

*The
Salvation
of
God*

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Foreword

This book is written as a testimony of God's plan of salvation, revealed from the beginning of creation to the final judgment. Through careful attention to Scripture, Hebrew and Greek word studies, and prayerful reflection, it traces the unfolding of God's redemption through Christ.

The purpose is not merely to explain theological truths but to present the living Word of God as active and relevant today. The reader is invited to walk through creation, the fall, the promise, the cross, and the hope of eternal life with Christ.

Where Scripture is quoted, it is given with reverence, often accompanied by the original Hebrew or Greek terms to reveal the depth of meaning. The **W.M.B. translation** has been consulted for clarity and faithfulness to the original texts.

May this work lead the reader closer to understanding the mystery of Christ, the wisdom of God, and the gift of eternal salvation.

For the Lord gives wisdom. Out of his mouth
comes knowledge and understanding.
—Proverbs 2:6

Chapter 1

The Beginning

Elo-him is a name for God, Elo-him means God; gods. The plural form of El, meaning "Strong One." God used this word here for when He said let us make man in our image and likeness.

God said, "Let's make man in our image, after our likeness." (Gen. 1)

The Lord God formed man from the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul. And the Lord God planted a garden eastward, in Eden, and there he put the man whom he had formed. (Gen. 2:7–8)

In this garden, out of the mouth of God, Proverbs 2:6 is given to this man: "For the Lord gives wisdom. Out of his mouth comes knowledge and understanding."

“knowledge” comes from the things that are made, but in this garden for this man, the knowledge of a woman or animal does not exist inside his mind, he cannot come to know they exist until the Author of Life creates this knowledge and reveals this knowledge to him.

No plant of the field was yet in the earth, and no herb of the field had yet sprung up; for the Lord God had not caused it to rain on the earth. There was not a man to till the ground, but a mist went up from the earth, and watered the whole surface of the ground. The Lord God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. The Lord God planted a garden eastward, in Eden, and there he put the man whom he had formed. Out of the ground the Lord God made every tree to grow that is pleasant to the sight, and good for food, including the tree of life in the middle of the garden and the tree of the knowledge of good and evil. (Gen. 2: 5–9)

The Lord God took the man, and put him into the garden of Eden to work it and keep it. The Lord God commanded the man, saying, “You may surely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not

eat, for in the day that you eat of it you shall surely die.” The Lord God said, “It is not good for the man to be alone. I will make him a helpmate opposite for him.” Out of the ground the Lord God formed every animal of the field, and every bird of the sky, and brought them to the man to see what he would call them. Whatever the man called every living creature became its name. The man gave names to all livestock, and to the birds of the sky, and to every animal of the field; but for man there was not found a helpmate opposite for him. (Gen. 2:15–20)

In verses 18 through 20, the Author of life narrates the story of man, saying, “It is not good that the man should be alone; I will make him a helpmate opposite for him.”

God spoke first the helpmate opposite for this man, but to give wisdom and understanding, the Lord God first created the knowledge of these animals to come up to him. Verse 19 says, “Out of the ground the Lord God formed every animal of the field, and every bird of the sky, and brought them to the man to see what he would call them.”

It was through the knowledge of these animals that God revealed a longing in man for something he has never seen before. When this line of animals begins to thin out to the last pair, a new thought comes to exist inside the mind of this man—*helpmate opposite*.

The Hebrew word for “helpmate opposite” is *Neqed*, meaning “in front of, in sight of, opposite to.”

This man has never seen a helpmate opposite of himself, nor could he ever imagine the exact pattern of what she would look like, until the Author of Life creates her for him.

The Lord God caused the man to fall into a deep sleep. As the man slept, he took one of his ribs, and closed up the flesh in its place. The Lord God made a woman from the rib which he had taken from the man, and brought her to the man. The man said, “This is now bone of my bones, and flesh of my flesh. She will be called ‘woman,’ because she was taken out of Man.” (Gen. 2:21–23)

In the right order and in the right arrangement of knowledge, God revealed to this man the wisdom and understanding that God would provide for him.

Proverbs 2:6 states, “For the Lord gives wisdom. Out of his mouth comes knowledge and understanding.”

Now when a human being is born into this world, wisdom is not found inside him from birth, but wisdom from the outside comes inside the mind of man.

In this garden, man was given wisdom by God through an experience, but there is another way God has given wisdom to man, and it is through his commandments.

God said to this man, “You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”

This very command will prevent man and woman from transgressing into the boundary of death and sin.

Next, we read God “rested” from all his work that he had done in creation.

The heavens, the earth, and all their vast array were finished. On the seventh day God finished his work which he had done; and he rested on the seventh day from all his work which he had done. God blessed the seventh day, and made it holy, because he rested in it from all his work of creation which he had done. (Gen. 2:1–3)

Now when God rested from all his work in chapter 1 and 2 in the book of Genesis, the Lord God left man and woman alone in the garden to tend to it. But in chapter 3, man and woman transgress what God said not to transgress.

Now the serpent was more subtle than any animal of the field which the Lord God had made. He said to the woman, “Did God actually say, ‘You shall not eat of any tree of the garden?’” The woman said to the serpent, “We may eat fruit from the trees of the garden, but not the fruit of the tree

which is in the middle of the garden. God has said, ‘You shall not eat of it. Neither shall you touch it, lest you die.’” The serpent said to the woman, “You won’t really die, for God knows that in the day you eat it, your eyes will be opened, and you will be like God, knowing good and evil.” When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took some of its fruit, and ate. Then she gave some to her husband with her, and he ate it, too. Their eyes were opened, and they both knew that they were naked. They sewed fig leaves together, and made coverings for themselves. (Gen. 3:1–7)

Now this serpent cannot target the knowledge that does not exist inside the mind of this woman, and the serpent said to her, “‘You shall not eat of any tree of the garden?’” And from her own mind comes knowledge about the law God had given.

The woman said to the serpent, “We may eat fruit from the trees of the garden, but not the fruit of the tree which is in the middle of the garden. God has said, ‘You shall not eat of it. Neither shall you touch it, lest you die.’” (Gen. 3:2–3)

This law the woman has given to this serpent has changed from the law God had given to man in Genesis 2:16–17:

The Lord God commanded the man, saying, “You may freely eat of every tree of the garden; but you shall not eat of the tree of the knowledge of good and evil; for in the day that you eat of it, you will surely die.”

This woman has added, “Neither shall you touch it” to what was made perfect out of the mouth of God, and if you add or subtract from what is made perfect, then you are left with the imperfect containing error.

Deuteronomy 32:4 states:

The Rock: his work is perfect, for all his ways are just. A God of faithfulness and without iniquity, just and upright is he.

Now if we go back to when God had given this law to man in chapter 2, then we read inside this law there are open and closed boundaries in it.

Verse 16 says, “You may surely eat of every tree of the garden.” These words create a thought inside the mind of man to have access to “every” tree in this garden, but closely behind these words follows more words creating a closed door to that one tree God said not to eat. Verse 17

says, “But of the tree of the knowledge of good and evil you shall not eat.”

This command—“do not”—will prevent man and woman from transgressing into sin and death.

Now in this garden God defined for man and woman the act of “do not,” and this became the very definition of what an “evil” act was for man to do, but this “evil” defined inside this law was unrealized to man and woman as long as they “do not do” what was evil for them to do, and that was to go past that boundary God set for that fruit. Only then when they ate did they realize what an evil act was. “Then the eyes of both were opened.”

Now when God taught man in this garden, he used the knowledge of these animals to reveal to this man a desire inside him for something he has never seen before. And likewise, this serpent uses his knowledge to draw out a desire inside man and woman, to then place this desire upon an object God said not to transgress.

The serpent said to the woman, “You won’t really die, for God knows that in the day you eat it, your eyes will be opened, and you will be like God, knowing good and evil.” When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took some of its fruit, and ate. (Gen. 3:4–6)

The Hebrew word for “desire” is *ta’avah*, which means “a longing; by implication, a delight (subjectively, satisfaction, objectively, a charm).” To help us understand the draw and intensity of our desires, let’s say that you were given an instrument, and there were notes given to you to understand our desires. Then we could start in verse 6, and the first note would be “that the tree was good for food.” If you have ever fasted before, then hunger is to have a strong attraction to quench that void that has opened up inside you, and there is a powerful drive to satisfy that desire in you. Now another note that was given was “it was pleasant to the eyes.” This will produce a powerful attraction (movement) that goes toward that object that attracts the eye of that individual. Now if both of these notes are played together, then a strong attraction goes toward that object of desire. And again, before the fall, every desire inside man and woman was holy and pure and having the right understanding attached to it, but when this serpent dialogues with this woman, the desire for wisdom becomes twisted and distorted into a deceptive third note—“tree to be desired to make one wise.” It was this note that was so effective that the woman who is talking to the serpent will pass up her own command she created when she said, “Neither shall you touch it,” to then reach out herself and take the fruit and eat.

She took some of its fruit, and ate. Then she gave some to her husband with her, and he ate it, too. Their eyes were opened, and they both knew that they were naked. They sewed fig leaves together, and made coverings for

themselves. And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. But the Lord God called to the man, and said to him, “Where are you?” The man said, “I heard your voice in the garden, and I was afraid, because I was naked; so I hid myself.” God said, “Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?” The man said, “The woman whom you gave to be with me, she gave me fruit from the tree, and I ate it.” The Lord God said to the woman, “What have you done?” The woman said, “The serpent deceived me, and I ate.” The Lord God said to the serpent, “Because you have done this, you are cursed above all livestock, and above every animal of the field. You shall go on your belly and you shall eat dust all the days of your life. I will put enmity between you and the woman, and between your offspring and her offspring. He shall bruise your head, and you shall bruise his heel.” (Gen. 3:6–15)

The Hebrew word for “enmity” is *ebah*, meaning “hostility, hatred.”

The Lord God will put enmity between this serpent’s

offspring and this woman's offspring "between your offspring and her offspring." This woman will understand this enmity in chapter 4 in the book of Genesis, and it is here where her first offspring are born into this world. Her first son, Cain, is a man of darkness, and her other son, Abel, is a man of light. Cain will go on to slaughter his brother Abel in blood "between your offspring and her offspring." This pursuit of this cunning serpent seeking to devour "her offspring" is seen throughout history. Why? Because the last part of this verse is now reversed, where the light covers over the darkness. "He will bruise your head and you will bruise his heel." This serpent who is low to the ground will have the heel of the "he" coming down on top of his head, and the serpent will have no choice but to strike his heel "He shall bruise your head, and you shall bruise his heel." The "he" who is to come will have a greater power and wisdom that will cover over the wisdom and power of this crafty serpent.

One Spirit is Holy. And the other spirit is unholy. One reveals the truth. The other deceives men with lies. One Spirit is perfect in all his ways and thoughts. And the other spirit has corrupted his ways and thoughts. One will stand, and the other will fall. But if this serpent could first swallow up her offspring before "he" came through her offspring, then there would be no fulfillment in what God said here in this garden.

Now there is a reason why God said he would send the "he" into this world. There is a judgment and cost to every sin, including this sin here in this garden. But God said he

would be merciful to man by sending his Redeemer into this world to bruised for our transgressions.

Now in this garden, we have read of their being God, man, woman, and this spirit behind this serpent, but there is also the mentioning of the “he,” and from that time forward, God spoke through his prophets of old to point to the “he” that was to come.

Who has believed our message? To whom has the Lord’s arm been revealed. For he grew up before him as a tender plant, and as a root out of dry ground. He has no good looks or majesty. When we see him, there is no beauty that we should desire him. He was despised and rejected by men, a man of suffering and acquainted with grief. He was despised as one from whom men hide their face; and we didn’t respect him. Surely he has borne our sickness and carried our suffering; yet we considered him plagued, struck by God, and afflicted. But he was pierced for our transgressions. He was crushed for our iniquities. The punishment that brought our peace was on him; and by his wounds we are healed. All we like sheep have gone astray. Everyone has turned to his own way; and the Lord has laid on him the iniquity of us all. He was oppressed, yet when he was afflicted he didn’t open his

mouth. As a lamb that is led to the slaughter, and as a sheep that before its shearers is silent, so he didn't open his mouth. He was taken away by oppression and judgment. As for his generation, who considered that he was cut off out of the land of the living and stricken for the disobedience of my people? They made his grave with the wicked, and with a rich man in his death, although he had done no violence, nor was any deceit in his mouth. Yet it was the will of the Lord to crush him; he has put him to grief; when his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the Lord shall prosper in his hand. Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities. Therefore I will give him a portion with the great. He will divide the spoil with the strong, because he poured out his soul to death and was counted with the transgressors; yet he bore the sins of many and makes intercession for the transgressors. (Isa. 53:1–12)

Chapter 2

The restoration that was to come

In the above passage, these words flow back to a time already past: “He was despised and rejected,” “he was pierced,” “they made his grave with the wicked and with a rich man in his death.” Another prophet of old spoke of the he that God said would come.

Rejoice greatly, daughter of Zion! Shout,
daughter of Jerusalem! Behold, your king
comes to you! He is righteous, and having
salvation; lowly, and riding on a donkey, even
on a colt, the foal of a donkey. (Zech. 9:9)

This generation was to look for their king having salvation, but he was despised and rejected by his own people as Isaiah prophesied, but this same one they pierced and rejected will come back again to a much later generation.

I will pour on David's house and on the inhabitants of Jerusalem the spirit of grace and of supplication. They will look to me whom they have pierced; and they shall mourn for him as one mourns for his only son, and will grieve bitterly for him as one grieves for his firstborn. (Zech. 12:10)

These passages speak of the one God said he would send into the world, but these prophecies would always flow back into the first oracle given by God in the garden: "he shall bruise your head, and you shall bruise his heel." There was also another man by the name of David who was made a king by the hand of God, and this man was also a prophet of God. He died of an old peaceful age, yet this prophet writes of a violent death in Psalm 22:14:

I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted within my breast; my strength is dried up like a piece of pottery, and my tongue sticks to my jaws; you lay me in the dust of death. For dogs encompass me; a company of evildoers encircles me; they have pierced my hands and feet—I can count all my bones—they stare and gloat over me; they divide my garments among them, and for my clothing they cast lots.

This man in this passage was rejected and pierced by

the men of this world, and at that moment, these men did not realize they were fulfilling what God said about the one who came to be bruised for our transgressions.

Now the men of this world do not understand why they do the things they do, as if there is no fear of God's word before them, but in scripture, we read of a man who fears God and turns away from evil, and this man's name is Job. This man understood the weight of sin that came before the eyes of the holy one.

Oh that you would hide me in Sheol,
that you would conceal me until your wrath
be past, that you would appoint me a set
time, and remember me! If a man dies, shall
he live again All the days of my service I
would wait, till my renewal should come.
You would call, and I would answer you; you
would long for the work of your hands. For
then you would number my steps; you would
not keep watch over my sin; my
transgression would be sealed up in a bag,
and you would cover over my iniquity. (Job
14:13–17)

Every sin will have a judgment against it. We read mercy is upon the lips of King David: “Enter not into judgment with your servant, for no one living is righteous before you.” This man erred in his ways by killing another man in sin, but David did not turn away from the Lord forever. He writes, “I have gone astray like a lost sheep; seek your

servant, for I do not forget your commandments.”

This man looked to the word of God to illuminate his path back to God:

Your word is a lamp to my feet and a light to my path.

For it is you who light my lamp; the Lord my God lightens my darkness.

It was David who knew that apart from the Holy Spirit, he would remain cast off from God in sin.

Cast me not away from your presence,
and take not your Holy Spirit from me.

The Holy Spirit illuminates man and woman back to God, but many in this world will continue to resist him. In scripture, we read of another generation of people who lived on the face of this earth, and in their own rebellion, they willfully chose not to seek refuge in what God was providing for a way of escape. The judgment of God was coming upon the face of this earth in the form of a great deluge of water. A great flood of water was sent to cover over all the earth to purge it from its evil, but we read of a single man by the name of Noah who found favor in the sight of God. This man Noah was born at a time where he was not far off from knowing Adam and Eve himself and what had happened in the garden of Eden. Noah was a preacher of God’s righteousness,

and he was warning the people in his day that a great flood of water would come and destroy all ungodliness from the face of this earth. He reasoned with men and women to turn to the Lord to be saved. Now Noah was a man who walked and talked with God, and God would use this man to construct a mighty work of hope that would preserve all mankind.

For behold, I will bring a flood of waters upon the earth to destroy all flesh in which is the breath of life under heaven. Everything that is on the earth shall die. but I will establish my covenant with you, and you shall come into the ark, you, your sons, your wife, and your sons' wives with you. And of every living thing of all flesh, you shall bring two of every sort into the ark to keep them alive with you. They shall be male and female. (Gen. 6:17–19)

Now after the flood destroyed the earth, the earth was then renewed, and the knowledge of the Redeemer was carried over through the people on this ark. We read in the book of Job that this man who was born long after this flood had knowledge of the Redeemer that God said would come.

Job 19:25 states, “For I know that my Redeemer lives, and at the last he will stand upon the earth.” The Hebrew word for “Redeemer” is *Gaal*, meaning “in any

wise, deliver, next kinsfolk, purchase.” In Isaiah, this prophet writes in chapter 53 verse 11, “By his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities.” The Hebrew word for “accounted” is *Tsadeq*, meaning “to be just or righteous, cleanse, clear self.”

Isaiah, who was a man redeemed by his Redeemer, writes in Isaiah chapter 61:

I will greatly rejoice in the Lord; my soul shall exult in my God, for he has clothed me with the garments of salvation; he has covered me with the robe of righteousness, as a bridegroom decks himself like a priest with a beautiful headdress, and as a bride adorns herself with her jewels.

This “salvation” and “righteousness” is made possible through the Redeemer, but many in this world will reject what is written in the Word of God and continue their own path heading toward certain destruction. Noah, a preacher of righteousness, spoke truth concerning the coming of a great deluge of water, and all but eight perished from the face of this earth.

The God who knows the minds and hearts of every man on this earth spoke his judgment concerning that generation he sent a flood to.

Now the earth was corrupt in God’s sight, and the earth was filled with violence.

And God saw the earth, and behold, it was corrupt, for all flesh had corrupted their way on the earth. And God said to Noah, “I have determined to make an end of all flesh, for the earth is filled with violence through them. Behold, I will destroy them with the earth.” (Gen. 6:11–13)

Now this same hand that has the power and might to cause a flood over all the earth is the same hand seen thousands of years later upon a single man’s life, and Job speaks of what he knows.

Job 23:13–14 states, “But he is unchangeable, and who can turn him back What he desires, that he does. For he will complete what he appoints for me, and many such things are in his mind.”

The Judge over all the earth does not hide from this creation that has fallen away from him in sin.

Psalm 139:12 states, “Even the darkness is not dark to Him; the night is bright as the day for the darkness is as light with Him.”

Isaiah 4:57 states, “I form light and create darkness, I make wellbeing and create calamity, I am the Lord, who does all these things.”

The greatest measurement of this truth—“I form light and create darkness, I make wellbeing and create calamity”—is seen and realized when God sent his Redeemer into this world and foreknowing the sinful acts that man would do to him: “His appearance was so marred, beyond human semblance.” “Although he had done no violence, nor was any deceit in his mouth.” “They made his

grave with the wicked.” These acts by the hands of these men revealed to the world their own hatred toward God’s holy one, but through him, many will be saved from their sins.

Now in the book of Job, we read of God’s council in heaven that brings all that God says to its fulfillment. In this book of Job, we read of the ways and thoughts of God. Also written in this book are the ways and thoughts of Satan, the evil one who deceived Eve in the garden.

Now in the book of Job, we read this man was blessed very richly by the hand of God, but then suddenly, this man was stricken with calamity, and darkness overshadowed him all at once like a flood sweeping all that he had away. Now before this calamity comes upon this man, we read of him having great wealth, where many great and small came far and wide to seek out this man for his wisdom and knowledge. One account records his influence in the land of Uz: “So that this man was the greatest of all the people of the east.”

Now there is a time when Job’s sons, daughters, and his servants, along with much of his wealth, are taken away from him in a calamity. Now on the day before this happens, we read of his servants who were working in his fields. And then suddenly, like a wave, one after another, it struck, and many of his servants were killed. Some survived, and it was these survivors who became the messengers to tell Job all that had happened throughout his land. These servants came rushing in one after another to tell Job of this sudden destruction that came upon them. And we read after Job received all this information (sons, daughters, and much of his wealth being

destroyed), out of this man's mouth comes the words to God in heaven saying to him.

Then Job arose and tore his robe and shaved his head and fell on the ground and worshiped. And he said, "Naked I came from my mother's womb, and naked shall I return. The Lord gave, and the Lord has taken away; blessed be the name of the Lord." In all this Job did not sin or charge God with wrong.

Now from that time forward, evil seeks again to press upon Job, and thick is the darkness between the pages of this book called Job. And toward the ending of this book, with not one thing restored back to this man, we read that out of this man's mouth comes the words to God in heaven, saying to him:

Then Job answered the Lord and said, "I know that you can do all things, and that no purpose of yours can be thwarted. 'Who is this that hides counsel without knowledge' Therefore I have uttered what I did not understand, things too wonderful for me, which I did not know."

