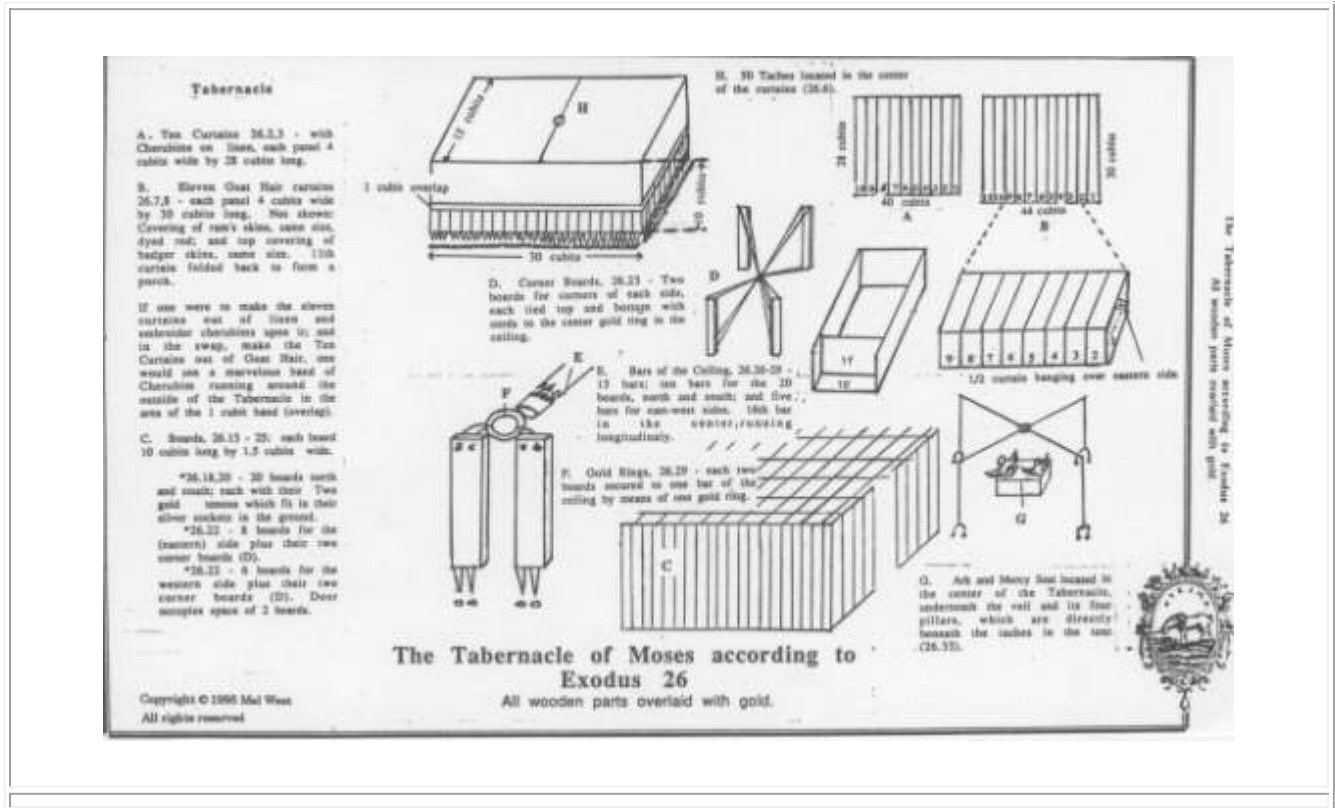
were large, sufficient to hold a large family. They were supported by poles and their coverings could be skins of their cattle (sheep or goats) or camels. Modern Bedouin tents which I saw outside of Jerusalem on the way to the Dead Sea in 1985 were black. Most significantly the tents then and now can be packed up and carried atop the backs of camels. The Tabernacle, on the other hand, because of the boards, could not have been carried on the backs of camels. The 58 boards, each 2'x15,' had to be carried by wagons. The wagons, in turn, would have required oxen to pull them. But this is not the only logistic headache offered by the gift of the Tabernacle to the Children of Israel.

The bars and the boards of the Tabernacle were fully gilded, covered with gold. It would have been the brightest, shining thing in the desert, no doubt, as the coverings reached about half way down the sides of the Tabernacle, leaving the rest of the boards exposed to the wind and sand of the desert. One sandstorm would probably clean the gold off of the exposed sides, I should think. But this was not the only problem they would have had with the gilded boards and bars. When packing up to move, the people would have to wrap the components in linen, at the least, in order to prevent them from being scratched in transit. In truth, YHVH asked the people of Israel to raise a most unusual building and carry it around for forty years, wandering wherever the cloud and fire that appeared with the Tabernacle would lead them. That was the other peculiar thing about the Tabernacle. Atop its Mercy Seat (the gold plate with the Two Cherubim) would appear a cloud or smoke by day and a fire by night. When YHVH was ready to lead them to another pasture in the desert a cloud, smoke or fire would appear over the Tabernacle and begin to move off in a new direction. The sign was not connected with the wind, so we can't regard the phenomena as being affected by the wind.

This was not the only strange thing about the Tabernacle. Around it was placed a court enclosed by 20 pillars along its length and 10 pillars on each side of its width. At the Western Gate were raised six more pillars that were 15 feet high, and between the six pillars were four pillars, each 30 feet high. Between all of the pillars were fabrics, each tailored to fit the height. The fabrics alternated in color, red, blue and purple. The colors fanned out along the sides of the Tabernacle would have resembled the jewelry found in Egyptian tombs whose wings carried jewels colored alternately red, blue and purple. Purple was the sign of royalty, and it would have been recognized as such by anyone that had seen it at the time. It was the court of a very unusual king whose voice was reported to come from the Mercy Seat atop the Ark of the Covenant.

The pillars also had sockets in the ground to which they were fitted. The sockets were made out of bronze. It is possible the pillars around the circumference of the court were made out of wood, for they appear to have been 7.5 feet high. The six pillars on either side of the gate that were 15 feet high may have been made out of bronze and most likely the pillars that were 30 feet high were made out of bronze. Thus, in addition to the great weight of the boards and bars of the tabernacle and their three coverings of linen, rams skins and badger skins, we have the weight of the gold tenons and their silver sockets. The gold tenons are odd, since gold would not have been the best material if one were using the tenons as devices to stabilize the boards. We know that the winds of the desert would tend to destabilize the boards. Thus, a pin in the bottom that is inserted in the ground would provide stability, anchoring the boards to the ground. Since the time the Tabernacle was introduced was the Late Bronze Age or Early Iron Age, we may wonder why bronze was not chosen as the tenons of the Tabernacle or even better, iron. They chose to use gold for the tenons and silver for the sockets, two very soft metals that would have provided more grief than stability, I should think.

The Tabernacle of Moses according to Exodus 26 and 27. See <http://www.maravot.com/Tabernacle-Moses.html> for larger view.



There are other things unusual about this building. The beams or bars of the ceiling were connected to their boards by means of gold rings. The scriptures don't say exactly how the boards and bars fit together, except that each bar slipped through a gold ring attached to two boards. We can assume that a leather tether fastened the gold ring to the two boards. When we examine the probable reason for the use of the gold rings (once again bronze would have been cheaper and stronger), we can conjecture that the entire building could be raised by means of a center gold ring. In the center of the structure was a gold ring. The question one might have would be "how?" I suspect that they could take three of the four tall, 30 foot high pillars and form them into a tripod, by means of which the Tabernacle could be raised. With a pulley and a few strong hands, which they had plenty of, the Tabernacle could be raised in a matter of minutes and its gold tenons carefully positioned over their silver sockets in the ground. To do this the boards would have to be laid on the ground in their respective positions with the bars connected to them, slipped through their gold rings. All of the bars of the ceiling were secured together by means of gold rings and no doubt leather tethers.

From a functional assessment, the Tabernacle was designed as a building that could be moved around the desert like a tent, raised and taken down relatively easy. The court and its pillars and hangings and bronze sockets; the boards, bars, gold tenons, silver sockets, gold rings and three curtains did not make the moving of the structure easy. They would have had to have a large number of wagons and their oxen to pull them. There are stories in the wanderings of the Children of Israel following

Moses and the Tabernacle that reflect hard days without water and food. Moses struck a rock (the rock of Moriah) and produced water to save them. Then the manna from heaven arrived which appears to have been grains of edible material that appeared on the ground. In all of this privation they could not use as a source of food the animals that drew the wagons. It is clear that the Tabernacle was a lot of baggage which could not be abandoned, since the entire wealth of the tribes was carried in it. When the Tabernacle was given to the people it was with this offer: bring me your gold and your silver and I will give you a gift. To calculate the proper amount of gold and silver needed for the rings, boards, bars and tenons one would conceivably have to build a mock-up of the device to examine the loads on the structure and size of the gold and silver components. In sum this is what would have had to be packed up and moved:

Parts list:

Pillars:

Exodus 27 says the court was 100 cubits long (150 feet), each side with 20 pillars and 20 bronze sockets and their hangings; the hooks holding the fabric to the pillars were of silver. Each pillar appears to have been 5 cubits (7.5 feet) high. The width of the court was 50 cubits (75 feet) which contained ten pillars (7.5 feet high) with their ten bronze sockets, hooks and hangings; ten pillars were on both the east and west side.

- Six pillars 15 cubits (22.5 feet) high, their hangings, silver hooks and bronze sockets at the gate.
- Four pillars at the Western Gate, 20 cubits (30 feet) high, their hangings, silver hooks and bronze sockets.

Total pillars:

- 60 each 7.5 feet high by about 3-4 inches in diameter. (total 450 feet)
- 6 each 22.5 feet high by about 4 inches in diameter. (total 135 feet)
- 4 each 30 feet high by about 4 inches in diameter. (Total 120 feet)

Total: 705 feet of pillars

Hangings:

— 60 each hangings made of linen, (about 20 red, 20 blue, 20 purple) [\(1\)](#), 7.5 feet long and about 7 feet wide (75 feet court width divided by 10 pillars = 7.5 feet width per hanging, not counting the width of the pillars). The pillars should have been ~4" wide to withstand the wind blowing upon the fabric, for the hangings would have behaved like the sails of a boat. The fabric wound in one roll: 450 foot roll 7 feet wide.

- 6 hangings at the gate: 135 foot roll about 5 — 7 feet wide.
- 4 hangings of the Western Gate: 120 foot roll, at least 7 feet wide. (The hangings of the gate should have been wider to account for the greater height and scale.)

Boards:

— 58 plus two doors, 15 feet high by about 2 feet wide, about 900 board feet.

Total gold and silver:

— 116 each estimated, at least 6”H by 3” W x 2”D (about the standard size of a gold bar, 400 Troy ounces, about 27. 4 pounds). Estimated value at \$800 per ounce \$46,400.

— 116 silver sockets approximating the same volume of the gold, if not more.

— 29 gold rings holding the 58 boards; plus 1 center gold ring; possibly 50 more gold rings at the intersections of the bars, holding them together. Weight unknown. Each ring should have been at least 3” internal diameter to account for the diameter of the bars.

— Unspecified amount of gold to cover and maintain the bars and boards of the Tabernacle.

— 1 gold plate comprising the Mercy Seat, about 1.5 cubits wide (27”) by 2 cubits long (36”) and ~2” thick. The thickness of the two ends of the plate should be sufficient to be hammered, formed into the Two Cherubims. The wings of the Two Cherubim were probably secured to the bodies by means of sockets.

— ~420 silver hooks for the fabric of the court, assuming each of the 60 pillars, 6 pillars at the gate and 4 pillars of the gate (70 total) secured their hangings with six hooks (which seems to be a bit low; probably more were required).

Tent Coverings:

— 1 linen covering embroidered with cherubim, 28 x 40 cubits (42 feet x 60 feet, in ten panels about 6 feet wide)

— 1 rams skin covering died red, 28 x 40 cubits (42 feet x 60 feet, in ten panels about 6 feet wide)

— 1 badger skin covering, 30 x 44 cubits (45 feet x 66 feet, in eleven panels about 6 feet wide).

Electrical Parameters

The gold tenons placed in their silver sockets may explain some sort of stabilizing or anchoring feature of the Tabernacle, but the use of gold and silver to perform this function seems quite odd, if not daft. First of all, the gold tenons and their silver sockets would not be seen except when the device is being moved. Bronze or iron could have served the function of stabilizing the structure a bit better, I should think.

Since the device resembled a modern integrated circuit module I wondered whether it had electrical properties that might explain the phenomena of a smoke by day and fire by night. I inquired with a physicist at the University of Florida, [Dr. Martin Uman](#), (Resume at ece.ufl.edu) who is known for his research with lightning. Some of his research involves shooting rockets with wires attached to the ground into thunderclouds to measure lightning strikes. He would know whether the device had any relationship to being an electrical capacitor or lightning conductor. Comments received from Dr. Uman suggest that the device was not any more exceptional than any other metal building that is grounded. The gold tenons in the gold covered boards, plugged into their silver sockets in the ground, describes a simple metal building that is grounded which will behave like any other metal building that is

grounded. Lightning strikes would go directly to the ground, but the tabernacle would not be any more likely to receive a lightning strike than any other building. It was not designed as a lightning conductor in the sense that it would have been like a lightning rod in the desert.

The other question related to the Mercy Seat, whether the gold plate with its Two Cherubim atop the Ark of the Covenant, directly below the Center Gold Ring in the ceiling, could serve as a surface where sparks would be seen or generated, transferred from the structure to the Mercy Seat. The criteria of the sparks would be that the voltage should be sufficient to electrocute someone who is nearby, since it was reported that high priests did fall dead at the Mercy Seat from time to time. As a consequence the high priests were required to wear cords tied to their waist by means of which they could be pulled out of the Tabernacle if stricken. This is the context of the conversation with Dr. Uman:

1. Was the Tabernacle a lightning processor from antiquity?

Dr. Uman answered: “For what it is worth, a metal (gold) box that is reasonably well grounded is safe to be in if struck by lightning. An object of that size in the open in Florida would be randomly struck by lightning once every 50 years or so. It would not cause or draw lightning. I would say that silver sockets on the ground are unusual. Why do you think that is other than a construction device, that the structure has something to do with electricity rather than being an expensive religious structure?”
Martin

2. Does the device have something to do with electricity, rather than being an expensive religious structure?

Mel wrote: “When I first saw the device I asked a similar question. They could have used the gold tenons plugged into silver sockets in the ground to secure the boards. Recognizing that the device dated from the Late Bronze Age / Early Iron Age (King David moved it from its place in Shiloh about 1,000 B.C. to the Temple Mount) one might think the tenons and sockets could have been made out of less expensive and stronger material, such as bronze. The tenons would not have been seen in any case. It is possible that the nomads needed a means of stabilization that was easy to install and reinstall. Tenons — nails — would have been a good answer. It is certain that the wind in the desert would have caused the boards of the device to shake and it would have been necessary to keep the secure the bases of the boards.

“The gold plate (Mercy Seat) on the chest (ark) in the center of the building requires explanation. Altars were in use in all religions, as is true of the Jews, but the concept of the Mercy Seat was new. I think it — having the design of a plate with two poles — placed in the center of the device, below the center gold ring, must have had some electrical properties.