Now God did not hide his council or knowledge written down in the book of Job, but God preserved it for thousands upon thousands of years for every generation of

readers to know the ways and thoughts of God. And we start in the beginning in the book of Job, where Satan comes before the Lord in heaven and accuses this man Job of not fearing God.

Now there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them. The Lord said to Satan, “From where have you come.” Satan answered the Lord and said, “From going to and fro on the earth, and from walking up and down on it.” And the Lord said to Satan, “Have you considered my servant Job, that there is none like him on the earth, a blameless and upright man, who fears God and turns away from evil.” Then Satan answered the Lord and said, “Does Job fear God for no reason? Have you not put a hedge around him and his house and all that he has, on every side? You have blessed the work of his hands, and his possessions have increased in the land. But stretch out your hand and touch all that he has, and he will curse you to your face.” (Job 1:6–11)

Now Satan first came into hearing the word of God, who does not lie, saying, “There is none like him on the earth, a blameless and upright man, who fears God and turns away from evil.” All that God says is true, even if

what God says, only he knows. Every other being would just have to believe what God said. But Satan goes ahead as if the Lord God spoke not what is true:

Satan answered the Lord and said,
“Does Job fear God for no reason? Have
you not put a hedge around him and his
house and all that he has, on every side?
You have blessed the work of his hands, and
his possessions have increased in the land.”

Now this stack of accusations leaning against this man cannot fall upon him, unless the unmovable hand of God moves away from Job, and Satan said to the Lord, “But stretch out your hand and touch all that he has, and he will curse you to your face.”

We read Satan has a will of his own in verse 8: “The Lord said to Satan, ‘Have you considered my servant Job.’

There are two Hebrew words that are fashioned together to produce this one word, *considered*. And the first Hebrew word is *Sum*, meaning “to put, place, set.” And the other Hebrew word is *Leb*, definition “inner man, mind, will, heart.”

Satan the accuser has the ability and freedom to “set” his “will,” heart, “mind” to “place” it upon another being here on this earth. But God also has a will of his own and of his own purposes.

And the Lord said to Satan, “Behold, all
that he has is in your hand. Only against him

do not stretch out your hand.” So Satan went out from the presence of the Lord. (Job 1:12)

Now in this first chapter in the book of Job, this is the first account of Satan setting his will upon this man. And there is a second account in the second chapter, and like the first account, it is Satan who has the freedom to go to and fro within this world he now rules, but it is the Lord who sets the boundaries. Satan has not the power to go past what God sets for him. “Only against him do not stretch out your hand.” It is this far and no further for Satan, for there is a greater power over him to prevent him from going past the boundary God has set for him.

Now after Job’s sons, daughters, and wealth are taken away from him, Job holds fast to his integrity, and the words of the Lord proved true. We read in the second chapter that Satan comes in again and asks the Lord for this first boundary to be extended even further into this man’s life.

Then Satan answered the Lord and said, “Skin for skin! All that a man has he will give for his life. But stretch out your hand and touch his bone and his flesh, and he will curse you to your face.” And the Lord said to Satan, “Behold, he is in your hand; only spare his life.” (Job2:4–6)

Now what was said here in heaven was also said sometime later here on earth, but not directly through

Satan, who is spirit, but through the flesh and blood that is closest to this man Job. Satan said to the Lord, “He will curse you to your face,” and Job’s wife speaks to him an evil thought: “Then his wife said to him, ‘Do you still hold fast your integrity Curse God and die’” (Job 2:9). Job, according to God, is “one that feareth God,” but not according to Eliphaz, a close friend of Job, for he says to Job in chapter 15 verse 4, “But you are doing away with the fear of God and hindering meditation before God.” This same man perceiving these things in Job “doing away with the fear of God” would later accuse this man who fears God and “turns away from evil,” saying to him, “Will you keep to the old way that wicked men have trod.” Now this pattern of what was said in heaven is seen throughout the book of Job, and it will turn to become so relentless against this man Job, who is “a blameless and upright man,” that almost to the end of this book with many pages of dialogue, we read this man Job who holds fast to his integrity “that there is none like him on the earth.” He will come to say to his three closest friends, “Far be it from me to say that you are right; till I die I will not put away my integrity from me.” Now this is strong language coming from Job against his three friends, but again, throughout the book of Job, this man does not wrestle against the flesh and blood that is before him, but like the dialogue between Eve and the serpent, he wrestles against this spirit, who corrupted himself. Now it was not always like this between Job and his three friends. In the very beginning of this book of Job, we read of their true sincerity and sympathy to comfort this man who was suffering from his affliction.

Now when Job's three friends heard of all this evil that had come upon him, they came each from his own place, Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. They made an appointment together to come to show him sympathy and comfort him. And when they saw him from a distance, they did not recognize him. And they raised their voices and wept, and they tore their robes and sprinkled dust on their heads toward heaven. And they sat with him on the ground seven days and seven nights, and no one spoke a word to him, for they saw that his suffering was very great. (Job 2:11–13)

Now these men are close comforters to Job, sitting with him for seven days, but as the pages begin to unfold in this book, so does their wisdom collapsing in chapter 13. Job would come to say to them, “As for you, you whitewash with lies; worthless physicians are you all. Oh that you would keep silent, and it would be your wisdom!” (Job 13:4–5)

After these words reach the ears of his three friends, it isn't until the ending of this book when all is said and done that the Lord who sees and hears all things speaks his judgment concerning these four men.

After the Lord had spoken these words

to Job, the Lord said to Eliphaz the Temanite “My anger burns against you and against your two friends, for you have not spoken of me what is right, as my servant Job has.” (Job 42:7)

Now for us to understand this transition from sympathy to mockery, we must go back to the second chapter in the book of Job where Satan goes out to afflict this man with suffering.

So Satan went out from the presence of the Lord and struck Job with loathsome sores from the sole of his foot to the crown of his head. (Job 2:7)

A couple lines of text are given to us that record the condition of Job after this affliction: “My skin turns black and falls from me, and my bones burn with heat.” Another account records Job sitting in ashes with a piece of broken pottery to scrap his sores: “My flesh is clothed with worms and dirt; my skin hardens, then breaks out afresh.” It was around this time when his three friends set an appointment to see him. “They made an appointment together to come to show him sympathy.” And upon seeing him in his condition, they began to weep out loud and “sat with him on the ground seven days and seven nights, and no one spoke a word to him, for they saw that his suffering was very great.”

We read at the end of seven days that the silence is

broken when Job begins to express his inner turmoil.

Let the day perish on which I was born,
and the night that said, "A man is
conceived." Let that day be darkness! May
God above not seek it, nor light shine upon
it. (Job 3:3–4)

Job, at this very moment, has no knowledge of what took place in heaven. This man who keeps the word of God has no understanding of why he is sitting in ashes and covered with sores, yet in the upcoming chapters, there are more waves of evil that come in to press upon him, and the flesh and blood that were sincere to comfort Job in the beginning will, in time, with many windy words, bring him lower still.

I have heard many such things;
miserable comforters are you all. Shall
windy words have an end, Or what
provokes you that you answer. (Job 16:2)

Now seventeen chapters of these spiritual powers at work to break and confuse this man, and we read Job, who spoke rightly of God, would come to say of the truth he was holding onto throughout all his affliction.

Why do you, like God, pursue me? Why
are you not satisfied with my flesh? Oh that
my words were written! Oh that they were

inscribed in a book! Oh that with an iron pen and lead they were engraved in the rock forever! For I know that my Redeemer lives, and at the last he will stand upon the earth.
(Job 19:22)

This Redeemer that Job has knowledge of is the same Redeemer that God said would come to save man from their sins. The inner knowledge of this man Job would also include what happened in the garden called Eden. Job would come to say in Job 31:33, “If I covered my transgressions as Adam, by hiding mine iniquity in my bosom.” Man does not run from God unless man is hiding his sin from God.

Now the inner strength of this man Job did not come from himself, and apart from God, this man would be overtaken by this corrupted serpent who deceives man with his cunning ways.

Now at the very end of this book, Job reveals the light he found hidden in the darkness. Job would answer the Lord by saying to him:

Then Job answered the Lord and said “I know that you can do all things, and that no purpose of yours can be thwarted. Who is this that hides counsel without knowledge.” Therefore I have uttered what I did not understand, things too wonderful for me, which I did not know.

God is the provider and sustainer of all creation. What

man does not know, he can come to know through the contrasts that are made between good and evil. When God's judgment comes against evil, knowledge is written between the two. In an age of good and evil, God can also have good come out of evil, as it was in another man's life who said, "As for you, you meant evil against me, but God meant it for good, to bring it about that many people should be kept alive, as they are today."

Now in the life of Job, God could have prevented all this calamity that came upon this man, but Job perseveres through it to the very end and charges God with no wrongdoing. We read God's judgment is against this evil one called Satan.

¹² How you have fallen from heaven, shining one, son of the dawn! How you are cut down to the ground, who laid the nations low! ¹³ You said in your heart, "I will ascend into heaven! I will exalt my throne above the stars of God! I will sit on the mountain of assembly, in the far north! ¹⁴ I will ascend above the heights of the clouds! I will make myself like the Most High!" ¹⁵ Yet you shall be brought down to Sheol,[§] to the depths of the pit. (Isa. 14:12–16)

And again, we read God's judgment is against this evil one.

You were the signet of perfection, full of wisdom and perfect in beauty. You were in

Eden, the garden of God; every precious stone was your covering, sardius, topaz, and diamond, beryl, onyx, and jasper, sapphire, emerald, and carbuncle; and crafted in gold were your settings and your engravings. On the day that you were created they were prepared. You were an anointed guardian cherub. I placed you; you were on the holy mountain of God; in the midst of the stones of fire you walked. You were blameless in your ways from the day you were created, till unrighteousness was found in you. In the abundance of your trade you were filled with violence in your midst, and you sinned; so I cast you as a profane thing from the mountain of God, and I destroyed you, O guardian cherub, from the midst of the stones of fire. Your heart was proud because of your beauty; you corrupted your wisdom for the sake of your splendor. (Ezek. 28)

Now Satan throughout the age, has set his will upon a particular chosen people God called Israel. It was the Jewish people who carried the written Word of God throughout the age. In the book of Job, this man was a non-Jew, but God had given the Jewish people this book of Job to be carried and handed down throughout the generations to this day, and this man Job was led by this same Spirit that king David would come to know. David was a Jewish man who came out of the offspring of Israel, and it was through the

Davidic line that the Redeemer would come.

Now the Jewish patriarchs of Israel also knew this same God that David and Job knew, and these men were the first fathers of Israel, and their names were Abraham, Isaac, and Jacob. And for thousands of years to this day, this string of ancient descendants remains uncut, and the people of Israel exist today as a mighty nation.

Now in the providence of God, he preserved these people by his power, and they were able to carry over the holy things of God for both Jew and non-Jew to be a light to the nations.

He says: “It is too light a thing that you should be my servant to raise up the tribes of Jacob and to bring back the preserved of Israel; I will make you as a light for the nations, that my salvation may reach to the end of the earth.” (Isa. 49:6)

The Lord spoke through his prophet Isaiah, and in the book of Isaiah, he writes who the Redeemer is.

Thus says the Lord, the King of Israel and his Redeemer, the Lord of hosts “I am the first and I am the last; besides me there is no god.” (Isa. 44:6)

Now this pattern (“his Redeemer, the Lord of host”) is found throughout the written Word of God.

Isaiah 47:4 states, “Our Redeemer—the Lord of hosts

is his name—is the Holy One of Israel.” The psalmist writes in Psalm 24:10, “Who is this King of glory The Lord of hosts, he is the King of glory! Selah.” Psalm 84:12 states, “O Lord of hosts, blessed is the one who trusts in you!” Psalm 46:7 says, “The Lord of hosts is with us; the God of Jacob is our fortress. Selah.”

Isaiah, a prophet of God, writes of a time when he saw the Lord of Host in his glory on his throne in heaven.

In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and the train of his robe filled the temple. Above him stood the seraphim. Each had six wings with two he covered his face, and with two he covered his feet, and with two he flew. And one called to another and said “Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory!” And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. And I said “Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts!” (Isa. 6:1–5)

Now “his redeemer the Lord of host,” “he” is from everlasting to everlasting, where his ways and thoughts are unsearchable to man. He is holy and dark, having no evil in him. He is described as one who has eyes like a flame of

fire and having the power to bend heaven down to earth. And when he hears his child cry out to him in distress, he rides the clouds with thick darkness under his feet to save them from their adversary. And by his command on his throne in heaven, he can route lightning, telling it where to go, and by the sound of his voice, he can stir up the winds of the sea to a crushing force. Yet by the breath of his mouth, he can hush them calm to a glassy sea. He walks upon the sands of the seafloor with impressions hidden unknown. He has given man the breath of life, and every man in the end will return to the One who is on High. He is seen yet unseen. He dwells in unapproachable light, where the radiance of him shines all around him. He is holy and majestic where the very throne of God trembles at the sound of his voice. And all earth would melt and exist no more if he ceased to hold it together by the word of his power. The sheer terror of him and the depths of him cannot be measured. There is no plumb line found that can search depths unfathomable. There is no line stretched far enough that can imagine what cannot be imagined. For it is written that no man can see his face and live, but through “his Redeemer the Lord of Host,” these ones forgiven in him will see his glory and live forever with him, but woe to the ones who sought to ascend to heights not given to them. The Lord in heaven is against the hosts in the lower heaven and every man who sought to do evil in his sight.

On that day the Lord will punish the
host of heaven, in heaven, and the kings of
the earth, on the earth. They will be

gathered together as prisoners in a pit; they will be shut up in a prison, and after many days they will be punished. Then the moon will be confounded and the sun ashamed, for the Lord of hosts reigns on Mount Zion and in Jerusalem, and his glory will be before his elders. (Isa. 24:21–23)

Now before “the Lord of hosts reigns” “in Jerusalem” and the Lord punishes the “host of heaven” and shuts up the prisoners into the pit, there must first be written the book of God’s righteous one who comes to “make many to be accounted righteous,” else there is no Savior for man when God’s judgment comes upon the face of this earth.

Who has believed our report? To whom is the arm of Adonai revealed? For he grew up before him like a tender shoot, like a root out of dry ground. He had no form or majesty that we should look at him, nor beauty that we should desire him. He was despised and rejected by men, a man of sorrows, acquainted with grief, one from whom people hide their faces. He was despised, and we did not esteem him. Surely he has borne our griefs and carried our pains. Yet we esteemed him stricken, struck by God, and afflicted. But he was pierced because of our transgressions, crushed because of our iniquities. The chastisement

for our shalom was upon him, and by his stripes we are healed. We all like sheep have gone astray. Each of us turned to his own way. So Adonai has laid on him the iniquity of us all. He was oppressed and he was afflicted yet he did not open his mouth. Like a lamb led to the slaughter, like a sheep before its shearers is silent, so he did not open his mouth. Because of oppression and judgment he was taken away. As for his generation, who considered? For he was cut off from the land of the living, for the transgression of my people—the stroke was theirs. His grave was given with the wicked, and by a rich man in his death, though he had done no violence, nor was there any deceit in his mouth. Yet it pleased the Lord to bruise him. He caused him to suffer. If he makes his soul a guilt offering, he will see his offspring, he will prolong his days, and the will of Adonai will succeed by his hand. As a result of the anguish of his soul he will see it and be satisfied by his knowledge. The Righteous One, My Servant will make many righteous and he will bear their iniquities. Therefore I will give him a portion with the great, and he will divide the spoil with the mighty—because he poured out his soul to death, and was counted with transgressors. For he bore the sin of many, and interceded

for the transgressors. (Isa. 53:1–12)

Here in the beginning of this passage, the Lamb of God is born into this world: “For he shall grow up before him as a tender plant” (v. 2). And through this passage to the end of this passage, “he” was despised and rejected and put to death. Because of our transgressions, “he poured out his soul to death, and was counted with transgressors. For he bore the sin of many, and interceded for the transgressors.”

Now when God first created man in the garden, the Lord God commanded this man to work and keep his word. But Adam kept not and worked not what God commanded him to keep, and every man today has believed something other than what the word of God has said. And all men have chosen not to work and keep what God commanded man to keep, but the Lamb of God followed a different path. He came into this world with no sin in him, and he worked and kept what God said to keep, and through him, he will make many to be “accounted righteous.”

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.

The Hebrew word for “justify” is *tsadeq*, meaning “to be just or righteous.”

The one God sent into the world grew up among us to “work it and keep it” perfectly loving the commandments of God. “He” walked in the will of God and never out of

the will of God, and “he” will impute (justified) to the many as if the “many” themselves grew up sinless and blameless, having no spot or blemish, perfectly loving their Father in heaven with their whole mind, heart, and soul.

Now we have read in Zechariah 9:9:

Rejoice greatly, O daughter of Zion!
Shout aloud, O daughter of Jerusalem!
Behold, your king is coming to you;
righteous and having salvation is he, humble
and mounted on a donkey, on a colt, the
foal of a donkey.

This scripture speaks of the “he” who will come to his own people, humble and riding upon a donkey, but these same people “he” came to will reject him, and they will ridicule him and place him to the furthest point of agony. But before this happens, he will come to his own city of Jerusalem and to his own people and weep over them because they knew not their time of visitation, but the deceitfulness of their own hearts veiled them from their king that was to come.

Now when God sent the “he” into this world, the people of Israel saw God’s holy one in a strange light rejecting him. The children of Israel were deceived in many ways, just as Eve was deceived in this garden. There is a reason why Satan has caused confusion with the people of Israel. If Satan could have made it that there were no people of Israel, then there would be no bloodline to produce the seed that God said would come through Israel, and if there is

no seed, then there would be no fulfillment of God's word when God said in the garden, "He shall bruise your head and you shall bruise his heel."

Chapter 3



The Christ

Now Satan hindered not the word of God, and the “he” that was to come, now came in the world, and he is closer to fulfilling his word here in Matthew 16:23:

But he turned and said to Peter, “Get behind me, Satan! You are a stumbling block to me, for you are not setting your mind on the things of God, but on the things of men.”

Now at that moment inside the mind of this man Peter, there is a stumbling block, and Satan will use this stumbling block later in the gospel to hinder the fulfillment of God’s word. But for now, if we suspend this scripture and go back to where wisdom is found, then we come to understand that

wisdom comes from God.

The Lord by wisdom founded the earth;
by understanding he established the heavens.
(Prov. 3:19)

For he spoke, and it came to be; he
commanded, and it stood firm. (Ps. 33:9)

From all eternity, wisdom belongs to God alone. But God has given wisdom to other beings that he created, and now angels and man contain wisdom and knowledge and understanding concerning God's creation, but the wisdom that God had given to Lucifer in the beginning, he then corrupted himself, and Satan now uses his wisdom against the Lord. But the wisdom of God cannot be lowered or exhausted for another being who possesses wisdom to hinder the fulfillment of God's word—"get behind me Satan you are a hindrance to me."

If it were possible for another being to catch God off guard and snare him into a trap, then the unmovable hand of God could be moved by another vessel containing wisdom. You'll never find the Lord to be crossed and found under the part. Job writes of his power, wisdom, and strength.

He is wise in heart and mighty in
strength— who has hardened himself
against him, and succeeded. (Job 9:4)

Who has first given to me, that I should
repay him Whatever is under the whole

heaven is mine. (Job 41:11)

Now we read in the book of Matthew where the one God sent into the world is now being led by the Spirit into the wilderness to be tempted by the devil.

Then Yeshua was led up by the Spirit into the wilderness to be tempted by the devil. And after fasting forty days and forty nights, he was hungry. The tempter came and said to him, “If you are the Son of God, command that these stones become bread.” But he answered, “It is written, ‘Man shall not live by bread alone, but by every word that proceeds out of God’s mouth.’” (Matt. 4:1–4)

Now if we go to the logic of fasting, then in a fast, there is a beginning and end point, and in between these two points, there is no bread. But if you were to eat between these two points, then the logic of the fast would be broken. Yeshua has been fasting “forty days and forty nights, he was hungry.” And the devil comes again, and he tempts him to make bread after the fast has ended. “And he ate nothing during those days. And when they were ended, he was hungry.” And in the book of Matthew, we read:

And after fasting forty days and forty nights, he was hungry. The tempter came and said to him, “If you are the Son of God,

command that these stones become bread.”
(Matt. 4:3)

This cunning serpent shows the imagery in verse 3 for “stones to become loaves of bread,” and this thought is enough for any man who was forty days hungry to agree with and act and make bread. But Yeshua knows this one before him is Satan, and this serpent is set on deceiving him.

This dialog here with Yeshua and the serpent is not like the first act in the garden of Eden where Eve becomes deceived by the serpent. Yeshua knows the knowledge of good and evil, but for Adam and Eve, they knew not good and evil until they ate the fruit of good and evil.

Then the eyes of both were opened, and
they knew that they were naked. (Gen. 3:7)

Everything before this verse in this dialogue with the serpent and Eve (Genesis 3:1–5), there is no “they knew” good and evil. Eve is face to face with Lucifer, and she does not realize at that moment that he is deceiving her. Yeshua is face to face with this evil one, and “he” knows this ancient serpent is set on deceiving him with his words.

Now both Yeshua and the first man God created in the garden had the wisdom of God’s commandment “it is written.” The wisdom of Yeshua had given this serpent “it is written,” but he answered, “It is written worship the Lord your God and serve him only.” However, Adam exchanged the knowledge of God’s word “it is written” “ye shall die” for the serpent’s lie, “ye shall surely not die.”

This serpent in the garden with Eve had given her a way to perceive that object in another way, believing it would quench her desire for wisdom, but where is wisdom found, and how desirable is it?

For wisdom is better than jewels, and all that you may desire cannot compare with her. How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver! (Prov. 8:11)

The desire for wisdom is a strong desire God had put into man and woman to pursue, but Lucifer came to the ones not knowing good and evil, offering them a way to fill this desire in them for wisdom, but where can wisdom be found?

But where shall wisdom be found And where is the place of understanding Man does not know its worth, and it is not found in the land of the living. The deep says, "It is not in me," and the sea says, "It is not with me." It cannot be bought for gold, and silver cannot be weighed as its price. It cannot be valued in the gold of Ophir, in precious onyx or sapphire. Gold and glass cannot equal it, nor can it be exchanged for jewels of fine gold. No mention shall be made of coral or of crystal; the price of wisdom is above pearls. The topaz of

Ethiopia cannot equal it, nor can it be valued in pure gold. “From where, then, does wisdom come? And where is the place of understanding? It is hidden from the eyes of all living and concealed from the birds of the air.” (Job 28:12–21)

Wisdom was not seen in that fruit God said not to eat until the serpent placed what was unseen (wisdom) upon an object that was seen, and now what should not be seen in that object is now seen as a perversion of this woman’s desire.

Eve was fully “led astray” by this serpent.

Now this serpent is crafty and full of wisdom, but he corrupted his wisdom long ago. Nonetheless, Satan knows how this creation works, and for a time, the kingdoms of the world have been delivered over to him.

In the book of Luke, we read that this serpent came to Yeshua, offering him all the kingdoms of this world in a moment of time.

And the devil took him up and showed him all the kingdoms of the world in a moment of time, and said to him, “To you I will give all this authority and their glory, for it has been delivered to me, and I give it to whom I will. If you, then, will worship me, it will all be yours.” (Luke 4:5)

The Greek word for “took” is *paralambano*, meaning “from close alongside, to take [receive] by showing strong personal initiative.”

Again, the devil took him to an exceedingly high mountain, and showed him all the kingdoms of the world and their glory. He said to him, “I will give you all of these things, if you will fall down and worship me.” Then Yeshua said to him, “Get behind me, Satan! For it is written, ‘You shall worship the Lord your God, and you shall serve him only.’” (Matt. 4:8–10)

Now we have read that the Holy Spirit led Yeshua into this wilderness to be tempted by this evil one.

Luke 4:1 says, “Yeshua, full of the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness.” And Yeshua is led out of this wilderness by this same Spirit. Luke 4:14 states, “Yeshua returned in the power of the Spirit into Galilee, and news about him spread through all the surrounding area.”

And before he was led out of this wilderness, we read Satan has ended every temptation he had for him: “And when the devil had ended every temptation, he departed from him until an opportune time” (Luke 4:13). In this timeline, this is not the most “opportune time,” for “he shall bruise your head, and you shall bruise his heel.” The fulfillment of this scripture comes later at the end of the

gospel, but for now, we read after these temptations have ended that a report goes throughout all the land of Israel.

From that time, Yeshua began to proclaim, and to say, “Repent! For the Kingdom of Heaven is at hand.” (Matt. 4:17)

This doctrine of repentance is seen throughout the Word of God, starting in the book of Genesis, and this act of repentance is seen in the book of Job, where we read to turn away from evil is to repent.

And he said to man, “Behold, the fear of the Lord, that is wisdom, and to turn away from evil is understanding.” (Job 28:28)

When God created man in the beginning, he was created pure before his Maker, and man did not need to repent from the evil that he did not do. But after man sinned in the garden, there are spirits throughout the age that cause confusion inside the minds of men. In the book of Job, we read of a certain spirit that came to a friend of Jobs, and this spirit has given to this man knowledge, and Eliphaz explains to his friends and Job what happened to him during the nighttime.

Now a word was brought to me stealthily;
my ear received the whisper of it. Amid

thoughts from visions of the night, when deep sleep falls on men, dread came upon me, and trembling, which made all my bones shake. A spirit glided past my face; the hair of my flesh stood up. It stood still, but I could not discern its appearance. A form was before my eyes; there was silence, then I heard a voice “Can mortal man be in the right before God Can a man be pure before his Maker Even in his servants he puts no trust, and his angels he charges with error; how much more those who dwell in houses of clay, whose foundation is in the dust, who are crushed like the moth. Between morning and evening they are beaten to pieces; they perish forever without anyone regarding it. Is not their tent cord plucked up within them, do they not die, and that without wisdom.” (Job 4:12–21)

Now this spirit that came to Eliphaz had given him a *Leqach*. The Hebrew word *Leqach* means “a learning properly, something received, i.e., [mentally] instruction [whether on the part of the teacher or hearer].” This spirit has given this man a teaching that produces an understanding of how a man is to perceive who God is in this creation.

Even in his servants he puts no trust,
and his angels he charges with error. How

much more those who dwell in houses of clay, whose foundation is in the dust, who are crushed like the moth. (Job 4:18)

Now if we expand this teaching further back into the garden of Eden, then we come to understand that God did put his trust in man and every angel that he created. Every tree in that garden was freely open. “Even in his servants he puts no trust, and his angels he charges with error.” This error was charged after Lucifer lied to the children of God in the garden and man rebelled against God’s word, but in God’s mercy, he will send his Redeemer to make many pure again before their Maker. Job was a man that God did put his trust in and was a man who was redeemed by his Redeemer.

Now if a man rejects this knowledge about the Redeemer God said would come into the world, then that individual will receive knowledge throughout his lifetime like what this spirit had given to this man Eliphaz. This teaching given to this man was received by his two friends, and this understanding will play throughout their thinking in the book of Job.

How long will you torment me and break me in pieces with words? These ten times you have cast reproach upon me; are you not ashamed to wrong me? And even if it be true that I have erred, my error remains with myself. (Job 19:2–4)

We are never given exactly what error his friends sought in Job's understanding, but in the upcoming verses in this same Chapter, Job reveals the knowledge he had about the Redeemer that God said would come into the world.

For I know that my Redeemer lives, and
at the last he will stand upon the earth. (Job
19:25)

Now when Yeshua began to teach in Israel, the Pharisees charged him with error in his teaching. One Spirit will be truth, and the other will be with error. Both Yeshua and the Jewish leaders drew from the same source of unbroken text in God's word, "it is written." One will illuminate the scriptures, and the other will cast confusion upon the scriptures. And for us to start, we begin at the end of the gospel in the book called John. And it is here where the hands of Yeshua are tied and bound, and he is being led away, captive by the Jewish leaders in those days, and they are taking him to be questioned in front of the high priest of that year.

So the band of soldiers and their captain,
and the officers of the Jews seized Yeshua
and bound him, and led him to Annas first,
for he was father in law to Caiaphas, who
was high priest that year. (John 18:12–13)

Now after questioning Yeshua about his teaching, they

released him not but handed him over to be questioned before a non-Jewish man, who was Pilate (a high Roman ruler)

Pilate therefore said to them, “Take him yourselves, and judge him according to your law.” Therefore the Judeans said to him, “It is illegal for us to put anyone to death,” this was to fulfill the word that Yeshua had spoken to show by what kind of death he was going to die. Pilate therefore entered again into the Praetorium, called Yeshua, and said to him, “Are you the King of the Jews?” Yeshua answered him, “Do you say this by yourself, or did others tell you about me?” Pilate answered, “I’m not a Jew, am I? Your own nation and the chief priests delivered you to me. What have you done?” Yeshua answered, “My Kingdom is not of this world. If my Kingdom were of this world, then my servants would fight, that I wouldn’t be delivered to the Jews. But now my Kingdom is not from here.” Pilate therefore said to him, “Are you a king then?” Yeshua answered, “You say that I am a king. For this reason I have been born, and for this reason I have come into the world, that I should testify to the truth. Everyone who is of the truth listens to my voice.” Pilate said to him, “What is truth?” When he had said this, he

went out again to the Judeans, and said to them, “I find no basis for a charge against him.” (John 18:31–38)

Now in this passage, the Jewish people have their own set of laws and beliefs, for they said, “It is not lawful for us.” And likewise, the Roman people have their own set of laws and beliefs, for they said, “Take him yourselves, and judge him according to your law.” Pilate, who is a Roman official, goes by Roman law, and this Roman ruler was seeking to give back the Jewish rulers what he saw no error in, but the Jewish leaders said they had another law.

We have a law, and according to that law he must die, because he claimed to be the Son of God. (John 19:7)

Now before Yeshua was in chains, he taught openly among the Jewish people in those days, and this claim (“he claimed to be the Son of God”) was recorded here in the book of John:

Yeshua answered them, “Isn’t it written in your law, ‘I said, you are gods?’ If he called them gods, to whom the word of God came [the Scripture can’t be broken].” (John 10:34–35)

Now the Jewish leaders in those days had the scrolls containing the Word of God that cannot be broken. The ancient book of Psalm 82:6 states, “I said, ‘You are gods,

sons of the Most High, all of you; nevertheless, like men you shall die, and fall like any prince.”

Now because of what Yeshua was saying and doing in Israel, this was causing a division among the people of Israel. Yeshua once said he came not for peace but came to cause a separation between truth and error. Matthew 10:34 states, “Do not think that I have come to bring peace to the earth. I have not come to bring peace, but a sword.” This sword creates a separation between what is true and what is error, and like a law, what is error breaks away from the things that are true. This separation is seen if we go back before Yeshua was on trial to where a division was being made among the Jewish people on account of his words.

Therefore a division arose again among the Judeans because of these words. Many of them said, “He has a demon and is insane! Why do you listen to him?” Others said, “These are not the sayings of one possessed by a demon. It isn’t possible for a demon to open the eyes of the blind, is it?” (John 10:19–21)

Now two chapters back from this chapter, we read of more separation being made on account of his words.

Therefore Yeshua said to them, “If God were your father, you would love me, for I came out and have come from God. For I haven’t come of myself, but he sent me. Why

don't you understand my speech? Because you can't hear my word. You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and doesn't stand in the truth, because there is no truth in him. When he speaks a lie, he speaks on his own; for he is a liar, and the father of lies." (John 8:42–44)

Now if we go back to the division that was beginning to take place in chapter 10, then we read of what some men were saying about this man Yeshua ("He has a demon"), and others were saying, "Can a demon open the eyes of the blind?"

This one group of people are beginning to divide into two groups, and one side perceives Yeshua in one way, and the other side perceives this same man in another way. And in the upcoming verses, the Jews gather around him again.

So the Jews gathered around him and said to him, "How long will you keep us in suspense If you are the Christ, tell us plainly." Yeshua answered them, "I told you, and you do not believe. The works that I do in my Father's name bear witness about me, but you do not believe because you are not among my sheep. My sheep hear my voice, and I know them, and they follow me. I give them eternal life, and they will never perish,

and no one will snatch them out of my hand. My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand. I and the Father are one." (John 10:24–30)

Now this name that Yeshua is saying he is one with "I and the Father are one" is the Hebrew word *Yah-weh*, meaning "Lord." It's defined as "the proper name of the God of Israel." And two chapters back, Yeshua speaks again of this same equal thought of deity.

Yeshua said to them, "Most certainly, I tell you, before Abraham came into existence, I am." (John 8:58)

These words, *I am*, belong to God alone, and when these words reached the ears of those Jewish men on that day, we read of their recorded behavior in John 8:59:

Therefore they took up stones to throw at him, but Yeshua hid himself and went out of the temple, having gone through the middle of them, and so passed by.

And in chapter 10, the recorded behavior of those Jewish men on that day when Yeshua said, "I and the Father are one."

Therefore the Judeans took up stones again

to stone him. Yeshua answered them, “I have shown you many good works from my Father. For which of those works do you stone me?” The Judeans answered him, “We don’t stone you for a good work, but for blasphemy, because you, being a man, make yourself God.” Yeshua answered them, “Isn’t it written in your law, ‘I said, you are gods?’ If he called them gods, to whom the word of God came [the Scripture can’t be broken].” (John 10:31–35)

Now since the word of God cannot be broken, then we go back before Yeshua was born into this world and go to the source “whom the word of God came.” When the Word of God was written down for every man to read and keep, each word that God had given to man was perfectly arranged in the precise order to communicate the thoughts of God correctly to the hearer. Now for thousands of years, the Word of God was copied and recopied by the Jewish people, but if due to human error in recopying, if one word became swapped with another word, then that word, with its weight and meaning, could be swapped with the other word with its weight and meaning, and this would give a different meaning in the text for the reader from “whom the word of God came.” Or if two words looked like each other in appearance and, due to human error, if one word became swapped with the other word, then this could break what cannot be broken.

Now there are two Hebrew words that look like each

other in appearance, and one word is *Yachid* (one). And the other Hebrew word is *Echad* (one). These two Hebrew words share the same appearance, but both have different meanings that branch off in separate ways.

Now the Hebrew word *Yachid* is defined as “only, only one, solitary, solitary one,” and the other Hebrew word *Echad* means “alike, alone, altogether, altogether one.” Both these Hebrew words are used in a single passage in scripture, and the word *Echad* is used here for “one of the mountains.”

He said, “Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you.” (Gen. 22:2)

Now one (*Yachid*) solitary mountain does not exist in this world. The Hebrew word *Echad* was used here meaning alike (altogether), “one of the mountains.” Now the other “one” is “your only son” (solitary one). Abraham is taking his “only” son, Isaac, and his son Isaac holds the firstborn title to his family. And this “solitary” firstborn title could never give way to having two firstborn titles per family, even if there are two babies inside the mother’s womb and one grabbed hold of the ankle of the other one during birth. There is still only one “solitary” firstborn title given per family, and this closes off any other possibility for another sibling to claim a firstborn title (*Yachid*) solitary.

Now the God of Israel revealed himself to Israel that Yah-weh is *Echad* alike (altogether) “one.”

Deuteronomy 6:4 states, “Hear, O Israel The Lord our God, the Lord is one.”

If Yachid was used here in this text, then this would have closed off all possibility to when Yeshua said to the people of Israel, “I and the Father are one.”

Thus says Yah-weh, the King of Israel and his Redeemer, Yah-weh of hosts “I am the first and I am the last; besides me there is no god.” (Isa. 44:6)

This pattern of Echad (altogether one) is seen throughout the written Word of God.

Thus says Yah-weh, the Redeemer of Israel and his Holy One. (Isa. 49:7)

That Yah-weh’s hand has done this, and the Holy One of Israel has created it. (Isa. 41:20)

Yah-weh, the Holy One of Israel And his Maker says. (Isa. 45:11)

Yah-weh, the Redeemer of Israel, and his Holy One. (Isa. 49:7)

Now the Lord Yah-weh has sent me with his Spirit. Yah-weh, Your Redeemer, The Holy One of Israel says. (Isa. 48:17)

“Yah-weh of host” is the Redeemer who visits his people. He is the same God of Jacob.

Yah-weh of hosts is with us; the God of

Jacob is our fortress. Selah. (Ps. 46:7)

Such is the generation of those who seek
him, who seek the face of the God of Jacob.
Selah. (Ps. 24:6)

There are accounts written in scripture of this man Jacob, and we read of a time when he was visited by the holy one during the nighttime. And throughout the night, Jacob wrestled with him into the break of early dawn, and to release Jacob's grip that he had on him throughout the night, the Lord touched the thigh of Jacob, and Jacob's thigh was instantly put out of joint. To this day, the people of Israel remember this by not eating the sinew of a thigh of an animal.

Therefore to this day the people of
Israel do not eat the sinew of the thigh that
is on the hip socket, because he touched the
socket of Jacob's hip on the sinew of the
thigh. (Gen. 32:32)

The God of Jacob is the living God who visits his people. He is the same God that reveals himself to those who seek him, "who seek the face of the God of Jacob." He is the same God who cared for Abraham, and he is the same "God of Isaac."

Now Jacob's grandfather Abraham was a man who also came face to face with the name that God has given to man to know him by, and we read this in scripture. The Hebrew word *Yah-weh* appears in the book of Genesis, where we read

Yah-weh spoke face to face with Abraham in the flesh. “The Lord said” to Abraham.

The Lord said, “I will surely return to you about this time next year, and Sarah your wife shall have a son.” And Sarah was listening at the tent door behind him. Now Abraham and Sarah were old, advanced in years. The way of women had ceased to be with Sarah. So Sarah laughed to herself, saying, “After I am worn out, and my lord is old, shall I have pleasure?” The Lord said to Abraham, “Why did Sarah laugh and say, ‘Shall I indeed bear a child, now that I am old?’ Is anything too hard for the Lord? At the appointed time I will return to you, about this time next year, and Sarah shall have a son.” But Sarah denied it, saying, “I did not laugh,” for she was afraid. He said, “No, but you did laugh.” (Gen. 18:10–15)

In this passage, we read that Yah-weh ate what Abraham prepared for him. “Then he took curds and milk and the calf that he had prepared, and set it before them. And he stood by them under the tree while they ate. (Gen. 18:8)” As they ate, we read that the Lord talked about the possibility of this woman, Sarah, who is advanced in years, to give birth to a baby. And again, always in the appointed time of the Lord, “At the appointed time I will return to you, about this time next year.” Only the “Lord,” Hebrew word *Yah-weh*, could

make Abraham and Sarah who are advanced in years come together as one to make a child. And indeed at this appointed time, a baby boy was born into this world, and his name was Isaac. And in time, this baby would grow up to become Jacob's father. The God of Abraham, the God of Isaac, and the God of Jacob. Now the Jewish leaders in the days of Yeshua had these same scrolls of text having the words "Yah-weh said to Abraham." And when Yeshua taught openly in Israel, many came to hear him, but there were also others who came only to trap him in his words.

They sent some of the Pharisees and the Herodians to him, that they might trap him with words. When they had come, they asked him, "Rabbi, we know that you are honest, and don't defer to anyone; for you aren't partial to anyone, but truly teach the way of God. Is it lawful to pay taxes to Caesar, or not? Shall we give, or shall we not give?" But he, knowing their hypocrisy, said to them, "Why do you test me? Bring me a denarius, that I may see it." They brought it. He said to them, "Whose is this image and inscription?" They said to him, "Caesar's." Yeshua answered them, "Render to Caesar the things that are Caesar's, and to God the things that are God's." They marveled greatly at him. Some Sadducees, who say that there is no resurrection, came to him. They asked him, saying, "Rabbi, Moses wrote to us, 'If a man's brother dies

and leaves a wife behind him, and leaves no children, that his brother should take his wife and raise up offspring for his brother.’ There were seven brothers. The first took a wife, and dying left no offspring. The second took her, and died, leaving no children behind him. The third likewise; and the seven took her and left no children. Last of all the woman also died. In the resurrection, when they rise, whose wife will she be of them? For the seven had her as a wife.” Yeshua answered them, “Isn’t this because you are mistaken, not knowing the Scriptures nor the power of God? For when they will rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven. But about the dead, that they are raised, haven’t you read in the book of Moses about the Bush, how God spoke to him, saying, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? He is not the God of the dead, but of the living. You are therefore badly mistaken.” One of the scribes came and heard them questioning together, and knowing that he had answered them well, asked him, “Which commandment is the greatest of all?” Yeshua answered, “The greatest is: ‘Hear, Israel, the Lord our God, the Lord is one. You shall love the Lord

your God with all your heart, with all your soul, with all your mind, and with all your strength.’ This is the first commandment. The second is like this: ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these.” The scribe said to him, “Truly, Rabbi, you have said well that he is one, and there is none other but he; and to love him with all the heart, with all the understanding, all the soul, and with all the strength, and to love his neighbor as himself, is more important than all whole burnt offerings and sacrifices.” When Yeshua saw that he answered wisely, he said to him, “You are not far from God’s Kingdom.” No one dared ask him any question after that. Yeshua responded, as he taught in the temple, “How is it that the scribes say that the Messiah is the son of David? For David himself said in the Holy Spirit, ‘The Lord said to my Lord, “Sit at my right hand, until I make your enemies the footstool of your feet.”’ Therefore David himself calls him Lord, so how can he be his son?” The common people heard him gladly. (Mark 12:13–37)

Now before Yeshua came into this world, we read that God raised up a man named David, and God set David in a position where there was no other king higher or greater for

king David to call another man his Lord here on this earth but in heaven. We read of David's Lord, and the Lord in this passage is not saying he is putting enemies under David's feet. But the Lord in heaven is putting enemies under the feet of David's Lord: "The Lord said to my Lord, 'sit at my right hand, until I put your enemies under your feet.'" When God sent his holy one into this world to fulfill what was written about him, many had not ears to hear nor eyes to see that this was David's Lord standing before them.