“The Hydro-Quebec device (See article, [“Lightning Tamers...”](#)) had a ceiling made out of a net, which, according to the article on the Hydro-Quebec research, was unusual. When I read this it occurred to me that the ceiling of the tabernacle was also like a net, though the gold-covered bars of the ceiling followed a basic design for the beams of a building’s ceiling. Many palaces would have had gilded ceilings, even as we see today in Renaissance buildings. So a gilded ceiling is not unusual.

“The placement of the Mercy Seat may have been viewed as a modified altar where God was fed the

blood of the animal sacrifice. Near the Ark was a table where the shew bread of the sacrifice was placed. If the device would not particularly have attracted lightning, then the only regular electrical property of the device would have been through static electricity, in which case one must ask what the distance would have had to be from the ceiling to the Mercy Seat, in order to produce a spark. The testimony on the device said they would see a cloud on the Mercy Seat by day and a fire by night. This suggests that the fire was not visible during the day, leaving us to contemplate that they observed a spark.

“...When I saw the Hydro-Quebec net, it occurred to me that the tabernacle may have had properties similar to an antenna, in which case the Mercy Seat might have functioned like a radar feed. I don’t know the physics behind the Hydro-Quebec ceiling-net. Lightning is observed as jagged, where the electricity moves at angles and in terms of a rectangular building would arc through the corners (recognizing that electricity travels on the external surface of a conductor).

“Today we raise antennas and antenna fields to receive signals from outer space, and we may recall the hopes of SETI to make contact with another civilization. The Jews were attempting to make contact with God, according to the instructions given to Moses, and they recorded their contact with God both through the receipt of oracles and in the physical presence of a cloud or smoke by day and a fire by night.

“If the device had no unusual electrical properties — since it was grounded — the only thing to account for would be what happened on the Mercy Seat and how. I suspect it can be explained by physics, including a fire and smoke produced on the Mercy Seat. If physics could duplicate the fire and smoke, then it would cause us to take different look at the Judeo-Christian religion. For the instructions given to Moses would essentially have been: “Build this device and it will produce fire and smoke.”

“The augury received by the priests would have been subjective, but the fire and smoke would not, since it was observed by the tribe.

“All together the device is strange. The tribe hauled it around the desert for 40 years. The size of the boards and the three curtains would have been bulky and heavy, requiring several wagons. Modern Bedouins carry tents of great size and pack them on their camels. One would think that the tabernacle (called a tent of refuge) would have sufficed made out of hides or fabric only, similar to that of the Bedouins. The addition of the boards to serve as sides is peculiar. Also the court that was raised around the tabernacle, with its tall bronze poles (at least 12 feet high) and their fabrics (hangings), would have required a number of more wagons. Why build a device that required a train of wagons dedicated to move it around when one could achieve the same result (in theory) with a Bedouin-style tent?

“The testimony about the device says that some priests were struck dead before the Mercy Seat. Apart from a normal physical problem, such as a stroke or heart attack, I would think that if there were a strong electrical field at the Mercy Seat and if it were to jump to a person next to it, then electrocution would have occurred. This would prompt one to ask:

“How much of an electrical charge would it take to electrocute a person at the Mercy Seat? And What would be the setup required to produce such a charge?

“Finally, since the device was used in the Sinai desert, we can presume there were not too many thunderstorms or that lightning was not frequent. It certainly was not frequent enough to produce the regular observations of smoke and fire on the Mercy Seat. Thus, there may be another physics answer to explain the smoke and fire. The description of the tabernacle and the testimony involving it is quite

strange, to say the least. If much of the testimony could be explained by physics, we would nevertheless still be left with the question of how Moses discovered it.”

Mel

3. Can the Tabernacle generate static electricity?

Dr. Uman replied: “To generate static electricity inside a metal box, the source needs to be inside the box, like rubbing cat’s fur on glass. As far as I know, such rubbing together of dissimilar materials by hand in very dry weather can produce sparks that are less than an inch in length. Friction machines such as the Van der Graff [See <http://science.howstuffworks.com/vdg2.htm>, ed. Note] can make sparks up to a foot long, again in very dry weather (the desert?). The process does not work in high humidity.

Maybe those clever Israelites had some sort of hand cranked machine that could make sparks and set objects on fire. Benjamin Franklin killed his thanksgiving turkey with lab-generated static electricity, but he had rudimentary capacitors (Leyden jars) to store increasing amounts of charge as he made it. Maybe my ancestors had invented the whole show 3000 years previously. The ancient Greeks knew about static electricity (via rubbing together of dissimilar materials) and wrote about it.”

Martin

4. The exceptional burden of transporting the Tabernacle

Mel’s reply, concerning the burden of the Tabernacle: [beginning with a list of the parts of the Tabernacle and its Court, as discussed in our Introduction] “...Recognizing that the testimony says the device was carried around the desert of Sinai for 40 years, we can conclude that the baggage train for the tabernacle and its court would have been an exceptional burden for a people, even today. And in addition to the fabric required for the hangings and coverings of the tabernacle there would have been a need for more linen wrappings to protect the boards and bars of the tabernacle from being abraded during transport.

“Since everything fit into sockets in the ground, raising the structure would have amounted to digging holes. It would thus have had to be placed where holes could be dug. Raising the tabernacle should have taken a few minutes. By setting up the 30 foot long pillars of the gate in a tripod over the parts of the tabernacle, one could raise the entire structure in a matter of minutes with a line attached to the center gold ring. All of the parts would have to be laid on the ground below the tripod, with the bars inserted into the rings attached to the boards and all of the bars secured together. By lifting on the tripod the boards could be guided into their sockets on the ground.

“This describes a heavy burden to transport and protect from the abrasion of transport and sand storms. The device was also quite noisy. Job 36.29 asks, ‘Can any understand the spreadings of the clouds, or the noise of the tabernacle?’

“Psalm 19.1 says ‘...he set a tabernacle for the sun.’ It would obviously shine from the gold covered boards that would flash before the eyes of those passing through the gate of the court. The people in their tents around the tabernacle would have been accustomed to the noise of their tents flapping in the wind, but the tabernacle’s hangings must have been especially noisy.

“...The burden of the tabernacle and its court was one of extreme difficulty, of transport, of

protection from the wind and of noise. If I were among the people answering to Moses, I would have said 'You're crazy!'

"I was thinking about [St. Elmo's Fire](#) and another phenomena, [Ball Lightning](#). The fire and smoke seen on the Mercy Seat also led the people around the desert. When it, usually a cloud, was seen to lift up above the tabernacle the camp would pack up and follow it. If it were a cloud produced from dew upon the tent covering evaporating, the cloud drifting away would have gone in the direction in which the wind was blowing. But the testimony would have seen through this effect, since the people might have held suspect anyone who would convince them to chase clouds. In a Wikipedia search on both phenomena I was struck by the comments on Ball lightning, which the article says is little understood and not necessarily constrained to thunderstorm activity. It can occur in a dry climate in clear weather.

"My inquiry with you seems to rule out thunderstorm activity, leaving the phenomenon seen atop the Mercy Seat as either a product of static electricity or phenomena akin to the plasma of St. Elmo's Fire or Ball Lightning. As for the static electricity, I can see how it can be generated by the friction of the gold tenons in their silver sockets during a slight wind. According to your comment, the electrical charge would have to move from and to the ground up the inside of the gilded structure. Since all surfaces of the boards and bars were covered with gold, there would have been a path for the charge to go between the center gold ring and the gold tenons plugged into the ground. The question at hand would then be the amount of energy that could be stored in such a charge and how much the charge would have to be to arc to the Mercy Seat, sufficient to produce St. Elmo's Fire or Ball Lightning effects. The climate, being dry, would suggest the effect would not be St. Elmo's Fire, leaving only the alternative of Ball Lightning.

"The phenomena of Ball lightning can be accounted to the lifting up from the Mercy Seat and over the Tabernacle. The cloud lifting up above the Tabernacle and leading the tribes to a new camp is a bit harder to explain. The cloud is the most commonly observed form, however, and it became a characteristic describing God, from the original sighting by Moses atop Mt. Sinai to even modern descriptions of the presence of God at each Jewish wedding, where it — the Shekinah — would appear beneath the wedding canopy and be a witness to the ceremony [Ed. Note: The canopy is called the [Chuppah](#); the Shekinah is in Christian theological terms the Holy Spirit, though, in contrast, the Hebrew word is feminine; See a related work on Jewish Wedding tradition, "[Acceptable Day.html](#)"]

"While past generations may have written off the tabernacle as a structure produced in the faith derived from Sinai, the fact is we have today the essential knowledge to go beyond explanations of faith and describe the phenomena through the science of physics.

"Because the Tabernacle and its court produced such a burden and was reported as being dangerous for priests to enter, some being struck down at the Mercy Seat; because the device plugged into the ground, because it was built out of boards, when a fabric structure was the norm; because it was covered in gold in a sandstorm prone region; because the device was strung together using cords and gold rings fitted around the bars; because the center of the device was a chest which had atop it a plate of gold whose ends were shaped into Two Cherubim, I concluded that the device is the most unusual and impractical structure ever conceived. The Two Cherubim appeared to have the shape of idols, which were forbidden in the scriptures carried within the chest (The theme of the Two Cherubim was carried into the Temple of Solomon as two pillars standing before the sacred enclosure containing the Ark and

its Mercy Seat.) The scale of the temple, incidentally, was twice the size of the Tabernacle, standing the box on its side. David had moved the Tabernacle from Shiloh to the Temple Mount (with the court?) and his son, Solomon, concluded that God needed a more permanent structure.

“Since the tabernacle was moved to the Temple Mount we can conclude that the phenomena of the smoke and fire seen in the desert continued in Jerusalem. No doubt the smoke and fire discontinued its habit of moving above the Mercy Seat, heading away from the structure that contained it, i.e., the Temple of Solomon, otherwise we would have seen reports of God’s desire to move out of the temple and back to the Tabernacle which could be moved.

“I doubt that the Tabernacle and its court is just another invention of man. It is quite strange and carried a most impractical design. Because of its bizarre design and affects I thought it worthwhile to see if it could be explained using modern scientific knowledge. While the faith derived in Sinai says that God is capable of all things, and while it can be written off as a miracle of God, I wonder whether there was a higher intelligence involved in the design and application of the Tabernacle. If the design and affects can be explained and duplicated by modern science, then we would be left with the final question dealing with the source of Moses’ information. How did he get it? He certainly would not have known that the structure he built would produce the fire and smoke.

“I would have to rule out that Moses and his people had a whirligig or device that they could turn to produce static energy sufficient to produce the fire and smoke. If they had such a device it would have been listed with the equipment, since the equipment of the Tabernacle is listed in great detail. The instructions of Exodus, in fact, explain how to build it.

“The answer for the fire and smoke must be explained in terms of natural affects. The knowledge of such a device and its affects would not have been available when it was first seen, about 1200 B.C. Again, because the device sometimes caused the death of a priest before the Mercy Seat, it is not likely that there was an attendant nearby turning a wheel against a fabric to produce electricity, and it is not likely they had wiring between such a device and the gold plate of the Mercy Seat.

“Could, then, static electricity be generated between the tenons and the center gold ring, and could the box serve as a capacitor storing the energy until it jumped to the Mercy Seat? A capacitor is an electric element used to store charge temporarily, consisting in general of two metallic plates separated by a dielectric (nonconductor of direct current). The two metallic plates would be the structure of the Tabernacle, of gold covered boards and bars and their gold tenons. The other plate would be the Mercy Seat, a solid gold plate with two upright poles (cherubim). One may ask whether the dielectric, if it is not the air between the center gold ring and Mercy Seat, could be associated with the coverings. The first cover was made out of linen, which should have been a static enabling material. The second covering was made out of rams skins died red, which I presume would be a nonconductor; the final covering on top of the structure was of badger skins, which I presume included the fur of the animal. We know that rubbing a comb through the hair can produce static electricity, and people 3,500 years ago did have combs, often made out of ivory, but usually wood. I’m wondering now whether the static moving from the tenons over the boards and bars and across the linen covering which drapes down its sides might produce a charge that would transfer through the nonconductor, which would be the ram’s skin died red, to the badger skins with their fur. I always wondered about the badger skins, how odd they would have been selected. I concluded that it would have been for their fur and perhaps their temperament. But the appearance of the Tabernacle with the badger skins atop would have

been grayish, displaying the color of the badger fur, and not particularly noteworthy. I wondered why the rams' skins died red were not put on top of the structure. Then it would have been spectacular to see. As it was what one would see in approaching it would be a rectangular building covered with gold with a dull grayish cover.

"If the badger skins had their fur, one might wonder whether the fur faced outward or inward. If it faced outward it would have been a good collector of dust; turned inward it would have served to insulate the Tabernacle and possibly interact with the linen and gold structure under it. The interaction would be through the nonconductor of rams' skin died red.

"My final thought with regard to the static charge, of the Tabernacle being a capacitor storing energy that would arc to the Mercy Seat, leads me to wonder whether Ball Lightning might occasionally be associated with that capacitor. In any event, the tabernacle, the strangest device ever built on earth seems to tempt or beg scientific explanation."

Mel

Dr. Uman's reply: "Static electricity is generated when two insulators are rubbed together. Two conductors, like gold and silver, won't produce appreciable charge. Sandstorms have been reported to produce sparks of up to meter length via charging from collisions of different kinds of particles. Ball lightning is uncommon enough given lightning. Unlikely in the desert. St. Elmo's fire could be common on a metal structure in a dry climate if there are charged clouds overhead. Such clouds are usually thunderstorms but can be other types of charged clouds on occasion. Perhaps the literature describes cloud appearance over the desert."

Martin

5. Could the phenomena of smoke and fire have been Ball Lighting?

Mel's reply: "Thanks. That seems to leave the possibility of St. Elmo's Fire being produced during times when charged clouds appear in the desert. This must have been frequent enough to coincide with the prophecies received at the Mercy Seat by Aaron, Moses' brother, and the high priests that followed him. When Moses first received the commandments atop Mt. Sinai, there was observed a cloud(s) and lightning coming from the mountain (suggesting volcanic activity?). When the tabernacle was about to be moved, a cloud would appear above it and lead it off to a new site. I suspect this would have been no more than three times a year, where spring and fall pastures would hold them in one place during those seasons. I don't think the receipt of prophecies or instructions from God three times a year would be persuasive, consistent communication from God. The priests in Egypt and others of Baal made their living through their oracles from the gods and would have had to have a regular, constant communication going in order to justify the abundance brought to them for the altars. These criteria ought to apply also to the oracular activity involving the Hebrew priests. Hence, if the oracles and cloud of God had coincidence, I doubt that the desert climate would have accommodated the need for a cloud as often as the oracles were expected.

"This turns us back to a regular electrical generator, one that could produce the effect sufficient to supply the expectation for regular communications with God. Accepting that gold and silver only functioned as a conductor, then the only other parts of the device that could produce static electricity

would be the coverings, one rubbing against another (linen against the rams skin; rams skin against the badger skin) and the gold frame of the building (linen against the gold frame). Would this, then, have established the building as a capacitor?