Yeshua answered, "If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say, 'He is our God.' You have not known him, but I know him. If I said, 'I don't know him,' I would be like you, a liar. But I know him and keep his word. Your father Abraham rejoiced to see my day. He saw it and was glad." The Judeans therefore said to him, "You are not yet fifty years old! Have you seen Abraham?" Yeshua said to them, "Most certainly, I tell you, before Abraham was, I am." (John 8:54–58)

After these words "I am" reached the ears of these Jewish men, it caused an offense inside their mind, and they picked up stones to throw at Yeshua. When Yeshua said that he was the I am, this was a placeholder in any Jewish mind to point them back to a time in the ancient text where it is written of the I am. And here in the book of Exodus, we

read of the I am revealing himself to a man by the name of Moses.

And the angel of the Lord appeared to him in a flame of fire out of the midst of a bush. He looked, and behold, the bush was burning, yet it was not consumed. And Moses said, “I will turn aside to see this great sight, why the bush is not burned.” When the Lord saw that he turned aside to see, God called to him out of the bush, “Moses, Moses!” And he said, “Here I am.” Then he said, “Do not come near; take your sandals off your feet, for the place on which you are standing is holy ground.” And he said, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” And Moses hid his face, for he was afraid to look at God. (Exod. 3:2–6)

Now when the Father sent the Son into the world, the rulers of Israel rejected him.

Do you say of him whom the Father sanctified and sent into the world, “You blaspheme,” because I said, “I am the Son of God?” If I don’t do the works of my Father, don’t believe me. But if I do them, though you don’t believe me, believe the works, that you may know and believe that

the Father is in me, and I in the Father.
(John 10:36–38)

It was these works before the eyes of Israel that revealed that Yeshua was the Son of God. If the Son was indeed blaspheming the Lord in heaven by saying, “The Father is in me and I am in the Father,” then many could be led astray and away from worshipping the true and living God.

Now Yeshua did many works in Israel, but some men took offense to what they saw Yeshua doing on the Sabbath.

One Sabbath he was going through the grainfields, and as they made their way, his disciples began to pluck heads of grain. And the Pharisees were saying to him, “Look, why are they doing what is not lawful on the Sabbath?” And he said to them, “Have you never read what David did, when he was in need and was hungry, he and those who were with him how he entered the house of God, in the time of Abiathar the high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and also gave it to those who were with him?” And he said to them, “The Sabbath was made for man, not man for the Sabbath. So the Son of Man is lord even of the Sabbath.”
(Mark 2:23–28)

These words “the Son of Man is lord even of the Sabbath” goes back to the first Sabbath written here in the book of Genesis.

And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.
(Gen. 2:2–3)

The Hebrew word for holy, “and made it holy,” is *Qadash*, meaning “to be set apart or consecrated.”

When God rested in chapter 2 in the book of Genesis, we read in chapter 3 of an unholy act that seizes hold of mankind. And from that time forward, the God of heaven works to restore man back to him through his Redeemer, including working on the Sabbath.

For this cause the Judeans persecuted Yeshua and sought to kill him, because he did these things on the Sabbath. But Yeshua answered them, “My Father is still working, so I am working, too.” (John 5:16–17)

The Father in heaven worked in his Son here on earth, and Yeshua was doing what the Father was doing, but these men misunderstood what the Sabbath was for, and they

were accusing the holy one of unholy acts. And again, Yeshua reasons with them in Matthew 12:5–7:

Or have you not read in the Law how on the Sabbath the priests in the temple profane the Sabbath and are guiltless I tell you, something greater than the temple is here. And if you had known what this means, “I desire mercy, and not sacrifice,” you would not have condemned the guiltless.

Now long ago, before Yeshua was born into this world, we read what God desires for man to do. Hosea 6 states, “For I desire steadfast love and not sacrifice, the knowledge of God rather than burnt offerings.”

The desire of God is for man to have steadfast love and knowledge of the true and living God. If Yeshua, in the book of Matthew, says that the Lord desires mercy and love, what more do we read in the upcoming verses of the mercy of God?

He went on from there and entered their synagogue. And a man was there with a withered hand. And they asked him, “Is it lawful to heal on the Sabbath”—so that they might accuse him. He said to them, “Which one of you who has a sheep, if it falls into a pit on the Sabbath, will not take hold of it and lift it out? Of how much

more value is a man than a sheep! So it is lawful to do good on the Sabbath.” Then he said to the man, “Stretch out your hand.” And the man stretched it out, and it was restored, healthy like the other. But the Pharisees went out and conspired against him, how to destroy him. (Matt. 12:10–14)

Now in those days when Yeshua was here on earth, these men in Israel were like their forefathers of ancient Israel who sought darkness rather than the light of God. And again, in the ancient book of Hosea, we read of the Father in heaven calling out to the children of Israel to repent and turn to him.

When Israel was a child, I loved him, and out of Egypt I called my son. The more they were called, the more they went away; they kept sacrificing to the Baals and burning offerings to idols. Yet it was I who taught Ephraim to walk; I took them up by their arms, but they did not know that I healed them. I led them with cords of kindness, with the bands of love, and I became to them as one who eases the yoke on their jaws, and I bent down to them and fed them. (Hosea 11:1–4)

These same “cords of kindness” and “bands of love” that God led Israel with are the same bands of love here in

the gospel of John:

When Yeshua saw him lying there, and knew that he had been sick for a long time, he asked him, “Do you want to be made well?” The sick man answered him, “Sir, I have no one to put me into the pool when the water is stirred up, but while I’m coming, another steps down before me.” Yeshua said to him, “Arise, take up your mat, and walk.” Immediately, the man was made well, and took up his mat and walked. Now that day was a Sabbath. So the Judeans said to him who was cured, “It is the Sabbath. It is not lawful for you to carry the mat.” He answered them, “He who made me well said to me, ‘Take up your mat and walk.’” Then they asked him, “Who is the man who said to you, ‘Take up your mat and walk?’” But he who was healed didn’t know who it was, for Yeshua had withdrawn, a crowd being in the place. (John 5:6–13)

Now there were greater works than these that Yeshua did before the eyes of Israel.

Then a demon oppressed man who was blind and mute was brought to him, and he healed him, so that the man spoke and saw. And all the people were amazed, and said,

“can this be the Son of David?” But when the Pharisees heard it they said, “This fellow does not cast out demons except by Beelzebub, the ruler of the demons.” (Matt. 12:22–24)

Now these men of Israel believed not these great works seen in Yeshua were coming from Yah-weh in heaven. And before Yeshua came into this world, we read in scripture of another man by the name of Moses saying to Yah-weh that the people of Israel will not believe that God sent him to them.

Then Moses answered, “But behold, they will not believe me or listen to my voice, for they will say, ‘The Lord did not appear to you.’” The Lord said to him, “What is that in your hand” He said, “A staff.” And he said, “Throw it on the ground.” So he threw it on the ground, and it became a serpent, and Moses ran from it. But the Lord said to Moses, “Put out your hand and catch it by the tail”—so he put out his hand and caught it, and it became a staff in his hand. (Exod. 4:1–4)

Now Moses was a man sent by God to free Israel out of bondage, and when Moses was leading Israel out of Egypt and away from their captives, he began to lead them across the land of Egypt. But up ahead of Moses was a great

body of water that could not be crossed. Now Moses did not lead Israel up and over this great sea to avoid it, but God led Moses downward to the middle part of this sea. And now before the children of Israel, there is a great body of water that cannot be crossed. Now in the midst of all this time not going up and around this great sea, we read Pharaoh had changed his mind, and he is fast approaching behind them with his army to make war with them. Now the focus of this power that will bring Israel across to the other side of this sea is not seen in this man Moses, but God's power is offset by the staff that is in Moses's hand.

Lift up your staff, and stretch out your hand over the sea and divide it, that the people of Israel may go through the sea on dry ground.

This power that split this great sea in half is not in the object in Moses's hand, but like the burning bush, it is up out of this "great sight" that came the source of this power—Yah-weh Himself. And when Yeshua was in this world, this power that split that great sea in half was the same undivided power seen in God's Messiah, who hushed the roaring seas before the eyes of men.

And a great windstorm arose, and the waves were breaking into the boat, so that the boat was already filling. But he was in the stern, asleep on the cushion. And they woke him and said to him, "Teacher, do you not

care that we are perishing” And he awoke and rebuked the wind and said to the sea, “Peace! Be still!” And the wind ceased, and there was a great calm. He said to them, “Why are you so afraid? Have you still no faith?” And they were filled with great fear and said to one another, “Who then is this, that even the wind and the sea obey him.” (Mark 4:37–41)

Now these fishermen who know the seas know this is not possible unless God is with Yeshua, and we read that “they were filled with great fear.” These men are being made to trust their Shepherd that came from God in heaven, and he says to his sheep, “Have you still no faith?”

Now in those days of Yeshua, there were other kinds of people who saw a “great sight” coming from this man, but they believed not that Yeshua came from God.

Yeshua answered them, “I told you, and you don’t believe. The works that I do in my Father’s name, these testify about me. You do not believe because you are not among my sheep. My sheep hear my voice, and I know them, and they follow me.” (John 10:25–27)

The words “you do not believe because you are not among my sheep” are spoken to a stiff-necked people, just as in the days of Moses when the finger of God led Israel

out of slavery through the Red Sea onto dry ground. It was soon after these great sights seen before their eyes that these same men soon kicked against the living God, desiring to go back into Egypt, and the holy one said concerning that generation of people, “As I swore in my wrath, ‘They shall not enter my rest.’”

When your fathers put me to the test and put me to the proof, though they had seen my work. For forty years I loathed that generation and said, “They are a people who go astray in their heart, and they have not known my ways. Therefore I swore in my wrath. ‘They shall not enter my rest.’”
(Ps. 95:9–11)

In the beginning, before God rested from all his work done in creation, man walked with God fully in his favor, but after the rebellion, man was separated from God in sin. When God sent his Salvation Yeshua into the world, he came to restore man back to God through him, and all who believe in him will enter that rest.

“Most certainly, I tell you, one who doesn’t enter by the door into the sheep fold, but climbs up some other way, is a thief and a robber. But one who enters in by the door is the shepherd of the sheep. The gatekeeper opens the gate for him, and the sheep listen to his voice. He calls his own sheep by name

and leads them out. Whenever he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice. They will by no means follow a stranger, but will flee from him; for they don't know the voice of strangers."

Yeshua spoke this parable to them, but they didn't understand what he was telling them. Yeshua therefore said to them again, "Most certainly, I tell you, I am the sheep's door. All who came before me are thieves and robbers, but the sheep didn't listen to them. I am the door. If anyone enters in by me, he will be saved, and will go in and go out and will find pasture. The thief only comes to steal, kill, and destroy. I came that they may have life, and may have it abundantly.

"I am the good shepherd. The good shepherd lays down his life for the sheep. He who is a hired hand, and not a shepherd, who doesn't own the sheep, sees the wolf coming, leaves the sheep, and flees. The wolf snatches the sheep and scatters them. The hired hand flees because he is a hired hand and doesn't care for the sheep. I am the good shepherd. I know my own, and I'm known by my own; even as the Father knows me, and I know the Father. I lay down my life for the sheep. I have other sheep which are not of this fold. I must bring them also, and they will hear my

voice. They will become one flock with one shepherd. Therefore the Father loves me, because I lay down my life, that I may take it again. No one takes it away from me, but I lay it down by myself. I have power to lay it down, and I have power to take it again. I received this commandment from my Father.”

Therefore a division arose again among the Judeans because of these words. Many of them said, “He has a demon and is insane! Why do you listen to him?” Others said, “These are not the sayings of one possessed by a demon. It isn’t possible for a demon to open the eyes of the blind, is it?” It was the Feast of Hanukkah at Jerusalem. It was winter, and Yeshua was walking in the temple, in Solomon’s porch. The Judeans therefore came around him and said to him, “How long will you hold us in suspense? If you are the Messiah, tell us plainly.” Yeshua answered them, “I told you, and you don’t believe. The works that I do in my Father’s name, these testify about me. But you don’t believe, because you are not of my sheep, as I told you. My sheep hear my voice, and I know them, and they follow me. I give eternal life to them. They will never perish, and no one will snatch them out of my hand. My Father who has given them to me is

greater than all. No one is able to snatch them out of my Father's hand. I and the Father are one." Therefore the Judeans took up stones again to stone him. Yeshua answered them, "I have shown you many good works from my Father. For which of those works do you stone me?" The Judeans answered him, "We don't stone you for a good work, but for blasphemy, because you, being a man, make yourself God." Yeshua answered them, "Isn't it written in your law, 'I said, you are gods?' If he called them gods, to whom the word of God came [and the Scripture can't be broken], do you say of him whom the Father sanctified and sent into the world, 'You blaspheme,' because I said, 'I am the Son of God?' If I don't do the works of my Father, don't believe me. But if I do them, though you don't believe me, believe the works, that you may know and believe that the Father is in me, and I in the Father." They sought again to seize him, and he went out of their hand. He went away again beyond the Jordan into the place where Yochanan was immersing at first, and he stayed there. Many came to him. They said, "Yochanan indeed did no sign, but everything that Yochanan said about this man is true." Many believed in him there. (John 10:1–4)

Chapter 4

The Plot

Now after chapter 10 in the book of John, we read in chapter 11 of men who are seeking to put Yeshua to death.

The chief priests therefore and the Pharisees gathered a council, and said, “What are we doing? For this man does many signs. If we leave him alone like this, everyone will believe in him, and the Romans will come and take away both our place and our nation.” But a certain one of them, Caiaphas, being high priest that year, said to them, “You know nothing at all, nor do you consider that it is expedient for us that one man should die for the people, and that the whole nation not perish.” Now he didn’t say this of himself, but being high priest that year, he prophesied that Yeshua would die for the nation, and not for the nation only, but that he might also gather

together into one the children of God who are scattered abroad. So from that day forward they took counsel that they might put him to death. (John 11:47–53)

Now these plans to put Yeshua to death begin to unfold in the nineteenth chapter in the book of John. And just after these Jewish men bind up Yeshua, they hand him over to the high priest, and the high priest hands him over to the Roman Pilate. And Pilate questions Yeshua and brings him back out to the rulers of Israel with no charges against him, but then we read the Jewish priest is doing what was expedient for them to do, and that is shewing the imagery to the crowd “Crucify him, crucify him!” getting rid of this man before their eyes.

Yeshua therefore came out, wearing the crown of thorns and the purple garment. Pilate said to them, “Behold, the man!” When therefore the chief priests and the officers saw him, they shouted, saying, “Crucify! Crucify!” Pilate said to them, “Take him yourselves and crucify him, for I find no basis for a charge against him.” The Judeans answered him, “We have a law, and by our law he ought to die, because he made himself the Son of God.” When therefore Pilate heard this saying, he was more afraid. He entered into the Praetorium again, and said to Yeshua, “Where are you from?” But

Yeshua gave him no answer.

Now Pilate is the one who has the authority to release Yeshua out of the hands of the rulers of Israel and in front of every eye to see that “he” is not guilty of these charges against him, but if the Lord Christ is cleared and released at that moment, then the door becomes closed off to the Roman crucifixion. And if this way becomes closed off, then there is no fulfillment of what God said in Isaiah 53: “Because he poured out his soul to death.” The Hebrew word for “pour” is *Arah*, defined as “leave destitute, discover, empty, make naked, pour out, raise, spread self, uncover.”

This passage “Because he poured out his soul to death.” was written in Isaiah hundreds of years before Yeshua came into this world, and in this passage, it is written of the way the Lamb of God will go, and God’s “righteous servant” will come to his own people having no deceit in his mouth, but “he” will be rejected, and they will choose to do unholy acts toward the holy one of God. In this text of Isaiah 53, it speaks of a man in public where other men will look upon the “he” who is in the image of God, the holy one of God being placed in a position to be made empty and naked before their eyes. The king God sent into the world came with no pomp, no majesty, and his glory veiled. He walked among man humbly, desiring to be received by the ones in his own image, yet it is written before “he” came that “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.”

Now this passage in Isaiah was written hundreds of years before the Roman people lived side by side with the Jewish people, but both sides must exist side by side together and use their own laws against each other to fulfill Scripture.

Now when the Redeemer came into the world, he came to take upon him the sins of the world, but if he is released, then there is no Redeemer for man. It was said by the Roman Pilate that he was seeking to release Yeshua from going to the cross.

From then on Pilate sought to release him, but the Jews cried out, “If you release this man, you are not Caesar’s friend. Everyone who makes himself a king sets himself against Caesar.” (John 19:12)

In chapter 18, we read that Yeshua was no threat to oppose Caesar’s kingdom as these Jewish men said he was.

Yeshua answered Pilate, “My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting.”

Now the Jewish rulers used Roman law against Pilate to lock him into a position: “If you release this man, you are not Caesar’s friend. Everyone who makes himself a king sets himself against Caesar.” This would cause problems for Pilate, who has authority to release Yeshua or authority to

put this man to death.

When therefore the chief priests and the officers saw him, they shouted, saying, “Crucify! Crucify!” Pilate said to them, “Take him yourselves and crucify him, for I find no basis for a charge against him.” The Judeans answered him, “We have a law, and by our law he ought to die, because he made himself the Son of God.” When therefore Pilate heard this saying, he was more afraid. He entered into the Praetorium again, and said to Yeshua, “Where are you from?” But Yeshua gave him no answer. Pilate therefore said to him, “Aren’t you speaking to me? Don’t you know that I have authority to release you and authority to crucify you?” Yeshua answered, “You would have no authority over me at all, unless it were given to you from above. Therefore he who delivered me to you has the greater sin.” At this, Pilate was seeking to release him, but the Judeans cried out, saying, “If you release this man, you aren’t Caesar’s friend! Everyone who makes himself a king speaks against Caesar!” When Pilate therefore heard these words, he brought Yeshua out and sat down on the judgment seat at a place called “the Pavement.” In Hebrew, “Gabbatha.” Now it was the Preparation

Day of the Passover, at about the sixth hour. He said to the Judeans, “Behold, your King!” They cried out, “Away with him! Away with him! Crucify him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar!” So then he delivered him to them to be crucified. So they took Yeshua and led him away.

Now if we go back to verses 10 and 11, we read that it is God who gives and takes away the power and authority of the rulers of this world.

Pilate therefore said to him, “Aren’t you speaking to me? Don’t you know that I have authority to release you and authority to crucify you?” Yeshua answered, “You would have no authority at all against me, unless it were given to you from above. Therefore he who delivered me to you has greater sin.” (John 19:10–11)

Every willful choice that man made on that day, and we read the greater sin will fall upon “he who delivered me over to you.”

Now there was no block here to hinder the way that Yeshua would go to the cross, but if we go back into the gospel and out of the Jewish and Roman hands and past the “get behind me Satan you are a stumbling block to me” and

back to when Yeshua was born into this world, then we read this ancient serpent is at work, trying to swallow up this small child before he grows up to fulfill God's word.

Now after Yeshua was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the east came to Jerusalem, saying, "Where is he who has been born king of the Jews For we saw his star when it rose and have come to worship him." When Herod the king heard this, he was troubled, and all Jerusalem with him; and assembling all the chief priests and scribes of the people, he inquired of them where the Christ was to be born. They told him, "In Bethlehem of Judea, for so it is written by the prophet 'And you, O Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who will shepherd my people Israel.'" Then Herod summoned the wise men secretly and ascertained from them what time the star had appeared. And he sent them to Bethlehem, saying, "Go and search diligently for the child, and when you have found him, bring me word, that I too may come and worship him." After listening to the king, they went on their way. And behold, the star that they had seen when it

rose went before them until it came to rest over the place where the child was. When they saw the star, they rejoiced exceedingly with great joy. And going into the house they saw the child with Miriam his mother, and they fell down and worshipped him. Then, opening their treasures, they offered him gifts, gold and frankincense and myrrh. And being warned in a dream not to return to Herod, they departed to their own country by another way. Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream and said, “Rise, take the child and his mother, and flee to Egypt, and remain there until I tell you, for Herod is about to search for the child, to destroy him.” And he rose and took the child and his mother by night and departed to Egypt and remained there until the death of Herod. This was to fulfill what the Lord had spoken by the prophet, “Out of Egypt I called my son.” Then Herod, when he saw that he had been tricked by the wise men, became furious, and he sent and killed all the male children in Bethlehem. (Matt. 2:1–16)

In verse 8, we read this king came up with a scheme, saying, “And when you have found him, bring me word, that I too may come and worship him.” But after the wise men were warned in a dream not to go back to him but go a different

way, this king now believed he had been tricked by these men. And Herod, filled with rage, sought to kill this child, and in his fury, this king gave orders to kill every male child under two in Bethlehem.

Then Herod, when he saw that he had been tricked by the wise men, became furious, and he sent and killed all the male children in Bethlehem and in all that region who were two years old or under, according to the time that he had ascertained from the wise men.

Now we have read the passage where these wise men from the east follow a star to Jerusalem.

For we saw his star when it rose and have come to worship him. When Herod the king heard this, he was troubled, and all Jerusalem.