“If the building were a capacitor and produced charges from time to time from the center gold ring to the Mercy Seat, the length of the spark required to reach that distance must have been at least 8-9 feet, since the height of the building was 15 feet (10 cubits) and I suspect that the height of the Mercy Seat, atop its chest, would have been no greater than a kitchen counter top or a church altar, about 36-38 inches. It seems here that the Tabernacle stretches the expectations of science. Of course, there may be something that science may have missed as relating to the known physics of electrical charges, in which case an experiment with a box duplicating in scale the Tabernacle and its materials might supply the answer.

“The design of the device is so unusual it is hard to believe that generations of the Jews would testify to it, and the books received through it, if it actually did not function as the books reported. The tent simply had no elements in its construction and use that coincided with any known structure of its time — or our time, except as a capacitor. Though it was called a Tent of Refuge and a tent of meeting, it was rather small, being 22.5 feet wide by 45 feet long. That’s about the size of a small 1,000 sq. ft. apartment. Recognizing this, what happened on the Mercy Seat would have been witnessed only by a few: the high priest and possibly his assistants. The congregation would not have fit into the Tabernacle and would have witnessed external activity, such as the cloud or fire lifting up above it, beckoning them off into the desert.”

Mel

(Post Script E-mail): “...I came across an article from the Georgia Institute of Technology on a “microfiber fabric that makes its own electricity.” The article is linked on my website, Maravot News: http://www.maravot.com/Maravot_News.html. I think the badger skin fur rubbing against the rams’ skin, and perhaps the gilded boards where it covered the sides of the Tabernacle, may have produced the electricity.”

Mel

Dr. Uman’s reply: “You need to get some of those materials and try.”

Martin

Mel’s reply: “...I don’t have the means or expertise to conduct such a test...Using your calculations I would agree that natural physical phenomena would not account for the voltage necessary to produce a fire and smoke on the Mercy Seat... “

Reflections on the Tabernacle and its gift

Nothing has caused more bloodshed in the world than claims by men on the Bible, on the one hand, the failure of men to honor Promises in the Bible on the other hand, and worst of all, the ignorance of

those who pretend to solve disputes in the Middle East, in particular, and the world in general without knowledge of, and consideration for, the Biblical sources of those disputes. People in all lands seem to enjoy using the Bible for their own personal pleasure, their own guarantee of God's favor, and the justification to kill others on God's behalf, whilst others, atheists, like Sigmund Freud, pontificate in their land of fantasy, how religion has no bearing upon their world. In these times, as we witness extremists, such as Islamists, attempting to murder innocent civilians around the world, the relevance of religion does have impact, whether one believes or not. In truth, the conversation on religion needs to be addressed and changed. The scripture complains "...I speak of peace you speak of war"; perhaps in the end the answer to peace is hidden in the Tabernacle, as it is said, *for in the time of trouble he shall hide me in his pavilion: in the secret of his Tabernacle shall he hide me; he shall set me up upon a rock.* (Psalm 27.4)

Wars over the divine blessings have changed the borders of most of the world's nations, drenching the earth with blood in the process, over the past two thousand years; and those who thought to be bystanders, ambivalent to the goings on in any case, as was Freud, usually themselves become victims in time.

For reasons beyond my grasp, the author (God) of the Bible decided to set his Seat in the middle of Canaan [Palestine]. He calls Himself many names, including Adonai or Baal, meaning Lord; Elohim, a plural form of El, God, and YHVH (meaning I Am that I am).

The root of the Western World's present (and past) problems is the Bible; and it begins with a Promise to the Children of Abraham which the Jews have claimed for their inheritance, without thinking about the other Children of the Inheritance. The other children of Abraham were promised inheritances as well, the eldest of whom was Ishmael, whose foundation brought forth the Nations of Islam.

Rooted in the restoration of the nation of Israel is a claim made by the Jews through the *Balfour Declaration of 1917* and *UN Resolution of 1947* to the effect that the Jews had a right to return to their homeland, Eretz Israel, based upon the Covenant made between God and Abraham, as explained in the book of Genesis and subsequently clarified through the other four Books of Moses and the later prophets. The contract with Israel provided for the exile of the Children of Israel to all the nations of the earth (because of their failure to uphold their part of the covenant); and, then, in a time called the *Latter Days*, they would be restored to their land and redeemed to God. One of the things that was promised in the restoration was the Tabernacle:

Isaiah 4.3 And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called Holy, even every one that is written among the living in Jerusalem.

4.4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the Spirit of Judgment, and by the Spirit of Burning.

4.5 And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a Cloud and Smoke by Day, and the shining of a flaming fire by night: for upon all the glory shall be a defense.

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

A commentary relating to this verse of Isaiah is in the Talmud (Bavli LLXXX1D): *The soul of a righteous man is balanced against the whole world.* Isaiah 13.12 — *I will make a man more precious than fine gold;*

even a man than the golden wedge of Ophir.

Now the [Zohar](#) says God took his most precious possession and brought it down to them, saying, Israel, now you have my pledge; so I will never part from you. So I will place my [Mishkan](#) (dwelling) in your midst. Thus we can anticipate how the Cloud of God and the Tabernacle in which it resides, is his most precious possession. And in all the sayings of God it becomes a criteria all of his disciples have used to measure the coming of his Anointed One (Messiah).

...What kind of man would most likely fall into this precious concern? It would be the Righteous Man, the Son of Righteousness. As it is said, *Zohar: The human beings will perceive wondrous, precious wisdom never known by them before: all these are destined to alight on King Messiah so that he may judge the world.*

The Egyptians note the descent of a people upon Egypt around 1500 B.C., down to 1200 B.C., following the sack of the *Mycenaean Civilization* and *Troy*, among whom were the *Pulusti*, who were generally called Sea Peoples. The Sea Peoples also included *Shardana* (from Sardinia) and *Sikuls*. The Children of Abraham — we speak of the sons of Israel, his grandson—fell into captivity in Egypt for 400 years or so as a result of a long drought in Canaan. After the 400 years, as prophesied, a savior, Moses, was sent to them to lead them out of Egypt. When the people were drawn out of Egypt, Moses gave them five books called the *Penteteuch*, or Five Books of Moses, or simply called the *Torah*. In the books were the Ten Commandments which have pretty well made their impact upon the laws of most nations, including the *US Constitution* and the *Charter of the United Nations*. Just before the Children of Israel finally entered the land of Canaan under the leadership of Joshua, encountering Jericho first, Moses required the people to pass between two mountains where blessings and curses were issued:

Deuteronomy 28.58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, the Lord thy God;

28.59 Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and...the Lord shall scatter thee among all people, from the one end of the earth even unto the other..and thy life shall hang in doubt before thee, and thou shalt fear day and night...

Also:

Deuteronomy 30.1 And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee,

30.2 And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

30.3 That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whether the LORD thy God hath scattered thee.

30.5...and the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt

possess it; and he will do thee good, and multiply thee above thy fathers.

30.6 And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

30.7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

30.18..I denounce unto you .. ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it [if you break this covenant—ed. Note].

30.19 I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live..that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

Connected with the Tabernacle is this hope expressed by Isaiah:

Isaiah 33.10 Now will I rise, saith the Lord; now will I be exalted; now will I lift up myself.

33.17 Thine eyes shall see the King in his beauty: they shall behold the land that is very far off.

33.20 Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a Tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

Notes:

1) I was disappointed to find in a google search on the Tabernacle that prevailing experts on the structure promote illustrations of the Tabernacle that don't resemble the description of Exodus 26-27. While one may argue that the Bible is subject to interpretation, verses that describe the hangings of the court as being alternating red, blue and purple fabrics should at least be represented in any illustrations of the Tabernacle and its court. Also, the height of the six pillars that line the two sides of the gate should be represented (three pillars each 22.5 feet high, left and right, as you enter the gate; the four pillars of the gate that are 30 feet high should also be noted). The Tabernacle's covering also did not cover the boards as shown by some Tabernacle internet sites which may be viewed at: www.the-tabernacle-place.com and www.hebroots.com. These erroneous representations of the Tabernacle cast doubts on the scholars' credibility on other Biblical issues.

The design of the Gate is most interesting. If one were to arrange the six pillars (three on each side of the gate) and four pillars of the gate in the form of a "mini-court" placed inside the court and arranged against four of the pillars of the court, the design would reduce the amount of space available to the actual court. If the "mini-court" were placed outside of the court, as an entryway to the gate, with the four pillars first, and the three side pillars on each side matching up to four of the center pillars of the court, a porch is created. However, there is a problem with the design of the "mini-court" in either case, since its higher hangings would block the view of any goings on in the Tabernacle complex. The four center pillars of the court would also serve in both cases as the actual gate, and to function as a gate at least two of their four hangings would have to be removed from their hooks on their pillars. In actual fact such a design would be described with two gates, and this kind of design is not indicated in Exodus 26-27.

The Western Gate of the Tabernacle Court is probably after this manner: The three side pillars and

their hangings, on each side of the gate and the four pillars of the Gate should be set in line, in lieu of the ten pillars on the western side of the Court. The four pillars of the Gate would have three hangings, all of which would be pulled up from the ground to about the height of seven and one half feet (the height of the court pillars). Each of the four pillars of the gate would have hooks or cleats to fasten lanyards secured to the feet of the four hangings. Pulling on the lanyards would cause the three hangings of the gate to rise, much like a curtain over a window is pulled up and secured. Pulling the three hangings of the gate up would allow a grand view of any proceedings at the altar before the Tabernacle. For instance, when Moses or Aaron the high priest, or another high priest, would address the people from the Tabernacle, the presentation could be viewed by those seated before the Tabernacle Court, outside the walls as it were. It is clear that the full congregation of the tribes of Israel surrounding the Tabernacle would not fit within the Court and that in a special presentation or feast the people would be observing from outside the Court. To observe a feast they would have to raise the three hangings of the four pillars of the Gate. Also, when raised the three hangings of the Gate would allow for the transport of animals dedicated to the feasts through the Gate. Of interest is the fact that the three pillars on each side of the Gate have the same height as the Tabernacle is wide. One could use a pillar to mark off the width of the Tabernacle (22.5'), when resetting it in a new camp; the six pillars could be laid out, in fact, to mark out the dimensions or circumference of the Tabernacle.

When the Tabernacle was moved to the Temple Mount and then replaced by the Temple of Solomon the essential design of the Tabernacle was carried into the Temple. The description of the Temple is in 1 Kings Chapter 6.

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Appendix B

The Synoptic Gospels Matthew, Mark and Luke – with the gospel of John placed beside them

(See separate Synoptic Matrix of the Gospels:

<http://www.maravot.com/Synoptic%20Matrix%20of%20the%20Gospels.pdf>)

Summary

The order of the synoptic matrix emphasizes differences among the gospels and refers to identical verses merely by the notation of chapter and verse. Where you see a chapter and verse cited without the saying, etc., assume that it is identical to the verse in the left hand column which is mostly Matthew's Gospel.

The Matrix shows how Matthew embellished, as it were, Mark's gospel and Luke followed Matthew and Mark, noting differences in chronology and also correcting Matthew. In Matthew the man with the withered arm, for instance, is corrected by Luke, who shows it is a man whose right arm is withered. So Luke elaborates where he thought appropriate. I have high-lighted texts which Matthew should have been following in Mark but did not pick up from Mark; likewise we see Luke omitting details of Matthew and Mark, though by appearance following Matthew and Mark.

In the matrix we also see how Luke remembers two beatitude scenes as to Matthew's remembrance of the Sermon on the Mount (but we see also in Matthew a reminder by Jesus how he had fed the 5,000 and then the 4,000 with fishes and loaves).

Most surprising, perhaps are voids in Mark's gospel that are covered by Matthew, such as the events of St. Peter cutting off the ear of the Centurion and Judas throwing the purse from the money changers into the temple.

There are a number of Marys mentioned in the four gospels, all of whom appear to be related. First there is the Virgin Mary, mother of Jesus, then Mary Magdalene, then Mary, sister of Martha and Lazarus, and Mary (Salome) the mother of Zebedee's children. Mary, sister of Martha, is married to Joseph's brother, Cleophas, and they have a son named Simon who will inherit the throne of the Apostolic Church in Jerusalem, after Jesus' brother James is murdered on the steps of the temple. Salome also is a relative, and as a child witnessed the birth of Jesus, and may be one of Jesus' sisters. She was the mother of John the Evangelist and James the Lesser. Some affirm that she is the same as Mary of Cleophas, because she had two husbands. [Irenaeus, chapter 10.6, quoting Papias] Mary, wife of Cleophas, is the "sinner" who washed the feet of Jesus with her tears and hair. Some verses of interest are:

John 19.25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

Matthew 27.55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

27.56 Among which was Mary Magdalene, and Mary the mother of James and Joses and the mother of Zebedee's children...

Mark 15.40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

13.55 Is not this the carpenter's son? is not his mother called Mary? And his brethren, James, and Joses, and Simon, and Judas?

13.56 And his sisters, are they not all with us?

Luke 24.2 And they found the stone rolled away from the sepulcher..

24.10 It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.

Matthew 27.61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulcher.

28.1 In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher.

In identifying who the people were who were marching with Jesus from Galilee through Jericho, we have the account of Jesus being approached by the blind man BarTimaeus. Moments before that event we have this account concerning the mother of James and John, who, in the scriptures, are known as the "sons of Zebedee":

Matthew 20.20 Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him.

20.21 And he said unto her, What wilt thou? She saith unto him, Grant that these, my two sons may sit the one on thy right hand, and the other on the left, in thy kingdom.

Mark's earlier gospel (Mk. 10.35) shows James and John approaching Jesus directly, and here we see Matthew has added to the text, noting that it was the mother of James and John who approached Jesus. Luke points out in the Last Supper scene that there was strife among them as to who should be accounted the greatest. In any event we know that one of the women listed at the tomb is one of the women in Jericho who is the mother of James and John, who in Luke 24.10 is listed as Mary, the mother of James.

In the Secret Gospel of Mark (appended to an epistle of Clement), which was discovered in the monastery of Mar Saba only recently, we have:

Secret Gospel of Mark: And after the words, And he comes into Jericho, (Mark 10.46) the Secret Gospel adds only, And the sister of the youth whom Jesus loved and his mother and Salome were there, and Jesus did not receive them..

The youth whom Jesus loved is John, the brother of James; both are the sons of Zebedee.

John 11.1 Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

John 11.2 **(It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)**

Luke 7.39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

7.40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on...

7.44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

Here we discover that Mary, the wife of Cleophas (who was a brother of Joseph the Carpenter, the sister of Martha and Lazarus, was also the sister of the Virgin Mary.

Papias says there were four Marys in the Gospels: the (1) Virgin Mary, (2) Mary Magdalene, (3) Mary the wife of Cleophas, and (4)[Mary] Salome.

Referring to the scene at the cross we see them:

John 19.25 Now there stood by the cross of Jesus (1) his mother, and (3) his mother's sister, Mary the wife of Cleophas, and (2) Mary Magdalene.

Mark 15.40 There were also women looking on afar off: among whom was (2) Mary Magdalene, and (2) Mary the mother of James the less and of Joses, and (4) Salome;

Matthew 27.55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

27.56 Among which was (2) Mary Magdalene, and (2) Mary the mother of James and Joses and the (4) mother of Zebedee's children...