If Yah-weh who is in heaven would have not led this star over Jerusalem but passed over this city to lead these men around another way to where Yeshua was born in Bethlehem, then Herod, who was in Jerusalem, would have never known about this child. And if Herod, this evil king, did not know, then these acts by Herod would have never been carried out to fulfill scripture.

Then was fulfilled what was spoken by

the prophet Jeremiah “A voice was heard in Ramah, weeping and loud lamentation, Rachel weeping for her children; she refused to be comforted, because they are no more.” (Matt. 2:17–18)

Another account records, “So was fulfilled what the Lord had said through the prophet ‘Out of Egypt I called my son.’”

Now in scripture, the God in heaven is known as a “man of war,” and if we go back to the parting of the Red Sea when Yah-weh led Israel through it, we begin to understand more of the ways and thoughts of God.

If God would have led Israel up and around this sea, then Pharaoh, with his army, would make war with his child Israel, but God led Israel downward to the middle part of the sea, and while Israel passed through the sea on dry ground, Pharaoh’s army behind them became trapped and swallowed up by the sea coming down on top of them.

We have read when Yeshua was on his way to the cross, saying to Pilate, “You would have no authority over me at all unless it had been given to you from above.” All things given to man come from above, and not one thing happens in this world apart from Yah-weh.

Now if we go back to where the Father was leading these wise men to his Son in Bethlehem:

Behold, the star that they had seen when it rose went before them until it came

to rest over the place where the child was. When they saw the star, they rejoiced exceedingly with great joy. And going into the house they saw the child with Miriam his mother, and they fell down and worshipped him.

This child Immanuel was the Savior God said would come into the world.

For to us a child is born. To us a son is given; and the government will be on his shoulders. His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. (Isa. 6:6)

This one who is from “Everlasting” is the Savior that came into this world being born of a woman.

And Miriam said to the angel, “How will this be, since I am a virgin?” And the angel answered her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy—the Son of God.” (Luke 1:34)

Now when the holy one was born into this world, Satan comes to devour what is holy and pure, but the Father in

heaven prevents this act from happening, and through the hands of Joseph and Miriam, the Father carries his child to Egypt.

When they had gone, an angel of the Lord appeared to Joseph in a dream. “Get up,” he said, “take the child and his mother and escape to Egypt. Stay there until I tell you, for Herod is going to search for the child to kill him.” So he got up, took the child and his mother during the night and left for Egypt, where he stayed until the death of Herod. And so was fulfilled what the Lord had said through the prophet “Out of Egypt I called my son.” (Matt. 2:13–15)

Now in scripture, twice God called “my son” out of Egypt. And one “my son” stayed back in their rebellion, and the other “my son” would come out of Egypt perfectly obedient to the will of the Father.

After Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt and said: Get up, take the child and his mother and go to the land of Israel, for those who were trying to take the child’s life are dead. And so was fulfilled what the Lord had said through the prophet: “Out of Egypt I called my son.”

When God first called “my son” out of Egypt, it is written, “For forty years I loathed that generation and said, ;They are a people who go astray in their heart, and they have not known my ways.” And when these forty years were finishing up for Israel, we read God was merciful giving his salvation to a non-Jewish prostitute by the name of Rahab, and Rahab saw not the great works as Israel saw God do in Egypt, but she had faith in hearing about the “mighty one who will save.”

Now when God sent his holy one to the people of Israel, they rejected his words, and this was the same as in the days of ancient Israel, who rejected the knowledge of their God, but even in those days, the Father in heaven forsakes them not but continually calls out for Israel to repent and turn to him.

What shall I do with you, O Ephraim?
What shall I do with you, O Judah? Your
love is like a morning cloud, like the dew
that goes early away. Therefore I have hewn
them by the prophets; I have slain them by
the words of my mouth, and my judgment
goes forth as the light. For I desire steadfast
love and not sacrifice, the knowledge of
God rather than burnt offerings. But like
Adam they transgressed the covenant; there
they dealt faithlessly with me. (Hosea 6:4–7)

Ephraim mixes himself with the
peoples; Ephraim is a cake not turned.
Strangers devour his strength, and he knows

it not; gray hairs are sprinkled upon him, and he knows it not. The pride of Israel testifies to his face; yet they do not return to the Lord their God, nor seek him, for all this. Ephraim is like a dove, silly and without sense, calling to Egypt, going to Assyria. (Hosea 7:8–11)

Ephraim was a trained calf that loved to thresh, and I spared her fair neck; but I will put Ephraim to the yoke; Judah must plow; Jacob must harrow for himself. (Hosea 10)

When Israel was a child, I loved him, and out of Egypt I called my son. The more they were called, the more they went away; they kept sacrificing to the Baals and burning offerings to idols. Yet it was I who taught Ephraim to walk; I took them up by their arms, but they did not know that I healed them. I led them with cords of kindness, with the bands of love, and I became to them as one who eases the yoke on their jaws, and I bent down to them and fed them. (Hosea 11:1–4)

Ephraim has surrounded me with lies, and the house of Israel with deceit, but Judah still walks with God and is faithful to the Holy One. (Verse 12)

He destroys you, O Israel, for you are against me, against your helper. (Hosea 13:9)

O Ephraim, what have I to do with idols

It is I who answer and look after you. I am like an evergreen cypress; from me comes your fruit. Whoever is wise, let him understand these things; whoever is discerning, let him know them; for the ways of the Lord are right, and the upright walk in them, but transgressors stumble in them. (Hosea 14:8–9)

The Hebrew word for “stumble” is *Kashal*, meaning “to stumble, stagger, totter.” And the word for “stumble” in Greek is *skandalon*, meaning “a snare, stumbling block; help word properly, the trigger of a trap.”

Now if you, the reader, had a block that came before you that prevented you from going forward to the next step, then you are no longer able to choose the way you intended to go. The ways of the Lord are a stumbling block to a transgressor, and a transgressor will simply go around his word to get to what he desires, but by doing so, this man will sin against God, and God’s judgment will come against that man anytime he chooses. For instance, if we go forward to King Herod, this man became a stumbling block upon hearing the great draw Yeshua had at a young child’s age. Men came far and wide to seek out this small child, and Jerusalem should have rejoiced at the one God sent to them. But from that point forward, King Herod, in his fury, hatched a plot to snare this child to kill him. But God prevented this act that would have hindered Christ from fulfilling his word. Now if we go on to the next wave of switches that lead the way the Lamb of God would go, then

we come upon a man named Judas who was also a man that stumbled in the ways of the Lord, and he would become the one who betrayed the Son of Man in the garden. This man was also an act to fulfill an ancient prophecy of a friend betraying Christ for gain. And once this transaction takes place, Yeshua is exchanged into the next set of hands coming closer to fulfilling God's word. And the next switch was the Jewish high priest and officials who gave Christ over to the Roman authorities, and Pilate also stumbled in the ways of the Lord, and by his own authority, he gave orders to crucify a righteous man before his eyes. Now God's ways and thoughts act like a stumbling block to the wicked, and if any of these choices were to fall upon a righteous man of God, then every choice could have been thrown in the other direction, setting Christ free and fulfilling not God's word.

Now for a trap to work properly, it must have an order to it, else the trap lays on the ground in pieces, having no effect at all. It is only when all the parts are gathered and assembled as a whole. It then becomes an action to snare a person to hinder him from going forward. But if another power were to come along and take away a single component to that trap, then that trap no longer has the effect the designer intended it to have.

Now the men of this world will construct in their imaginations evil schemes that act like traps to set before people to snare them in a position they do not want to be in. But God's ways and thoughts are also a stumbling block to the wicked. He is the only sovereign one who knows all

things, and by his power, he can disarm any plan of the wicked anytime he chooses. We read throughout the entire life of Yeshua that the Father led his Son by the Spirit to avoid many stumbling blocks that would have hindered Yeshua from going to the cross. We read of the psalmist David who wrote of his battles warring against the enemy and how God made his paths wide for his feet not to slip before his enemies.

“You gave a wide place for my steps under me, and my feet did not slip.”

And a little further into this passage we read “You made my enemies turn their backs to me, and those who hated me I destroyed. They cried for help, but there was none to save; they cried to the Lord, but he did not answer them.” (Ps. 18:36)

God can hinder any power that seeks to snare or devour another person. Psalm 21:11 states, “Though they intend to harm you and devise a wicked plan, they will not prevail.”

This block of script is turned upside down and right side up many times turning in the life of Yeshua.

And they rose up and drove him out of the town and brought him to the brow of the hill on which their town was built, so that they could throw him down the cliff. But passing through their midst, he went away. (Luke 4:29–30)

Again they sought to arrest him, but he escaped from their hands. (John 10:39)

So they were seeking to arrest him, but no one laid a hand on him, because his hour had not yet come. (John 7:30)

Now we have read men will “devise a wicked plan,” thus with evil intent, they construct stumbling blocks to place it before a person to snare them. And yet the ways of the Lord are also a stumbling block to the wicked, “for the ways of the Lord are right, and the upright walk in them, but transgressors stumble in them.” One is a righteous block. And the other is an unrighteous block. One is constructed by the ways and thoughts of God. And the other one is constructed by a corrupted wisdom with malicious intent. Now a stumbling block to construct first needs wisdom. For instance, if we take a door, then it takes what is unseen (logic, insight, wisdom), and it takes what is seen (earthly substance, lock, wood, hinges). Then this block of wood, with its components assembled together, becomes a block to hinder someone from the outside from coming in, and if the door is shut and remains latched, then that person from the outside cannot move forward to the next step.

Now Yeshua says to his very own beloved Peter, “Get behind me, Satan! You are a hindrance to me.” At that moment, hidden inside the mind of this man is a hindrance that will be used to prevent Yeshua from going to the cross, but God will use this hindrance for his Glory to fulfill more scripture to come. In God’s timing, Yeshua

waited to reveal this stumbling block in Peter, not immediately at that moment but much later at the end of the gospels, where we read, “But how then should the Scriptures be fulfilled, that it must be so.” Now before this stumbling block is revealed in this garden of Gethsemane, we first read of men who are plotting an evil scheme to capture the Lamb of God days after Yeshua had set his face to go to Jerusalem to the cross.

Then the chief priests, the scribes, and the elders of the people were gathered together in the court of the high priest, who was called Caiaphas. They took counsel together that they might take Yeshua by deceit and kill him. But they said, “Not during the feast, lest a riot occur among the people.” Now when Yeshua was in Bethany, in the house of Simon the leper, a woman came to him having an alabaster jar of very expensive ointment, and she poured it on his head as he sat at the table. But when his disciples saw this, they were indignant, saying, “Why this waste? For this ointment might have been sold for much and given to the poor.” However, knowing this, Yeshua said to them, “Why do you trouble the woman? She has done a good work for me. For you always have the poor with you, but you don’t always have me. For in pouring this ointment on my body, she did it to prepare me for burial. Most certainly I tell you, wherever this Good News is preached in the whole world, what this woman has done will also be spoken of as a memorial of her.” Then one of the

twelve, who was called Judah Iscariot, went to the chief priests and said, "What are you willing to give me if I deliver him to you?" So they weighed out for him thirty pieces of silver. From that time he sought opportunity to betray him. Now on the first day of unleavened bread, the disciples came to Yeshua, saying to him, "Where do you want us to prepare for you to eat the Passover?" He said, "Go into the city to a certain person, and tell him, 'The Rabbi says, "My time is at hand. I will keep the Passover at your house with my disciples."' The disciples did as Yeshua commanded them, and they prepared the Passover. Now when evening had come, he was reclining at the table with the twelve disciples. As they were eating, he said, "Most certainly I tell you that one of you will betray me." They were exceedingly sorrowful, and each began to ask him, "Is it I, Lord?" He answered, "He who dipped his hand with me in the dish will betray me. The Son of Man goes even as it is written of him, but woe to that man through whom the Son of Man is betrayed! It would be better for that man if he had not been born." Judas, who would betray him, answered, "Is it I, Rabbi?" He said to him, "You have said so." As they were eating, Yeshua took bread, gave thanks for it, and broke it. He gave to the disciples and said, "Take, eat; this is my body." He took the cup, gave thanks, and gave to them, saying, "All of you drink it, for this is my blood of the new covenant, which is poured out for many for the remission of sins. But I

tell you that I will not drink of this fruit of the vine from now on, until that day when I drink it anew with you in my Father's Kingdom." When they had sung the Hallel, they went out to the Mount of Olives. Then Yeshua said to them, "All of you will be made to stumble because of me tonight, for it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered.' But after I am raised up, I will go before you into Galilee." But Peter answered him, "Even if all will be made to stumble because of you, I will never be made to stumble." Yeshua said to him, "Most certainly I tell you that tonight, before the rooster crows, you will deny me three times." Peter said to him, "Even if I must die with you, I will not deny you." All of the disciples also said likewise. Then Yeshua came with them to a place called Gethsemane, and said to his disciples, "Sit here, while I go there and pray." He took with him Peter and the two sons of Zebedee, and began to be sorrowful and severely troubled. Then he said to them, "My soul is exceedingly sorrowful, even to death. Stay here and watch with me." He went forward a little, fell on his face, and prayed, saying, "My Father, if it is possible, let this cup pass away from me; nevertheless, not what I desire, but what you desire." He came to the disciples and found them sleeping, and said to Peter, "What, couldn't you watch with me for one hour? Watch and pray, that you don't enter into temptation. The spirit indeed is willing, but the flesh is weak." Again, a

second time he went away and prayed, saying, “My Father, if this cup can’t pass away from me unless I drink it, your desire be done.” He came again and found them sleeping, for their eyes were heavy. He left them again, went away, and prayed a third time, saying the same words. Then he came to his disciples and said to them, “Are you still sleeping and resting? Behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Arise, let’s be going. Behold, he who betrays me is at hand.” While he was still speaking, behold, Judas, one of the twelve, came, and with him a great multitude with swords and clubs, from the chief priests and elders of the people. Now he who betrayed him had given them a sign, saying, “Whoever I kiss, he is the one. Seize him.” Immediately he came to Yeshua, and said, “Greetings, Rabbi!” and kissed him. Yeshua said to him, “Friend, why are you here?” Then they came and laid hands on Yeshua, and took him. Behold, one of those who were with Yeshua stretched out his hand and drew his sword, and struck the servant of the high priest, and cut off his ear. Then Yeshua said to him, “Put your sword back into its place, for all those who take the sword will die by the sword. Or do you think that I couldn’t ask my Father, and he would even now send me more than twelve legions of angels? How then would the Scriptures be fulfilled that it must be so?” In that hour Yeshua said to the multitudes, “Have you come out as

against a robber with swords and clubs to seize me? I sat daily in the temple teaching, and you didn't arrest me. But all this has happened that the Scriptures of the prophets might be fulfilled." Then all the disciples left him and fled. (Matt. 26:3–56)

Now before this betrayal in this garden takes place, if we go back before the Lord's Supper began in the upper room and before the Passover begins, then we read Judas had already beforehand secured money to betray Christ.

"What are you willing to give me if I deliver him to you?" So they weighed out for him thirty pieces of silver. From that time he sought opportunity to betray him. (Matt. 26:14–16)

This opportunity came that night in the upper room, where Judas was eating with the others at the Lord's Supper.

Now when evening had come, he was reclining at the table with the twelve disciples. As they were eating, he said, "Most certainly I tell you that one of you will betray me." (Matt. 26:20–21)

A marker has been set for any man to confess turning away from his sin, but the words "Is it I, Rabbi" made it around to Judas having already secured money.

Judas, who would betray him, answered, “Is it I, Rabbi?” He said to him, “You have said so.”

Now shortly after this, Judas went out to find the chief priest, but the eleven disciples remain with Yeshua, and these he came for. “This is my blood of the covenant, which is poured out for many for the forgiveness of sins.” These men are purchased by the Redeemer, and they are forever forgiven in him, but these men still have sin in them, and sin can distort the way a man perceives himself and the things around him. We read on that night the holy one of God reveals to these men that they will soon be scattered away from him and even go on to deny him, but they are not believing what he is saying to them.

And when they had sung a hymn, they went out to the Mount of Olives. And Yeshua said to them, “You will all fall away, for it is written, ‘I will strike the shepherd, and the sheep will be scattered.’ But after I am raised up, I will go before you to Galilee.” Peter said to him, “Even though they all fall away, I will not.” And Yeshua said to him, “Truly, I tell you, this very night, before the rooster crows twice, you will deny me three times.” But he said emphatically, “If I must die with you, I will not deny you.” And they all said the same. (Mark 14:26–31)

The Greek word for “emphatically” is *Perissós*, meaning “greatly, exceedingly, abundantly, vehemently.” “But he said emphatically.” Now Peter is fully convinced inside his mind without doubt that he will not deny the truth that said to him “this very night.” And this night is quickly approaching, and it is called the hour of power of darkness. Now before Satan settles into this garden called Gethsemane. If we go back before Yeshua said to his disciples, “the sheep will be scattered.” And go further past the Lord’s Supper, then we come to a time when Satan asked the Lord to “sift” this man Peter to set his will upon him. And we read Yeshua reveals this truth to Peter.

Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, but I have prayed for you that your faith may not fail. And when you have turned again, strengthen your brothers.
(Luke 22:31–32)

Now at that very moment, Yeshua knows that Peter will turn away from him, just as Judas will turn away from him, but Peter will turn back to God. “I have prayed for you that your faith may not fail,” but for this man Judas, he is making his way to the one who is deceiving him.

We read before the Lord’s Supper that night “Satan entered” into Judas.

Then Satan entered into Judas called Iscariot, who was of the number of the

twelve. He went away and conferred with the chief priests and officers how he might betray him to them. (Luke 22:3–4)

Now sometime after Judas secured money, we read of the second act of Judas where he is now sharing bread with the others gathered around the table at the Lord's Supper, and then we read again "Satan entered" into him.

Then after he had taken the morsel, Satan entered into him. Yeshua said to him, "What you are going to do, do quickly."
(John 13:27)

Now as Judas was off doing his business (securing together soldiers with the chief priests and officers), the remaining disciples go with Yeshua to the Mount of Olives. And there we read of the Son of God praying to the Father in heaven for all that the Father has given to the Son, and soon after this prayer, Yeshua came over to Peter and the others who were with him.

And he said to them, "Why are you sleeping rise and pray that you may not enter into temptation." While he was still speaking, there came a crowd, and the man called Judas, one of the twelve, was leading them. (Luke 22:46–47)

Here is the return of Judas whom Satan entered twice.

He comes into this garden of Gethsemane and looks into the eyes of God's holy one and betrays the Son of Man with a kiss.

Now this is small overview of a larger context, and to understand the end from the beginning when God said to the serpent in the garden, "He will bruise your head and you will bruise his heel," it is good for us to go back out of this garden of Gethsemane and go back before the Lord's Supper began and go further back to a time when the Wisdom of God said directly to his very beloved Peter, "Get behind me, Satan! You are a hindrance to me."

These words are said to Peter just before Yeshua began to reveal to his disciples the things that were going to happen to him in Jerusalem, and this imagery stirs up the mind of Peter, and Peter reacts to it in Matthew:

From that time Yeshua began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised. And Peter took him aside and began to rebuke him, saying, "Far be it from you, Lord! This shall never happen to you." But he turned and said to Peter, "Get behind me, Satan! You are a hindrance to me. For you are not setting your mind on the things of God, but on the things of man." Then Yeshua told his disciples, "If anyone would come after me,

let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, but whoever loses his life for my sake will find it.” (Matt. 16:21–25)

It is good to understand that just after Yeshua rebuked Peter, we read immediately that Yeshua opens up his words for any that wish to “deny himself and take up his cross and follow me.” This is the very opposite of what Peter will do in the near future. The Lord waited in his timing in the garden of Gethsemane to reveal to Peter what he would otherwise “emphatically” deny.

Now in this same chapter 16, just before Peter rebuked Yeshua, it was Peter who knew only what the Father in heaven could reveal to a man here on this earth.

Now when Yeshua came into the parts of Caesarea Philippi, he asked his disciples, saying, “Who do men say that I, the Son of Man, am?” They said, “Some say Yochanan the Immerser, some, Elijah, and others, Jeremiah or one of the prophets.” He said to them, “But who do you say that I am?” Simon Peter answered, “You are the Messiah, the Son of the living God.” Yeshua answered him, “Blessed are you, Simon Bar Jonah, for flesh and blood has not revealed this to you, but my Father who is in heaven.” (Matt. 16:13–17)

On a separate occasion, Peter expressed outwardly that Yeshua had the words to eternal life.

Simon Peter answered him, “Lord, to whom shall we go You have the words of eternal life, and we have believed, and have come to know, that you are the Holy One of God.”

It is evident enough that Peter truly loves and believes in Yeshua and that he came from the Father in heaven, yet in that moment constructed inside the mind of this man is a stumbling block that will act to hinder the Redeemer from fulfilling God’s word.

Now before God sent his beloved Son into this world, it is written in Isaiah 53 that “he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.” And on that very night of the Passover, Yeshua spoke these words in Luke 22:37: “For I tell you that this Scripture must be fulfilled in me ‘And he was numbered with the transgressors.’ For what is written about me has its fulfillment.” Now if we go back into the gospel, we begin to understand what the fulfillment of this scripture means completely, and we must go back to a time when Yeshua sends out his disciples to bring good news to the people of Israel. But when he sent them out, they had nothing on them to carry.