[Mary] Salome must be the mother of Zebedee's children.

Compare this to the statement from Irenaeus:

Irenaeus, chapter 10.6, records the following quote from Papias who gives an account of the family of Jesus: (1) Mary the mother of the Lord; (2) Mary the wife of Cleophas or Alphaeus, who was the mother of James the bishop and apostle, and of Simon and Thaddeus, and of one Joseph; (3) Mary Salome, wife of Zebedee, mother of John the evangelist and James; (4) Mary Magdalene. These four are found in the Gospel. James and Judas and Joseph were sons of an aunt (2) of the Lord's. James also and John were sons of another aunt (3) of the Lord's. Mary (2), mother of James the Less and Joseph, wife of Alphaeus was the sister of Mary the mother of the Lord, whom John names of Cleophas, either from her father or from the family of the clan, of for some other reason. Mary Salome (3) is called Salome either from her

husband or her village. Some affirm that she is the same as Mary of Cleophas, because she had two husbands.

Papias "was a hearer of John and a friend of Polycarp," as Papias in his fourth book testified. Papias wrote five books, says Irenaeus.

An important point in the story involving the birth of Jesus is the finding that the Virgin Mary was still virgin after she gave birth to Jesus (as evidenced by Salome, who no doubt was a child and not capable of being a midwife). Sons of Joseph are mentioned in the story by name: Joseph and Simon, and it may be that Salome is also the daughter of Joseph. What is implied in the story, of course, is that Joseph is a widower and the Virgin Mary was thus given to him. Since he is mentioned as a Son of David, and the story also notes that the father of the Virgin Mary was a rich man named Joachim, who married Anna and the two were without child, until Anna pledged that any child given to them would be pledged to the temple. Anna conceived and she pledged the daughter she bore, whom she named Mary, to the temple to serve as a Temple Virgin, in the Holy of Holies. Later, through other documents, we learn that Mary had sisters who are Mary, including Mary, wife of Cleophas, and sister of Martha and Lazarus. How the Virgin Mary came to have another sister named Mary is puzzling, but this sister, Mary, plays even a more puzzling role in revealing the family relationships.

This is what an apocryphal work, "The Protevangelion," says regarding Salome:

The Protevangelion: 14.10 Then a bright cloud over-shadowed the cave, and the midwife said, This day my soul is magnified, for mine eyes have seen surprising things, and salvation is brought forth to Israel.

14.11 But on a sudden the cloud became a great light in the cave, so that their eyes could not bear it.

14.12 But the light gradually decreased, until the infant appeared, and sucked the breast of his mother Mary.

14.13 Then the midwife cried out, and said, How glorious a day is this, wherein mine eyes have seen this extraordinary sight!

14.14 And the midwife went out from the cave, and Salome met her.

14.15 And the midwife said to her, Salome, Salome, I will tell you a most surprising thing which I saw,

14.16 A virgin hath brought forth, which is a thing contrary to nature.

14.17 To which Salome replied, As the Lord my God liveth, unless I receive particular proof of this matter, I will not believe that a virgin hath brought forth.

14.18 Then Salome went in, and the midwife said, Mary, show thyself, for a great controversy is risen concerning thee.

14.19 And Salome received satisfaction.

14.20 But her hand was withered, and she groaned bitterly.

14.21 And said, Woe to me, because of mine iniquity; for I have tempted the living God, and my hand is ready to drop off.

14.22 Then Salome made her supplication to the Lord, and said, O God of my fathers, remember me, for I am of the seed of Abraham, and Isaac, and Jacob.

14.23 And make me not a reproach among the children of Israel, but restore me sound to my parents.

14.24 For thou well knowest, O Lord, that I have performed many offices of charity in thy name, and have received my reward from thee.

14.25 Upon this an angel of the Lord stood by Salome, and said, The Lord God hath heard thy prayer, reach forth thy hand to the child, and carry him, and by that means thou shalt be restored...

The title of this account begins: "The Protevangelion," or, "A Historical Account of the birth of Christ, and the Perpetual Virgin Mary, his mother, by James the Lesser, Cousin and Brother of the Lord Jesus, chief Apostle and first bishop of the Christians in Jerusalem." This book is supposed to have been originally composed in Hebrew. We see in it Hebrew arguments concerning the trial of Joseph and Mary having to do with suspected adultery, where a virgin conceives outside of wedlock. The punishment for such a crime against the Law of Moses is stoning of both the male and female involved. As part of the trial they are forced to drink bitter waters (Numbers 5.17ff.) which contain a curse, causing the flesh to rot, etc. If they pass the test they are exonerated, as is recalled in the apocryphal story.

The omission of an inquiry over the violation of the Law of Moses, of intercourse outside of wedlock, is curious, and the addition of the inquiry in "The Protevangelion" would make sense, since any Jew reading the gospel record would question the accuracy of the account of a virgin birth. As a matter of fact, the author went further to explain that the Virgin Mary got her appellation "Virgin Mary" because she had been dedicated as a Temple Virgin by her parents.

Papias, says Irenaeus, was more concerned about the actual testimony of men who had witnessed or received the tradition, as relating to the Gospels; and he notes that "Matthew put together the oracles of the Lord in the Hebrew language, and each one interpreted them as best he could."

If this is true, then the word for Virgin (in English, a maiden, an unmarried girl) in Hebrew is "Alma" and it is used both in Isaiah 7.14 and in the scripture relating to David's death, where a virgin was placed next to him to keep him warm (I Kings 1.1-4). We may contrast this with the Hebrew word for a Virgin, which is "betula." These are some scriptural contexts in the use of "alma" and "betula."

Exodus 22.16 And if a man entice a maid (betula) that is not betrothed, and lie with her, he shall surely endow her to be his wife.

Leviticus 22.10 And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes....

22.13 And he shall take a wife in her virginity (betula).

22.14 A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin (betula) of his own people to wife.

II Samuel 13.2 And Amnon was so vexed that he fell sick for his sister Tamar: for she was a virgin; (betula) and Amnon thought it hard for him to do anything to her.

I Kings 1.1 Now king David was old and stricken in years; and they covereth him with clothes, but he gat no heat.

1 Kings 1.2 Wherefore his servants said unto him, Let there be sought for my lord the king a young virgin: (betula) and let her stand before the king, and let her cherish him, and let her lie in thy bosom,

that my lord the king may get heat.

1 Kings 1.3 So they sought for a fair damsel (alma) throughout all the coasts of Israel, and found Abishag a Shunamite, and brought her to the king.

1 Kings 1.4 and the damsel (alma) was very fair, and cherished the king, and ministered to him: but the king knew her not.

Psalm 45.14....the virgins (betula) her companions that follow her shall be brought unto the...

Proverbs 30.5 Every word of God is pure; he is a shield unto them that put their trust in him.

30.6 Add thou not unto his words lest he reprove thee, and thou be found a liar.

30.19and the way of a man with a maid (alma).

Isaiah 7.14...behold the virgin (alma) will conceive and will bear a son, and will call his name Emmanuel...

22.12 And he said, Thou shalt no more rejoice, O thou oppressed virgin, (betula) daughter of Zidon...

37.22 This is the word which the LORD hath spoken concerning him; The virgin, (Betula) the daughter of Zion, hath despised thee...

47.1 Come down, and sit in the dust, O virgin (betula) daughter of Babylon, sit on the ground: there is no throne...for thou shalt no longer be called tender and delicate.

62.5 For as a young man marrieth a virgin, (betula) so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

62.6 I have set watchmen upon thy walls, O Jerusalem...

Jeremiah 2.32 Can a maid (betula) forget her ornaments, or a bride her attire? yet my people have forgotten me days without number.

Jeremiah 51.22 With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid (betula).

Genesis 24.40 And he said unto me, The LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house.

24.41 Then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath.

24.42 And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go:

24.43 Behold, I stand by the well of water; and it shall come to pass that when the virgin (alma) cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;...

24.45 And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water; and I said unto her, Let me drink, I pray thee.

24.61 And Rebekah arose, and her damsels (alma), and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

24.67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife...

It is clear that Isaiah used both *betula* and *alma*; but with regard to a Sign of God the prophet chose "*alma*" which refers back to Rebekah (who sat on her idols). It would appear that "*alma*" is an older word for a maiden, which is always presumed to be a virgin. Critics may argue that Rebekah was not a virgin and not pure in the eyes of the Angel.

Those reading the gospels could also raise their eyebrows over the claim that Jesus is a son of David, when the inheritance is set through the father, and his father, Joseph, who was a son of David, had nothing to do with his conception. The Virgin Mary is accounted as a daughter of David. Recognizing this problem we have two different family trees listed in the gospels, one by Matthew and the other by Luke. Matthew 1.0 describes the "Book of the Generation of Jesus Christ, the son of David.." listing fourteen generations, from Abraham down to Jacob, who begat Joseph the husband of Mary, mother of Jesus. Mary had a cousin named Elizabeth, who was of the family of Aaron, whose husband Zacharias was a high priest, a son of David, who had a son (John the Baptist) who would, according to Zacharias' prophesy relating to his newly born child:

Luke 1.72 To perform the mercy promised to our fathers, and to remember his holy covenant;
1.73 The oath which he swore to our father Abraham,
1.74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,
1.75 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;
1.77 To give knowledge of salvation unto his people by the remission of their sins.
1.79 To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

Luke began his work with a focus on the birth of John the Baptist and his ministry, as an introduction to the ministry of Jesus. Curiously, at the moment Jesus is baptized by his cousin John, Luke lists another genealogy of Jesus that shows "Jesus the son of Joseph, which was the son of Heli, the son of Matthat, the son of Levi....the son of Nathan, which was the son of David, which was the son of Jesse...which was the son...of Jacob, which was the son of Isaac, which was the son of Abraham...which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God."

This genealogy accomplished two purposes, we can suppose, as it corrects Matthew's list and affirms that Abraham's seed are sons of God, all being sons of Adam.

James, the brother of Jesus, who is barely mentioned in the gospels becomes a major player in the Book of Acts, as the head of the apostolic church. Eusebius records how James became Jesus' successor in the throne of David:

In book 2.1 Eusebius reminds us what Paul mentioned of James:

Of the other apostles I saw no one except James the Lord's brother (Gal 10.19).

Then in book 2.23 Eusebius gives us the narrative of the Martyrdom of James, 'the Lord's brother':

When Paul appealed to Caesar and was sent to Rome by Festus, the Jews were disappointed of the hope in which they had devised their plot against him and turned their attention to James the Lord's

brother, who had been elected by the apostles to the episcopal throne at Jerusalem. This is the crime that they committed against him. They brought him into their midst and in the presence of the whole populace demanded a denial of his belief in Christ. But when, contrary to all expectation, he spoke as he liked and showed undreamt-of-fearlessness in the face of the enormous throng, declaring that our Savior and Lord, Jesus, was the Son of God, they could not endure his testimony any longer, since he was universally regarded as the most righteous of men because of the heights of philosophy and religion which he scaled in his life. So they killed him, seizing the opportunity for getting their own way provided by the absence of a government, for at that very time Festus had died in Judaea, leaving the province without governor or procurator. How James died has already been shown by the words quoted from Clement, who tells us that he was thrown from the parapet and clubbed to death. But the most detailed account of him is given by Hegesippus, who belonged to the first generation after the apostles.

Simon or Symeon, the son of Cleophas and Mary, was elected to replace James as the head of the apostolic church. He also was martyred, following James:

Eusebius Book III.32: The same writer tells us that in the sequel, when members of the royal house of Judah were being hunted, Symeon's accusers were arrested too, on the ground that they belonged to it. And it would be reasonable to suggest that Symeon was an eyewitness and ear witness of the Lord, having regard to the length of his life and the reference in the gospel narrative to Mary, wife of the Cleopas, whose son he was, as explained in an earlier section.

The same historian tells us that other descendants of one of the brothers of the Savior named Jude lived on into the same reign [of Domitian – reigned 81 A.D. to 96 A.D.; ed. note], after bravely declaring their faith in Christ, as already recorded, before Domitian himself.

...Consequently they came and presided over every church, as being martyrs and members of the Lord's family, and since profound peace came to every church they survived till the reign of Trajan Caesar—till the son of the Lord's uncle, the aforesaid Symeon son of Cleopas, was similarly informed against by the heretical sects and brought up on the same charge before Atticus, the provincial governor. Tortured for days on end, he bore a martyr's witness, so that all, including the governor, were astonished that at the age of 120 he could endure it; and he was ordered to be crucified.

[from Hegesippus] Some of these [heretics] charged Symeon, son of Cleopas, with being a descendant of David and a Christian; as a result he suffered martyrdom at the age of 120, when Trajan was emperor and Atticus consular governor.

Eusebius III.11 After the martyrdom of James [the brother of Jesus] and the capture of Jerusalem [in 70 A.D.] which instantly followed, there is a firm tradition that those of the apostles and disciples of the Lord who were still alive assembled from all parts together with those who, humanly speaking, were kinsmen of the lord — for most of them were still living. Then they all discussed together whom they should choose as a fit person to succeed James, and voted unanimously that Symeon, son of the Cleopas mentioned in the gospel narrative, was a fit person to occupy the throne of the Jerusalem See. He was, so it is said, a cousin of the Savior, for Hegesippus tells us that Cleopas was Joseph's brother.

One can see conflicts in the gospel narrative, as one compares the verses of the gospels using our

Synoptic Matrix. And one can see errors, such as the error in Matthew regarding the prophecy “and he shall be called a Nazarite.” Matthew 2.23 says it fulfilled the prophecy, ‘he shall be called a Nazarene.’ The prophecy that he referred to speaks about a Nazarite. (See Judges 13.5 which refers to Samson as a Nazarite.) A Nazarite is one who is separated from the flock, living unto God only and avoiding wine, cutting the hair, etc., as with Samson. Also, the claim that Jesus made, of fulfilling prophecy relating to the Messiah “who does not cause his voice to be heard in the streets,” (Matthew 12.18) is problematic. When called on this claim, Jesus told the disciples to not tell anyone that he had been in the streets. The confusion over Elijah the prophet being resurrected is also telling, where some thought Jesus was Elijah resurrected, others thought it was John the Baptist who was Elijah (as his father seemed to prophesy) and even there was confusion suggesting that Jesus was John the Baptist raised up. See Matthew 11.10 and 3.11.

Although Jesus refers to himself as the Son of Man (another term for the Messiah, used in the book of Daniel, there were concerns as to whether he was playing that role. Matthew 16.16 has Peter saying, “Thou art the Christ the son of the living God,” whereas Mark has him saying, “Thou art the Christ.” (“Christ” is the Greek translation of the Hebrew word, “Messiah,” which in English means “Anointed One.” The epithets of the Messiah generally point to the precept that he is the son of God (though we already know that the sons of Adam are sons of God, which Jesus was quick to point out). The main accusation against Jesus was in the end that he claimed to be the son of God. Claiming such, or even that one is the Messiah is blasphemy and punishable by death, according to the Law of Moses.

The Synoptic Matrix spreadsheet follows this page.

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