Yeshua sent these twelve out and

commanded them, saying, “Don’t go among the Gentiles, and don’t enter into any city of the Samaritans. Rather, go to the lost sheep of the house of Israel. As you go, proclaim, saying, ‘The Kingdom of Heaven is at hand!’ Heal the sick, cleanse the lepers, and cast out demons. Freely you received, so freely give. Don’t take any gold, silver, or brass in your money belts. Take no bag for your journey, neither two coats, nor sandals, nor staff: for the laborer is worthy of his food.” (Matt. 10:5–10)

In addition to this account, we read of another account where Yeshua sends out seventy two men, and again, they are sent void of having anything on them to carry.

Go your way; behold, I am sending you out as lambs in the midst of wolves. Carry no moneybag, no knapsack, no sandals, and greet no one on the road. Whatever house you enter, first say, “Peace be to this house!” (Luke 10:3–5)

Now these disciples from that point forward and throughout the passages of scripture are without many things, including a sword, until the final hours leading up to the betrayal of Christ in the garden. It is then said in the upper room of the Lord’s Supper:

And he said to them, “When I sent you out with no moneybag or knapsack or sandals, did you lack anything?” They said, “Nothing.” He said to them, “But now let the one who has a moneybag take it, and likewise a knapsack. And let the one who has no sword sell his cloak and buy one. For I tell you that this Scripture must be fulfilled in me ‘And he was numbered with the transgressors.’ And they said, “Look, Lord, here are two swords.” And he said to them, “It is enough.” (Luke 22:35–38)

Now a little further into that night and into the garden, we read of Peter who is “not setting his mind on the things of God” but wielding a sword in his hand.

And behold, one of those who were with Yeshua stretched out his hand and drew his sword and struck the servant of the high priest and cut off his ear. Then Yeshua said to him, “Put your sword back into its place. For all who take the sword will perish by the sword.” (Matt. 26:51–52)

Now Yeshua knew turbulent times were up ahead and that he was going to be led out of this garden captive, bound and tied, and behind walls and away from his disciples in Satan’s hour of power. But at that very command, “Put your sword back into its place,” this will

prevent any other disciple, including Peter, from fighting for Yeshua that night.

Now if we go out of this garden to read of lanterns and torches and weapons coming back into this garden, then we come to John's gospel chapter 18 verse "2 Now Judas, who betrayed him, also knew the place, for Yeshua often met there with his disciples. 3 So Judas, having procured a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. 4 Then Yeshua, knowing all that would happen to him came forward and said to them, "Whom do you seek?" 5 They answered him, "Yeshua of Nazareth." Yeshua said to them, "I am he." Judas, who betrayed him, was standing with them."

Now just before any of these men came together that night in that garden, the Holy One prayed to the Father in heaven saying "I have lost not one" And this word is made certain when Yeshua spoke to these men who came to arrest him saying "Whom do you seek" These words ring out to every ear in that garden that night.

"6 When Yeshua said to them, "I am he," they drew back and fell to the ground." 7 So he asked them again, "Whom do you seek" And they said, "Yeshua of Nazareth. 8 Yeshua answered, "I told you that I am he. So, if you seek me, let these men go." 9 This was to fulfill the word that he had spoken "Of those whom you gave me I have lost not one."

Now the courts of the Jewish Sanhedrin have already prepared beforehand an official legal binding document for the legal arrest for one man and that name signed off on is ‘Yeshua of Nazareth’ and not a single man more “if you seek me, let these men go” However soon after this, we read Peter lashes out against this claim and in front of every eye to see “Then Simon Peter, having a sword, drew it and struck the high priest’s servant and cut off his right ear. (The servant’s name was Malchus.)” Now through the eyes of the courts of the Sanhedrin and Roman officials, these Jewish men now have it within their power and authority to actually record the history of this leader called “Yeshua of Nazareth” who is “numbered among the transgressors” as an insurrectionist definition: an act or instance of rising in revolt, rebellion, or resistance against civil authority or an established government. But God’s Messiah spoke at the coming in of torches and lanterns to every authority, saying to them, “Whom do you seek?” And they said, “Yeshua of Nazareth.”

This first secures all his own “I have lost not one,” but now what more do the Jewish sect have in their court of a real unjust act committed by the hands of Peter, whose leader they wish to slander, but there is only one name to arrest, “Yeshua of Nazareth.” And if there is no damage done to Malchus’s ear being cut off, then nothing more can be done about the nothing that is no more. Christ said, “No more of this!” And he touched the man’s ear and healed him.

Now in the book of John, he captured a power that cannot be captured in human language.

Then Yeshua, knowing all that would happen to him, came forward and said to them, “Whom do you seek?” They answered him, “Yeshua of Nazareth.” Yeshua said to them, “I am he.” Judas, who betrayed him, was standing with them. When Yeshua said to them, “I am he,” they drew back and fell to the ground. (John 18:4–6)

It is here in this line of scripture that creation itself has summoned forward God’s holy one, putting God on trial. The book of Psalms chapter 2 reads,

Why do the nations rage, and the peoples plot a vain thing? The kings of the earth take a stand, and the rulers take counsel together, against the Lord, and against his Anointed, saying, “Let’s break their bonds apart, and cast their cords from us.” He who sits in the heavens will laugh. The Lord will have them in derision. Then he will speak to them in his anger, and terrify them in his wrath: “Yet I have set my King on my holy hill of Zion.” I will tell of the decree: The Lord said to me, “You are my son. Today I have become your father. Ask of me, and I will give the nations for your inheritance, the uttermost parts of the earth for your possession. You shall

break them with a rod of iron. You shall dash them in pieces like a potter's vessel." Now therefore be wise, you kings. Be instructed, you judges of the earth. Serve the Lord with fear, and rejoice with trembling. Give sincere homage to the Son, lest he be angry, and you perish on the way, for his wrath will soon be kindled. Blessed are all those who take refuge in him. (WMB)

Now the only begotten Son of God came into this world and to pass through this garden, to fulfill the covenant that God made with man.

The authority given to these soldiers that "fell to the ground" are for the arresting orders for one "Yeshua of Nazareth." So these soldiers rise back up in authority to arrest this man they came for.

Now in this garden, this transgression by the hand of Peter is often overlooked as if this sin were a small matter in the eyes of God. "One of them struck the servant of the high priest and cut off his right ear." At that moment, another man's ear was mutilated and cut off by the hands of another man. Yet effortlessly, a movement goes forth from the hand of Yeshua, and God instantly and quickly restores all things back as if it never happened. But this one sin by the hand of this man is doing what is evil to do "having a sword, drew it and struck the high priest's servant and cut off his right ear." This transgression is like the first transgression in the garden of Eden. It is hostile to God's original created order, and if it goes untouched, the world

turns upside down in sin and death.

Now what is this sin that is inside man and woman? In the garden with Eve, it is the “why do you transgress what God said not to transgress, for you will surely die.” In the garden with Peter, it is the “why do you hinder the cup from Yeshua, else there will be no Redeemer for man’s sins.” Sin is the “why do we choose to do opposite of what is holy, good and righteous, to wrong one another in sin, causing pain to each other,” and this why the “he” came into this world to bore the depravity of what he hates to set us free from the bondage of sin and death.

But Yeshua said, “No more of this!” And he touched his ear and healed him. Then Yeshua said to the chief priests and officers of the temple and elders, who had come out against him, “Have you come out as against a robber, with swords and clubs? When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness.” Then they seized him and led him away, bringing him into the high priest’s house, and Peter was following at a distance. (Luke 22:51–54)

Now as the unseen hand of God is fulfilling this line of scripture in Isaiah “like a lamb that is led to the slaughter,” we kick back to where “it is written” about the eleven disciples: “You will all fall away because of me this night.”

As Yeshua is gripped bound and tied and being led out of this garden, the hour of power of darkness is already grabbing hold of the night. The sheep have been scattered. And Yeshua is being led away by his captives. Peter begins to follow behind him at a distance, but this gap is quickly being filled by this evil one, for it is Satan's hour of darkness, and it's having its fulfillment on Peter: "Simon, Simon, behold, Satan demanded to have you" (Luke 22:31).

The darkness of this evil one is sifting Peter, but remember, Yeshua had already prayed beforehand, saying to him, "But I have prayed for you that your faith may not fail. And when you have turned again, strengthen your brothers." These words spoken by the Lord is a guarantee for this man Peter "when you have turned again," but at that moment, Peter's sin is at full adornment, and he will go on to deny his Lord three times.

Then they seized him and led him away, bringing him into the high priest's house, and Peter was following at a distance. And when they had kindled a fire in the middle of the courtyard and sat down together, Peter sat down among them. Then a servant girl, seeing him as he sat in the light and looking closely at him, said, "This man also was with him." But he denied it, saying, "Woman, I do not know him." And a little later someone else saw him and said, "You also are one of them." But Peter said, "Man, I am not." And after an interval of about an hour still

another insisted, saying, “Certainly this man also was with him, for he too is a Galilean.” But Peter said, “Man, I do not know what you are talking about.” And immediately, while he was still speaking, the rooster crowed. And the Lord turned and looked at Peter. And Peter remembered the saying of the Lord, how he had said to him, “Before the rooster crows today, you will deny me three times.” And he went out and wept bitterly. (Luke 22:54–62)

Now when Yeshua is bound and tied behind walls, Peter would be left alone in Satan’s hour of power, and this crafty serpent could have twisted and skewed the mind of this man. However, God caused Peter’s stumbling block to come out in that garden, and in its place is a new commandment as a rule to follow—“Put your sword into its sheath.” This law itself becomes a hindrance to the devil.

God prevented every scheme of the devil that would have hindered Yeshua from going to the cross fulfilling “he shall bruise your head, and you shall bruise his heel.” All that God says has its completion, and when Yeshua was on the cross, he said the words “It is finished.”

After this, Yeshua, seeing that all things were now finished, that the Scripture might be fulfilled, said, “I am thirsty!” A jar full of sour wine stood there, so they put a sponge

full of the vinegar on hyssop, and held it at his mouth. When Yeshua therefore had received the vinegar, he said, “It is finished!” Then he bowed his head and gave up his spirit. (John 19:28–30)

Now before any of these acts took place here on this earth, Yeshua said in John 3:14–15: “And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life.”

In this same chapter in the book of John, we read Yeshua saying to another man that man “must be born again” to see the kingdom of God.

Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews; this man came to Yeshua by night and said to Him, “Rabbi, we know that You have come from God as a teacher; for no one can do these signs that You do unless God is with him.” Yeshua answered and said to him, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.” Nicodemus said to Him, “How can a man be born when he is old? He cannot enter a second time into his mother’s womb and be born, can he?” Yeshua answered, “Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the

kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not be amazed that I said to you, ‘You must be born again.’ The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit.” Nicodemus said to Him, “How can these things be?” Yeshua answered and said to him, “Are you the teacher of Israel and do not understand these things? Truly, truly, I say to you, we speak of what we know and testify of what we have seen, and you do not accept our testimony. If I told you earthly things and you do not believe, how will you believe if I tell you heavenly things? No one has ascended into heaven, but He who descended from heaven: the Son of Man. As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; so that whoever believes will in Him have eternal life.” (John 3:1–15)

The Greek word for “Christ” is *Christos*, meaning “Anointed One; the Messiah, the Christ.” We read eight days into the birth “of the only Son of God” the mystery of the “Lord’s Christ” was revealed to a man by the name of “Simeon.”

Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ. And he came in the Spirit into the temple, and when the parents brought in the child Yeshua, to do for him according to the custom of the Law, he took him up in his arms and blessed God and said, "Lord, now you are letting your servant depart in peace, according to your word; for my eyes have seen your salvation that you have prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to your people Israel." And his father and his mother marveled at what was said about him. And Simeon blessed them and said to Miriam his mother, "Behold, this child is appointed for the fall and rising of many in Israel, and for a sign that is opposed (and a sword will pierce through your own soul also), so that thoughts from many hearts may be revealed." (Luke 2:25–35)

In the book of Isaiah, when God spoke through his prophet Isaiah in chapter 53, the Word of God did not finish at the end of chapter 53, but the Word of God comes

back around to chapter 52 to complete what God said about the Redeemer he sent into the world.

Behold, my servant shall act wisely; he shall be high and lifted up, and shall be exalted. As many were astonished at you—his appearance was so marred, beyond human semblance, and his form beyond that of the children of mankind—so shall he sprinkle many nations. Kings shall shut their mouths because of him, for that which has not been told them they see, and that which they have not heard they understand. (Isa. 52:13–15)

Who has believed our message? To whom has the Lord's arm been revealed For he grew up before him as a tender plant, and as a root out of dry ground. He has no good looks or majesty. When we see him, there is no beauty that we should desire him. He was despised and rejected by men, a man of suffering and acquainted with grief. He was despised as one from whom men hide their face; and we didn't respect him. Surely he has borne our sickness and carried our suffering; yet we considered him plagued, struck by God, and afflicted. But he was pierced for our transgressions. He was crushed for our iniquities. The punishment that brought our

peace was on him; and by his wounds we are healed. All we like sheep have gone astray. Everyone has turned to his own way; and the Lord has laid on him the iniquity of us all. He was oppressed, yet when he was afflicted he didn't open his mouth. As a lamb that is led to the slaughter, and as a sheep that before its shearers is silent, so he didn't open his mouth. He was taken away by oppression and judgment. As for his generation, who considered that he was cut off out of the land of the living and stricken for the disobedience of my people? They made his grave with the wicked, and with a rich man in his death, although he had done no violence, nor was any deceit in his mouth. Yet it pleased the Lord to bruise him. He has caused him to suffer. When you make his soul an offering for sin, he will see his offspring. He will prolong his days and the Lord's pleasure will prosper in his hand. Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities. Therefore I will give him a portion with the great. He will divide the spoil with the strong, because he poured out his soul to death and was counted with the transgressors; yet he bore the sins of many and made intercession

for the transgressors. (Isa. 53:1)

In verse 9, we read, “They made his grave with the wicked,” but in the upcoming verses, the one they put to death is now alive again.

When you make his soul an
offering for sin, he will see his
offspring.

Out of the anguish of his soul he
shall see and be satisfied.

I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live, and everyone who lives and believes in me shall never die. Do you believe this?

—John 11:25–26

Chapter 5

The Resurrection and The Life

When Christ was on the cross, he said the word *today*.

One of the criminals who was hanged insulted him, saying, “If you are the Messiah, save yourself and us!” But the other answered, and rebuking him said, “Don’t you even fear God, seeing you are under the same condemnation? And we indeed justly, for we receive the due reward for our deeds, but this man has done nothing wrong.” He said to Yeshua, “Lord, remember me when you come into your Kingdom.” Yeshua said to him, “Assuredly I tell you, today you will be with me in Paradise.” Luke 23:39–43)

Now when Yeshua breathes his last and gives up his

spirit, his body remains on the cross, but soon afterward, we read his body is taken down by a man named Joseph.

After these things, Joseph of Arimathaea, being a disciple of Yeshua, but secretly for fear of the Judeans, asked of Pilate that he might take away Yeshua's body. Pilate gave him permission. He came therefore and took away his body. Nicodemus, who at first came to Yeshua by night, also came bringing a mixture of myrrh and aloes, about a hundred Roman pounds. So they took Yeshua's body, and bound it in linen cloths with the spices, as the custom of the Judeans is to bury. Now in the place where he was crucified there was a garden. In the garden was a new tomb in which no man had ever yet been laid. So because of the Jewish day of preparation, since the tomb was close at hand, they laid Yeshua there. (John 19:38–42)

Now the Sabbath day is approaching, but before this Sabbath begins, it is first “the Jewish day of Preparation.” This preparation works up to sunset, then all work stops, and Sabbath rest begins. The first Sabbath ever recorded was here in the book Genesis chapter 2:

Thus the heavens and the earth were

finished, and all the host of them. And on the seventh day God finished his work that he had done, and rested on the seventh day from all his work that he had done. So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.

All things in creation were created through the Word of God. John 1:3 states, “All things were made through him, and without him was not anything made that was made.”

God spoke, and through the Word of God, all things came to be. Psalm 33:9 says, “For he spoke, and it came to be; he commanded, and it stood firm.” In Genesis chapter 1, we read God “spoke,” and in chapter 2, through the Word of God, “it came to be.” In Genesis chapter 1, God spoke. “For he spoke.” Verse 26 says, “Then God said, ‘Let us make man in our image, after our likeness.’”

And in chapter 2, “it came to be.”

Then the Lord God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature.

Chapter 1, “For he spoke.”

And God said, “Let the earth bring forth living creatures according to their kinds—livestock and creeping things and beasts of the earth according to their kinds.” And it was so.

In chapter 2, “it came to be.”

Now out of the ground the Lord God had formed every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. (Gen. 2:19)

Chapter 1, “For he spoke.”

And God said, “Let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, on the earth.” And it was so.

In chapter 2, through the Word of God, it “came to be.”

And the Lord God planted a garden in Eden, in the east, and there he put the man whom he had formed. And out of the ground the Lord God made to spring up every tree that is pleasant to the sight and

good for food. (Gen. 2:8–9)

In chapter 1, the word *God* is written thirty-two times alone, but in the same instance over in chapter 2, the word “*Lord*” appears at the right of God, “the Lord God.” In chapter 1, what God said comes to exist through the Word of God in chapter 2.

Now after the fall, God, throughout the age, continues to work and keep his word. When the Redeemer came into this world and was crucified on the cross, his body was put in the tomb, but the Word of God does not stop there. God continues to work and keep all that he said. “And he said to him, ‘Truly, I say to you, today you will be with me in Paradise.’”

Now if we turn again to the mystery of the empty tomb, the Pharisee believed not Yeshua would rise from the dead, for they said, “Lest his disciples go and steal him away and tell the people, ‘He has risen from the dead.’”

And likewise, his disciples believed not that Yeshua was alive, for they said, “But when they heard that he was alive and had been seen by her, they would not believe it.” Now neither of these men at that moment believed that Yeshua was alive. Yet in another mystery we read on that same day of the empty tomb, the disciples were in fear of the Jews behind locked doors: “On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews.”

Now if we go back to when the body of Christ laid in the tomb, then we come to an account where the Pharisees say to a Roman ruler called Pilate that the disciples may

come steal his body away and say that he has risen from the dead.

Now on the next day, which was the day after the Preparation Day, the chief priests and the Pharisees were gathered together to Pilate, saying, “Sir, we remember what that deceiver said while he was still alive: ‘After three days I will rise again.’ Command therefore that the tomb be made secure until the third day, lest perhaps his disciples come at night and steal him away, and tell the people, ‘He is risen from the dead;’ and the last deception will be worse than the first.” Pilate said to them, “You have a guard. Go, make it as secure as you can.” So they went with the guard and made the tomb secure, sealing the stone. (Matt. 27:62–66)

Now after the soldiers had finished “sealing the stone” and Sabbath day was now over, we read early in the morning that there were a group of women making their way to this tomb where Yeshua laid.

When the Sabbath was past, Miriam Magdalene, and Miriam the mother of Jacob, and Shalom bought spices, that they might come and anoint him. Very early on the first day of the week, they came to the tomb when the sun had risen. They were

saying among themselves, “Who will roll away the stone from the door of the tomb for us?” for it was very big. Looking up, they saw that the stone was rolled back. (Mark 16:1–4)

At that moment, Miriam Magdalene went to tell the disciples what had happened.

So she ran and went to Simon Peter and the other disciple, the one whom Yeshua loved, and said to them, “They have taken the Lord out of the tomb, and we do not know where they have laid him.” (John 20)

Another account records who rolled back this large stone.

And behold, there was a great earthquake, for an angel of the Lord descended from heaven and came and rolled back the stone and sat on it. His appearance was like lightning, and his clothing white as snow. And for fear of him the guards trembled and became like dead men. But the angel said to the women, “Do not be afraid, for I know that you seek Yeshua who was crucified. He is not here, for he has risen, as he said. Come, see the place where he lay.” (Matt. 28:2–6)

The book of Luke gives us an inside glimpse into the tomb.

And they entered in, and found not the body of the Lord Yeshua. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments. And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen remember how he spoke unto you when he was yet in Galilee, Saying, “The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.” And they remembered his words, and returning from the tomb they told all these things to the eleven and to all the rest. Now it was Miriam Magdalene and Joanna and Miriam the mother of James and the other women with them who told these things to the apostles, but these words seemed to them an idle tale, and they did not believe them. (Luke 24:3–11)

But we soon read that Peter sets his mark toward this tomb, and one account records the action of two men running toward the tomb.

So Peter went out with the other disciple, and they were going toward the tomb. Both of them were running together, but the other disciple outran Peter and reached the tomb first. And stooping to look in, he saw the linen cloths lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb. He saw the linen cloths lying there, and the face cloth, which had been on Yeshua' head, not lying with the linen cloths but folded up in a place by itself. Then the other disciple, who had reached the tomb first, also went in, and he saw and believed; for as yet they did not understand the Scripture, that he must rise from the dead. Then the disciples went back to their homes. (John 20:3–10)

Now hearing and seeing none perceived “for as yet they did not understand the Scripture, that he must rise from the dead.”

Now Peter's thoughts about this matter of the empty tomb.

But Peter rose and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; and he went home marveling at what had happened. (Luke 24:12)

If there is one to go away marveling at the tomb being empty, it would be Peter. And for us, we must move back to the time when Yeshua “said this plainly” to all of them in Mark 8:31–32)

And he began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes and be killed, and after three days rise again. And he said this plainly. And Peter took him aside and began to rebuke him.

Now what was said “plainly” to them here in chapter 8, we read in the next chapter over on a separate occasion. He said this again to them.

They went on from there and passed through Galilee. And he did not want anyone to know, for he was teaching his disciples, saying to them, “The Son of Man is going to be delivered into the hands of men, and they will kill him. And when he is killed, after three days he will rise.” But they did not understand the saying, and were afraid to ask him. (Mark 9:30–32)

This knowledge that the “Son of Man is going to be delivered into the hands of men” was not kept away from his disciples, but the finer details of his death and burial, we

read his disciples were “afraid to ask him.”

Now the Pharisees in those days did not have very much knowledge to go on. “And he did not want anyone to know.”

Yeshua had a complete understanding of what was going to unfold here on this earth to fulfill scripture. The disciples had part of an understanding of what was going to happen, and the Pharisees had a partial part of an understanding of where Yeshua was going. For thousands of years, every scripture was fashioned to come together by the hand of God, untouched by man knowing of God’s plan for salvation, and every man’s choice and their actions were fully their own choosing to crucify Christ, fulfilling scripture.

Now we go back to the Pharisees who said to Pilate, “After three days I will rise.”

The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, “Sir, we remember how that impostor said, while he was still alive, ‘After three days I will rise.’” (Matt. 27:62–63)

This thought—“After three days I will rise”—could be interpreted in many different ways, depending on what man had what knowledge in the time line of the gospels. There are a couple accounts given to us that record the knowledge of what some of these men would have known where Yeshua said he was going.

So he said to them again, “I am going away, and you will seek me, and you will die in your sin. Where I am going, you cannot come.” So the Jews said, “Will he kill himself, since he says, ‘Where I am going, you cannot come.’” He said to them, “You are from below; I am from above. You are of this world; I am not of this world. I told you that you would die in your sins, for unless you believe that I am he you will die in your sins.” So they said to him, “Who are you?” Yeshua said to them, “Just what I have been telling you from the beginning. I have much to say about you and much to judge, but he who sent me is true, and I declare to the world what I have heard from him.” They did not understand that he had been speaking to them about the Father. So Yeshua said to them, “When you have lifted up the Son of Man, then you will know that I am he, and that I do nothing on my own authority, but speak just as the Father taught me. And he who sent me is with me. He has not left me alone, for I always do the things that are pleasing to him.” As he was saying these things, many believed in him. (John 8:21–30)

We read of other accounts that record the knowledge that some of these Pharisees would have about this saying

“after three days I’ll rise.”

Then some of the scribes and Pharisees answered him, saying, “Teacher, we wish to see a sign from you.” But he answered them, “An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of the prophet Jonah. For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.” (Matt. 12:38–40)

And those who passed by derided him, wagging their heads and saying, “You who would destroy the temple and rebuild it in three days, save yourself! If you are the Son of God, come down from the cross.” (Matt. 27:39–40)

Now since there was no temple torn down on that day (this was not what Yeshua meant by his words), then the next logical step inside the minds of those men would be for his disciples to come and steal his body away and tell the people that he has risen from the dead.

The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, “Sir, we remember how that impostor said, ‘After three days I will

rise.’ Therefore order the tomb to be made secure until the third day, lest his disciples go and steal him away and tell the people, ‘He has risen from the dead,’ and the last fraud will be worse than the first.” (Matt. 27:62–64)

Now on that day of the empty tomb, we read the disciples went back to their homes, but Miriam Magdalene stayed behind outside the tomb.

But Miriam was standing outside at the tomb weeping. So as she wept, she stooped and looked into the tomb, and she saw two angels in white sitting, one at the head and one at the feet, where the body of Yeshua had lain. They asked her, “Woman, why are you weeping?” She said to them, “Because they have taken away my Lord, and I don’t know where they have laid him.” When she had said this, she turned around and saw Yeshua standing, and didn’t know that it was Yeshua. Yeshua said to her, “Woman, why are you weeping? Who are you looking for?” She, supposing him to be the gardener, said to him, “Sir, if you have carried him away, tell me where you have laid him, and I will take him away.” Yeshua said to her, “Miriam.” She turned and said to him, “Rabboni!” which is to say, “Rabbi!”

Yeshua said to her, “Don’t hold me, for I haven’t yet ascended to my Father; but go to my brothers and tell them, ‘I am ascending to my Father and your Father, to my God and your God.’” Miriam Magdalene came and told the disciples that she had seen the Lord, and that he had said these things to her. (John 20:11–18)

Now when Miriam Magdalene announced these things to the disciples, these men also had reports of more women hearing and seeing Yeshua and angels earlier on that day.

And behold, Yeshua met them and said, “Greetings!” And they came up and took hold of his feet and worshiped him. Then Yeshua said to them, “Do not be afraid; go and tell my brothers to go to Galilee, and there they will see me.”

Now we read toward the evening of that day that there were two men walking and talking about all these things that had happened earlier that morning.

Behold, two of them were going that very day to a village named Emmaus, which was seven miles from Jerusalem. They talked with each other about all of these things which had happened. While they talked and questioned together, Yeshua himself came

near, and went with them. But their eyes were kept from recognizing him. He said to them, “What are you talking about as you walk, and are sad?” One of them, named Klofah, answered him, “Are you the only stranger in Jerusalem who doesn’t know the things which have happened there in these days?” He said to them, “What things?” They said to him, “The things concerning Yeshua the Nazarene, who was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. But we were hoping that it was he who would redeem Israel. Yes, and besides all this, it is now the third day since these things happened. Also, certain women of our company amazed us, having arrived early at the tomb; and when they didn’t find his body, they came saying that they had also seen a vision of angels, who said that he was alive. Some of us went to the tomb and found it just like the women had said, but they didn’t see him.” He said to them, “Foolish people, and slow of heart to believe in all that the prophets have spoken! Didn’t the Messiah have to suffer these things and to enter into his glory?” Beginning from Moses and from all the

prophets, he explained to them in all the Scriptures the things concerning himself. They came near to the village where they were going, and he acted like he would go further. They urged him, saying, “Stay with us, for it is almost evening, and the day is almost over.” He went in to stay with them. When he had sat down at the table with them, he took the bread and gave thanks. Breaking it, he gave it to them. Their eyes were opened and they recognized him; then he vanished out of their sight. They said to one another, “Weren’t our hearts burning within us while he spoke to us along the way, and while he opened the Scriptures to us?” They rose up that very hour, returned to Jerusalem, and found the eleven gathered together, and those who were with them, saying, “The Lord is risen indeed, and has appeared to Simon!” They related the things that happened along the way, and how he was recognized by them in the breaking of the bread. Luke 24:13–35

In this passage, we read that these men at the beginning were walking toward a village named Emmaus: “So they drew near to the village to which they were going.” And it was about “seven miles from Jerusalem.” And after Yeshua made himself known to these men, they stayed not at this place they intended to stay. “Stay with us, for it is toward

evening and the day is now far spent.” But on that same evening, they turned back another seven miles. “And they rose that same hour and returned to Jerusalem. And they found the eleven and those who were with them gathered together.” Now when these two men reported back to the other disciples, they believed not what these men were saying to them. “And they went back and told the rest, but they did not believe them.”

Now if we go away from this evening and back earlier that morning, then we read that the soldiers who were guarding the tomb went back to their own authorities to report what had happened after the stone was rolled away on their watch.

While they were going, behold, some of the guard went into the city and told the chief priests all that had taken place. And when they had assembled with the elders and taken counsel, they gave a sufficient sum of money to the soldiers and said, “Tell people, His disciples came by night and stole him away while we were asleep. And if this comes to the governor’s ears, we will satisfy him and keep you out of trouble.” So they took the money and did as they were directed. And this story has been spread among the Jews to this day. (Matt. 28:11–15)

Now early that morning and through that night and with much time in between, we read later that night that the

disciples were in fear of the Jews behind locked doors.

On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Yeshua came and stood among them and said to them, “Peace be with you.” (John 20:19)

Now just before Yeshua made himself known to these men, the two that were on the road that night, after seeing him, had just returned back to this house, and this was when Yeshua appeared before them all.

As they were talking about these things, Yeshua himself stood among them, and said to them, “Peace to you!” But they were startled and frightened and thought they saw a spirit. And he said to them, “Why are you troubled, and why do doubts arise in your hearts see my hands and my feet, that it is I myself. Touch me, and see. For a spirit does not have flesh and bones as you see that I have.” And when he had said this, he showed them his hands and his feet. And while they still disbelieved for joy and were marveling, he said to them, “Have you anything here to eat.” They gave him a piece of broiled fish, and he took it and ate before them. (Luke 24:36–49)

Now the markings afflicted upon the body of Yeshua were recorded hundreds of years before he became flesh. In the ancient text of Isaiah, we read the Hebrew word *marred*, meaning “corruption, disfigurement.”

As many were astonished at you—his appearance was so marred, beyond human semblance, and his form beyond that of the children of mankind.” (Isa. 52:14)

The Hebrew word for “form” is *to’ar*, definition “outline, i.e. figure or appearance.” The appearance of the body of Yeshua manifested wounds “when he had said this, he showed them his hands and his feet.” But in the book of Mark, we read that the two who were walking on the road with him did not realize that it was him because he was in a different form. “He appeared in another form to two of them.” The Greek word for “form” is *morphe*, “shape; figuratively, nature, outward appearance.” Now for these two men who were walking and talking with Yeshua on the road, they could not have the thought enter their minds that it was Yeshua, even though he appeared to them in the flesh. It was only when he broke bread with them that they realized this man before them the whole time was Yeshua.

Now before Yeshua was crucified, we read in an account that he was with his disciples, and he took some of them on top of a high mountain. There he revealed his glory before them, and his appearance was altered and transfigured before their eyes. The Greek word for

“transfigured” is *metamorphoo*, meaning “to transform [literally or figuratively, metamorphose].”

And after six days Yeshua took with him Peter and James, and John his brother, and led them up a high mountain by themselves. And he was transfigured before them, and his face shone like the sun, and his clothes became white as light. And behold, there appeared to them Moses and Elijah, talking with him. (Matt. 17:1–3)

Luke records another detail with the Greek word *heteros*, “other or different.” The appearance of his face was “altered,” appearing different or other than what it was. Luke 9 states, “And as he was praying, the appearance of his face was altered, and his clothing became dazzling white.”

If we go back to Miriam at the tomb, she did not realize this man before her was Yeshua until he spoke a second time to her.

Having said this, she turned around and saw Yeshua standing, but she did not know that it was Yeshua. Yeshua said to her, “Woman, why are you weeping? Whom are you seeking?” Supposing him to be the gardener, she said to him, “Sir, if you have carried him away, tell me where you have laid him, and I will take him away.” Yeshua said to her, “Miriam.” She turned and said to him in Aramaic, “Rabboni!” [which means

Teacher].

Now later that night of the empty tomb, we have read that the disciples were in fear of Jews behind locked doors, then Yeshua suddenly appeared before them all, and he was in the form “morphe,” of “flesh and bones,” and his outer appearance was still manifesting wounds on “his hands and his feet,” and all were startled and marveling at that moment. Yeshua, who had been crucified, does what a spirit cannot do. “Have you anything here to eat?” They gave him a piece of broiled fish, and he took it and ate before them.

Now there remained one disciple who was not with the others at that time, and eight days later, in the book of John, we read of Thomas, who did not believe Yeshua was alive.

But Thomas, one of the twelve, called Didymus, wasn't with them when Yeshua came. The other disciples therefore said to him, “We have seen the Lord!” But he said to them, “Unless I see in his hands the print of the nails, put my finger into the print of the nails, and put my hand into his side, I will not believe.” After eight days, again his disciples were inside and Thomas was with them. Yeshua came, the doors being locked, and stood in the middle, and said, “Peace be to you.” Then he said to Thomas, “Reach here your finger, and see my hands. Reach here your hand, and put it into my side. Don't be unbelieving, but believing.” Thomas answered him, “My Lord

and my God!” Yeshua said to him, “Because you have seen me, you have believed. Blessed are those who have not seen and have believed.” (John 20:24–29)

Now the eleven disciples went to Galilee, to the mountain to which Yeshua had directed them. And when they saw him they worshipped him, but some doubted. And Yeshua came and said to them, “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.” (Matt. 28:16–20)

And he led them out as far as Bethany, and lifting up his hands he blessed them. While he blessed them, he parted from them and was carried up into heaven. And they worshiped him and returned to Jerusalem with great joy, and were continually in the temple blessing God. (Luke 24:50)

And when he had said these things, as they were looking on, he was lifted up, and a cloud took him out of their sight. And while they were gazing into heaven as he went, behold, two men stood by them in white robes, and said, “Men of Galilee, why do you stand looking into heaven?

This Yeshua, who was taken up from you into heaven, will come in the same way as you saw him go into heaven.” (Acts 1:9–11)

Now the light of the world once said to his disciples, “But be on your guard. For they will deliver you over to councils, and you will be beaten in synagogues, and you will stand before governors and kings for my sake, to bear witness before them.”

We read after Yeshua ascended into heaven that there was a Jewish man by the name of Stephen, and this man was summoned to appear before the Jewish rulers in those days. Stephen stood before them to give an account of why he believes the one they crucified was the Messiah that God sent to Israel.

He said, “Brothers and fathers, listen. The God of glory appeared to our father Abraham when he was in Mesopotamia, before he lived in Haran, and said to him, ‘Get out of your land and away from your relatives, and come into a land which I will show you.’ Then he came out of the land of the Kasdim and lived in Haran. From there, when his father was dead, God moved him into this land where you are now living. He gave him no inheritance in it, no, not so much as to set his foot on. He promised that he would give it to him for a possession, and to his offspring after him, when he still had no child. God spoke in this way: that his offspring would live as aliens in a strange land,

and that they would be enslaved and mistreated for four hundred years. ‘I will judge the nation to which they will be in bondage,’ said God, ‘and after that they will come out and serve me in this place.’ He gave him the covenant of circumcision. So Abraham became the father of Isaac, and circumcised him the eighth day. Isaac became the father of Jacob, and Jacob became the father of the twelve patriarchs. “The patriarchs, moved with jealousy against Joseph, sold him into Egypt. God was with him and delivered him out of all his afflictions, and gave him favor and wisdom before Pharaoh, king of Egypt. He made him governor over Egypt and all his house. Now a famine came over all the land of Egypt and Canaan, and great affliction. Our fathers found no food. But when Jacob heard that there was grain in Egypt, he sent out our fathers the first time. On the second time Joseph was made known to his brothers, and Joseph’s family was revealed to Pharaoh. Joseph sent and summoned Jacob his father and all his relatives, seventy five souls. Jacob went down into Egypt and he died, himself and our fathers; and they were brought back to Shechem and laid in the tomb that Abraham bought for a price in silver from the children of Hamor of Shechem. “But as the time of the promise came close which God had sworn to Abraham, the people grew and multiplied in Egypt, until there arose a different king who didn’t know Joseph. The same took

advantage of our race and mistreated our fathers, and forced them to abandon their babies, so that they wouldn't stay alive. At that time Moses was born, and was exceedingly handsome to God. He was nourished three months in his father's house. When he was abandoned, Pharaoh's daughter took him up and reared him as her own son. Moses was instructed in all the wisdom of the Egyptians. He was mighty in his words and works. But when he was forty years old, it came into his heart to visit his brothers, the children of Israel. Seeing one of them suffer wrong, he defended him and avenged him who was oppressed, striking the Egyptian. He supposed that his brothers understood that God, by his hand, was giving them deliverance; but they didn't understand. "The day following, he appeared to them as they fought, and urged them to be at peace again, saying, 'Sirs, you are brothers. Why do you wrong one another?' But he who did his neighbor wrong pushed him away, saying, 'Who made you a ruler and a judge over us? Do you want to kill me as you killed the Egyptian yesterday?' Moses fled at this saying, and became a stranger in the land of Midian, where he became the father of two sons. "When forty years were fulfilled, an angel of the Lord appeared to him in the wilderness of Mount Sinai, in a flame of fire in a bush. When Moses saw it, he wondered at the sight. As he came close to see, the voice of the Lord came to him, 'I am the God of your fathers:

the God of Abraham, the God of Isaac, and the God of Jacob.’ Moses trembled and dared not look. The Lord said to him, ‘Take off your sandals, for the place where you stand is holy ground. I have surely seen the affliction of my people who are in Egypt, and have heard their groaning. I have come down to deliver them. Now come, I will send you into Egypt.’ “This Moses whom they refused, saying, ‘Who made you a ruler and a judge?’—God has sent him as both a ruler and a deliverer by the hand of the angel who appeared to him in the bush. This man led them out, having worked wonders and signs in Egypt, in the Sea of Suf, and in the wilderness for forty years. This is that Moses who said to the children of Israel, ‘The Lord our God will raise up a prophet for you from among your brothers, like me.’ This is he who was in the assembly in the wilderness with the angel that spoke to him on Mount Sinai, and with our fathers, who received living revelations to give to us, to whom our fathers wouldn’t be obedient, but rejected him and turned back in their hearts to Egypt, saying to Aaron, ‘Make us gods that will go before us, for as for this Moses who led us out of the land of Egypt, we don’t know what has become of him.’ They made a calf in those days, and brought a sacrifice to the idol, and rejoiced in the works of their hands. But God turned away and gave them up to serve the army of the sky, as it is written in the book of the prophets, ‘Did you

offer to me slain animals and sacrifices forty years in the wilderness, O house of Israel? You took up the tabernacle of Moloch, the star of your god Rephan, the figures which you made to worship, so I will carry you away beyond Babylon.’ “Our fathers had the tabernacle of the testimony in the wilderness, even as he who spoke to Moses commanded him to make it according to the pattern that he had seen; which also our fathers, in their turn, brought in with Joshua when they entered into the possession of the nations whom God drove out before the face of our fathers to the days of David, who found favor in the sight of God, and asked to find a habitation for the God of Jacob. But Solomon built him a house. However, the Most High doesn’t dwell in temples made with hands, as the prophet says, ‘heaven is my throne, and the earth a footstool for my feet. What kind of house will you build me?’ says the Lord. ‘Or what is the place of my rest? Didn’t my hand make all these things?’ “You stiff necked and uncircumcised in heart and ears, you always resist the Holy Spirit! As your fathers did, so you do. Which of the prophets didn’t your fathers persecute? They killed those who foretold the coming of the Righteous One, of whom you have now become betrayers and murderers. You received the Torah as it was ordained by angels, and didn’t keep it!” Now when they heard these things, they were cut to the heart, and they

gnashed at him with their teeth. But he, being full of the Holy Spirit, looked up steadfastly into heaven and saw the glory of God, and Yeshua standing on the right hand of God, and said, “Behold, I see the heavens opened and the Son of Man standing at the right hand of God!” But they cried out with a loud voice and stopped their ears, then rushed at him with one accord. They threw him out of the city and stoned him. The witnesses placed their garments at the feet of a young man named Saul. They stoned Stephen as he called out, saying, “Lord Yeshua, receive my spirit!” He kneeled down and cried with a loud voice, “Lord, don’t hold this sin against them!” When he had said this, he fell asleep. (Acts 7:2–60)

In verse 55, we read this man Stephen was full of the Holy Spirit: “But he, full of the Holy Spirit.” The Holy Spirit was sent here on earth to be man’s Helper after Yeshua ascended back to the Father in heaven.

In the book of John, we read of Yeshua saying to his disciples that he would send them the Holy Spirit.

If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Helper, to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in

you. “I will not leave you as orphans; I will come to you. Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live. In that day you will know that I am in my Father, and you in me, and I in you. Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him.” Judas (not Iscariot) said to him, “Lord, how is it that you will manifest yourself to us, and not to the world?” Yeshua answered him, “If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. Whoever does not love me does not keep my words. And the word that you hear is not mine but the Father’s who sent me. These things I have spoken to you while I am still with you. But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.” (John 14:15–26)

There are other accounts written where Yeshua illuminates the work of the Holy Spirit.

I have said all these things to you to keep

you from falling away. They will put you out of the synagogues. Indeed, the hour is coming when whoever kills you will think he is offering service to God. And they will do these things because they have not known the Father, nor me. But I have said these things to you, that when their hour comes you may remember that I told them to you. I did not say these things to you from the beginning, because I was with you. But now I am going to him who sent me, and none of you asks me, "Where are you going?" But because I have said these things to you, sorrow has filled your heart. Nevertheless, I tell you the truth it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you. And when he comes, he will convict the world concerning sin and righteousness and judgment concerning sin, because they do not believe in me; concerning righteousness, because I go to the Father, and you will see me no longer; concerning judgment, because the ruler of this world is judged. I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the

things that are to come. He will glorify me, for he will take what is mine and declare it to you. All that the Father has is mine; therefore I said that he will take what is mine and declare it to you. (John 16:1–15)

Now this he said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Yeshua was not yet glorified. (John 7:39)

The Holy Spirit is the same Spirit of Truth that knows the minds and hearts of every man here on this earth.

Beware of men, for they will deliver you over to courts and flog you in their synagogues, and you will be dragged before governors and kings for my sake, to bear witness before them and the Gentiles. When they deliver you over, do not be anxious how you are to speak or what you are to say, for what you are to say will be given to you in that hour. For it is not you who speak, but the Spirit of your Father speaking through you. (Matt. 10:17–20)

When Stephen was giving his account before the Jewish rulers in those days, we read that the Spirit of the Father, in that hour, spoke through his son Stephen to “bear witness before” the men of Israel that Yeshua was the righteous and holy one God sent to them.

Chapter 6

The Mystery of Life and Death

Now if we continue you in Stephen's account, we read that in the background, there was a man by the name of Saul.

Then they cast him out of the city and stoned him. And the witnesses laid down their garments at the feet of a young man named Saul.

This man Saul hated the ones who believed in Yeshua, and Saul was a man who believed he was doing service for God.

But Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked him for letters to the synagogues at Damascus, so that if he found any belonging to the Way, men or women, he might bring them bound

to Jerusalem. (Acts 9:1–2)

This young man Saul was given much authority in all Israel, and he was highly esteemed by all his peers. This man was cut from an honorable lineage recorded here in a passage:

Circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the law, a Pharisee; as to zeal, a persecutor of the church; as to righteousness under the law, blameless.

Saul was a Pharisee himself, and he set himself against the early Christ followers who called themselves “the Way,” “so that if he found any belonging to the Way, men or women, he might bring them bound to Jerusalem.”

Now as Saul went on his way to bind up the Way, we soon read Saul’s entire life abruptly stopped here in the book of Acts.

As he traveled, he got close to Damascus, and suddenly a light from the sky shone around him. He fell on the earth, and heard a voice saying to him, “Saul, Saul, why do you persecute me?” He said, “Who are you, Lord?” The Lord said, “I am Yeshua, whom you are persecuting. But rise up and enter into the city, then you will be told what you must do.” The men who traveled with him

stood speechless, hearing the sound, but seeing no one. Saul arose from the ground, and when his eyes were opened, he saw no one. They led him by the hand and brought him into Damascus. He was without sight for three days, and neither ate nor drank. Now there was a certain disciple at Damascus named Hananiah. The Lord said to him in a vision, "Hananiah!" He said, "Behold, it's me, Lord." The Lord said to him, "Arise and go to the street which is called Straight, and inquire in the house of Judah for one named Saul, a man of Tarsus. For behold, he is praying, and in a vision he has seen a man named Hananiah coming in and laying his hands on him, that he might receive his sight." But Hananiah answered, "Lord, I have heard from many about this man, how much evil he did to your holy ones at Jerusalem. Here he has authority from the chief priests to bind all who call on your name." But the Lord said to him, "Go your way, for he is my chosen vessel to bear my name before the nations and kings, and the children of Israel. For I will show him how many things he must suffer for my name's sake." Hananiah departed and entered into the house. Laying his hands on him, he said, "Brother Saul, the Lord, who appeared to you on the road by which you

came, has sent me that you may receive your sight and be filled with the Holy Spirit.” Immediately something like scales fell from his eyes, and he received his sight. He arose and was immersed. He took food and was strengthened. Saul stayed several days with the disciples who were at Damascus. Immediately in the synagogues he proclaimed the Messiah, that he is the Son of God. All who heard him were amazed, and said, “Isn’t this he who in Jerusalem made havoc of those who called on this name? And he had come here intending to bring them bound before the chief priests!” But Saul increased more in strength, and confounded the Jews who lived at Damascus, proving that this is the Messiah. When many days were fulfilled, the Jews conspired together to kill him, but their plot became known to Saul. They watched the gates both day and night that they might kill him, but his disciples took him by night and let him down through the wall, lowering him in a basket. (Acts 9:3–25)

Now we have read the Lord set this man apart for a certain work:

But the Lord said to him, “Go, for he is a chosen instrument of mine to carry my

name before the Gentiles and kings and the children of Israel. For I will show him how much he must suffer for the sake of my name.”

Saul was given the Holy Spirit of God, proving to the “children of Israel” that their Messiah indeed had come and went just as foretold in scripture.

But Saul increased all the more in strength, and confounded the Jews who lived in Damascus by proving that Yeshua was the Christ.

But just as in the days of Stephen who “but they cried out with a loud voice and stopped their ears and rushed together at him,” the darkness here would seek to devour the light by hatching a plot to kill Saul.

When many days had passed, the Jews plotted to kill him, but their plot became known to Saul. They were watching the gates day and night in order to kill him but his disciples took him by night and let him down through an opening in the wall, lowering him in a basket. (Acts 9:23–25)

Now after this man had escaped, we read he went into Arabia for a time, and then he came back into the city of Damascus. And three years later, Paul was now on his way

to come before the disciples of Yeshua whom he once persecuted, but this time, this man was not coming to them in a raging fury to capture them. He was coming to them as a man redeemed by God as he wrote here in the book of Galatians:

But when he who had set me apart before I was born, and who called me by his grace, was pleased to reveal his Son to me, in order that I might preach him among the Gentiles, I did not immediately consult with anyone; nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia, and returned again to Damascus. Then after three years I went up to Jerusalem to visit Cephas and remained with him fifteen days. (Gal. 1:15–18)

And when he had come to Jerusalem, he attempted to join the disciples. And they were all afraid of him, for they did not believe that he was a disciple. But Barnabas took him and brought him to the apostles and declared to them how on the road he had seen the Lord, who spoke to him, and how at Damascus he had preached boldly in the name of Yeshua. So he went in and out among them at Jerusalem, preaching boldly in the name of the Lord. (Acts 9:26–28)

Now when Yeshua traversed this earth, he laid down the groundwork that we call the gospel, and Yeshua also sowed behind the words:

Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father.

Nevertheless, I tell you the truth it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you. (John 16:7)

Now when the Helper came to these disciples in the gospel, extraordinary power was seen among them, and this power was to confirm the gospel of God.

Peter and Yochanan were going up into the temple at the hour of prayer, the ninth hour. A certain man who was lame from his mother's womb was being carried, whom they laid daily at the door of the temple which is called Yafeh, to ask gifts for the needy of those who entered into the temple. Seeing Peter and Yochanan about to go into the temple, he asked to receive gifts for the needy. Peter, fastening his eyes on him, with Yochanan, said, "Look at us." He listened to them, expecting to receive something from

them. But Peter said, "I have no silver or gold, but what I have, that I give you. In the name of Yeshua the Messiah of Nazareth, get up and walk!" He took him by the right hand and raised him up. Immediately his feet and his ankle bones received strength. Leaping up, he stood and began to walk. He entered with them into the temple, walking, leaping, and praising God. All the people saw him walking and praising God. They recognized him, that it was he who used to sit begging for gifts for the needy at the Yafeh Gate of the temple. They were filled with wonder and amazement at what had happened to him. As the lame man who was healed held on to Peter and Yochanan, all the people ran together to them in the porch that is called Solomon's, greatly wondering. When Peter saw it, he responded to the people, "You men of Israel, why do you marvel at this man? Why do you fasten your eyes on us, as though by our own power or godliness we had made him walk? The God of Abraham, Isaac, and Jacob, the God of our fathers, has glorified his Servant Yeshua, whom you delivered up and denied in the presence of Pilate, when he had determined to release him. But you denied the holy and righteous one and asked for a murderer to be granted to you, and killed

the Author of life, whom God raised from the dead, to which we are witnesses. By faith in his name, his name has made this man strong, whom you see and know. Yes, the faith which is through him has given him this perfect soundness in the presence of you all.” (Acts 3:1–16)

Now these acts by these men are written from the beginning when Yeshua said he would send them the Holy Spirit.

So then the Lord Yeshua, after he had spoken to them, was taken up into heaven and sat down at the right hand of God. And they went out and preached everywhere, while the Lord worked with them and confirmed the message by accompanying signs.

Now from that point forward, the message of the gospel had been advancing for many years, and this was before Paul’s experience with the Lord on the road to Damascus. But after Paul was redeemed by God, he came back into Jerusalem to meet the ones he once persecuted.

Then after three years I went up to Jerusalem to visit Cephas and remained with him fifteen days.

And after he is received by the apostles no longer a threat, this man is sent back out by the power of God to proclaim the gospel of God, for God said he was “a chosen instrument of mine to carry my name before the Gentiles and kings and the children of Israel.” And after he is sent out for a time, years later, Paul returns back into Jerusalem, and among the brethren, there is a false brethren among them who are teaching men to add to the only work that saves a man from his sins.

Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along with me. I went up because of a revelation and set before them (though privately before those who seemed influential) the gospel that I proclaim among the Gentiles, in order to make sure I was not running or had not run in vain. But even Titus, who was with me, was not forced to be circumcised, though he was a Greek. Yet because of false brothers secretly brought in—who slipped in to spy out our freedom that we have in Christ Yeshua, so that they might bring us into slavery—to them we did not yield in submission even for a moment, so that the truth of the gospel might be preserved for you. And from those who seemed to be influential (what they were makes no difference to me; God shows no partiality)—those, I say, who seemed

influential added nothing to me. On the contrary, when they saw that I had been entrusted with the gospel to the uncircumcised, just as Peter had been entrusted with the gospel to the circumcised (for he who worked through Peter for his apostolic ministry to the circumcised worked also through me for mine to the Gentiles), and when James and Cephas and John, who seemed to be pillars, perceived the grace that was given to me, they gave the right hand of fellowship to Barnabas and me, that we should go to the Gentiles and they to the circumcised. Only, they asked us to remember the poor, the very thing I was eager to do. But when Cephas came to Antioch, I opposed him to his face, because he stood condemned. For before certain men came from James, he was eating with the Gentiles; but when they came he drew back and separated himself, fearing the circumcision party. And the rest of the Jews acted hypocritically along with him, so that even Barnabas was led astray by their hypocrisy. But when I saw that their conduct was not in step with the truth of the gospel, I said to Cephas before them all, "If you, though a Jew, live like a Gentile and not like a Jew, how can you force the Gentiles to live like Jews." (Gal. 2:1–14)

Now “the circumcision party” had certain men in it who had an influence about them, “those, I say, who seemed influential added nothing to me.” These men came with an intellect fueled by pride and arrogance and having a power behind them that caused men to shrink back in fear, “but when they came he drew back and separated himself, fearing the circumcision party.” This group of men came in to teach other men to add a work to what God fulfilled through Yeshua the Redeemer. If a man were to receive this addition as a work, then this addition would subtract from himself the only work that saves a man from his sins.

We ourselves are Jews by birth and not
Gentile sinners; yet we know that a person is
not justified by works of the law but through
faith in Yeshua Christ, so we also have
believed in Christ Yeshua, in order to be
justified by faith in Christ and not by works
of the law, because by works of the law no
one will be justified. But if, in our endeavor
to be justified in Christ, we too were found to
be sinners, is Christ then a servant of sin
Certainly not! For if I rebuild what I tore
down, I prove myself to be a transgressor.
For through the law I died to the law, so that
I might live to God. I have been crucified
with Christ. It is no longer I who live, but
Christ who lives in me. And the life I now live

in the flesh I live by faith in the Son of God,
who loved me and gave himself for me. I do
not nullify the grace of God, for if
righteousness were through the law, then
Christ died for no purpose. (Gal. 2:15–21)

Now we have read what the Lord said about this man Paul, that he was a chosen instrument of his. Paul writes of a time when he was carried upward to a place called the “third heaven.”

“I know a man in Christ who fourteen years ago was caught up to the third heaven—whether in the body or out of the body I do not know, God knows. And I know that this man was caught up into paradise—whether in the body or out of the body I do not know, God knows—and he heard things that cannot be told, which man may not utter.” On behalf of this man I will boast, but on my own behalf I will not boast, except of my weaknesses—though if I should wish to boast, I would not be a fool, for I would be speaking the truth; but I refrain from it, so that no one may think more of me than he sees in me or hears from me. So to keep me from becoming conceited because of the surpassing greatness of the revelations, a thorn was given me in the flesh, a messenger of Satan to harass me, to

keep me from becoming conceited. Three times I pleaded with the Lord about this, that it should leave me. But he said to me, “My grace is sufficient for you, for my power is made perfect in weakness.” Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me. For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions, and calamities. For when I am weak, then I am strong. (2 Cor. 12:2–10)

We read of another man who also received knowledge of the things in heaven, and in the Spirit, this man writes the book called Revelation. And in this book, this man John records his own behavior interacting with the holy angels of God in heaven.

And the angel said to me, “Write this Blessed are those who are invited to the marriage supper of the Lamb.” And he said to me, “These are the true words of God.” Then I fell down at his feet to worship him, but he said to me, “You must not do that! I am a fellow servant with you and your brothers who hold to the testimony of Yeshua. Worship God.” For the testimony of Yeshua is the spirit of prophecy. (Rev. 19:9–10)

There is another passage written where this man falls down again to worship at the feet of another holy angel of God.

And he said to me, “These words are trustworthy and true. And the Lord, the God of the spirits of the prophets, has sent his angel to show his servants what must soon take place.”

“And behold, I am coming soon. Blessed is the one who keeps the words of the prophecy of this book.”

I, John, am the one who heard and saw these things. And when I heard and saw them, I fell down to worship at the feet of the angel who showed them to me, but he said to me, “You must not do that! I am a fellow servant with you and your brothers the prophets, and with those who keep the words of this book. Worship God.”
(Rev.22:6–9)

Now in this earthly vessel called Paul, this man contains and holds onto “things that cannot be told, which man may not utter.” They are surpassing revelations about the holy things of God in heaven, and to keep him from becoming conceited, we read that the Lord Yeshua sent him a messenger of Satan. The Greek word for “conceited” is *Huperairó*, meaning “to lift or raise over, to uplift oneself, be

exalted above measure.”

Now an unrepentant heart rejects the things of God, just as in the days of Yeshua, there were many in those days that rejected what was “trustworthy and true.”

Then the disciples came and said to him, “Why do you speak to them in parables?” And he answered them, “To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given. For to the one who has, more will be given, and he will have an abundance, but from the one who has not, even what he has will be taken away. This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. Indeed, in their case the prophecy of Isaiah is fulfilled that says, ‘You will indeed hear but never understand, and you will indeed see but never perceive.’ For this people’s heart has grown dull, and with their ears they can barely hear, and their eyes they have closed, lest they should see with their eyes and hear with their ears and understand with their heart and turn, and I would heal them.” (Matt. 13:10–15)

In the upcoming verses, Christ came to fulfill what the prophet spoke about him.

All these things Yeshua said to the crowds in parables; indeed, he said nothing to them without a parable. This was to fulfill what was spoken by the prophet “I will open my mouth in parables; I will utter what has been hidden since the foundation of the world.”

Now the gospel of God hidden from the foundation of the world was made known to man through Yeshua, and this gospel was being proclaimed throughout the entire ancient world after Christ ascended back into heaven. We read in scripture where Paul was sent to a city called Athens in Rome, and there in this city, he proclaimed this gospel before the Epicurean and Stoic philosophers and the Jews of those days.

Those who conducted Paul brought him as far as Athens, and after receiving a command for Silas and Timothy to come to him as soon as possible, they departed.” Now while Paul was waiting for them at Athens, his spirit was provoked within him as he saw that the city was full of idols. So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with those who happened to be there. Some of the Epicurean and Stoic philosophers also conversed with him. And some said, “What does this babblers wish to say?” Others said,

“He seems to be a preacher of foreign divinities”—because he was preaching Yeshua and the resurrection. (Acts 17:15–18)

Now when Paul came into this city, we read his “spirit was provoked within him as he saw that the city was full of idols.” And in the ancient book of Isaiah, we read of man’s ways and thoughts that go into making these idols of worship.

The ironsmith takes a cutting tool and works it over the coals. He fashions it with hammers and works it with his strong arm. He becomes hungry, and his strength fails; he drinks no water and is faint. The carpenter stretches a line; he marks it out with a pencil. He shapes it with planes and marks it with a compass. He shapes it into the figure of a man, with the beauty of a man, to dwell in a house. He cuts down cedars, or he chooses a cypress tree or an oak and lets it grow strong among the trees of the forest. He plants a cedar and the rain nourishes it. Then it becomes fuel for a man. He takes a part of it and warms himself; he kindles a fire and bakes bread. Also he makes a god and worships it; he makes it an idol and falls down before it. Half of it he burns in the fire. Over the half he eats meat;

he roasts it and is satisfied. Also he warms himself and says, “Aha, I am warm, I have seen the fire!” And the rest of it he makes into a god, his idol, and falls down to it and worships it. He prays to it and says, “Deliver me, for you are my god!” (Isa. 44:12–17)

Now what started off as an undesirable wooden log, will soon shape up to be a desirable object for this man. “The rest of it he makes into a god, his idol.” This object outside of this man will target a desire inside this man. “Also he makes a god and worships it; he makes it an idol and falls down before it.”

In this world, every object made around you was once a thought inside the minds of man, and it is these objects that shape and mold the reality around you. These thoughts of man turned into objects, can be objects of good or evil, and can be used to fill desires inside a man or woman.

The things in nature created around you also fill desires inside you. For instance, if you take a broken stick from off the ground, then this stick is undesirable to the eye, yet up out of it once came a flower having beauty with scents and producing fruits that are desirable to the senses. And this material in nature is made to self-replicate throughout the age continually and completely (objects producing objects to fill desires inside you).

Now in Athens, the “city was full of idols,” and just one (object) idol has attached to it a teaching, and these teachings can shape and mold the way a person perceives the world around them.

In the book of Isaiah, this is the telling of man's ways and thoughts that go into an object that becomes desirable to him.

He shapes it with planes and marks it with a compass. He shapes it into the figure of a man, with the beauty of a man, to dwell in a house.

This is also the telling of man's lies that he wraps around his object of worship.

And the rest of it he makes into a god, his idol, and falls down to it and worships it. He prays to it and says, "Deliver me, for you are my god!"

Now if every lie on this earth could be weighed on a scale side by side with truth, then there would be no weight to shift on that scale.

Surely men of low degree are vanity, and men of high degree are a lie to be laid in the balance, they are altogether lighter than vanity. (Ps. 6:29)

However, weight can be given to a lie when a man acts upon it, believing it to be real. Paul came into a city full of idols. Each idol has attached to it a teaching, and if a single teaching is received into the mind of a man having lies

attached to it, then that man will perceive this reality around him not in a true light.

Now certain objects have a sway and power over them to have men do great acts of evil in the sight of God. On the day when Stephen was given his account, we read in his account there was an idol called Moloch.

But God turned away and gave them over to worship the host of heaven, as it is written in the book of the prophets “Did you bring to me slain beasts and sacrifices, during the forty years in the wilderness, O house of Israel? You took up the tent of Moloch and the star of your god Rephan, the images that you made to worship; and I will send you into exile beyond Babylon.” (Acts 7:42–43)

This particular idol “Moloch” has a sway over the minds of the people to burn living children upon an altar to their god. The holy one spoke his judgment against this “host of heaven,” including “the star of your god Rephan” here in Leviticus 18:21:

You shall not give any of your children to offer them to Molech, and so profane the name of your God I am the Lord.

The Greek word for “provoked” is *Paroxunó*, meaning “I arouse anger, provoke, irritate.”

Now while Paul was waiting for them at Athens, his spirit was provoked within him as he saw that the city was full of idols.” So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with those who happened to be there. Some of the Epicurean and Stoic philosophers also conversed with him. And some said, “What does this babbler wish to say?” Others said, “He seems to be a preacher of foreign divinities”—because he was preaching Yeshua and the resurrection. And they took him and brought him to the Areopagus, saying, “May we know what this new teaching is that you are presenting For you bring some strange things to our ears. We wish to know therefore what these things mean.” Now all the Athenians and the foreigners who lived there would spend their time in nothing except telling or hearing something new. So Paul, standing in the midst of the Areopagus, said “Men of Athens, I perceive that in every way you are very religious. For as I passed along and observed the objects of your worship, I found also an altar with this inscription ‘To the unknown god.’ What therefore you worship as unknown, this I proclaim to you.

The God who made the world and everything in it, being Lord of heaven and earth, does not live in temples made by man, nor is he served by human hands, as though he needed anything, since he himself gives to all mankind life and breath and everything. And he made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place, that they should seek God, and perhaps feel their way toward him and find him. Yet he is actually not far from each one of us, for ‘In him we live and move and have our being’; as even some of your own poets have said, ‘For we are indeed his offspring.’ Being then God’s offspring, we ought not to think that the divine being is like gold or silver or stone, an image formed by the art and imagination of man. The times of ignorance God overlooked, but now he commands all people everywhere to repent, because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead.” Now when they heard of the resurrection of the dead, some mocked. But others said, “We will hear you again about this.” So Paul went out from their midst. But

some men joined him and believed, among whom also were Dionysius the Areopagite and a woman named Damaris and others with them. (Acts 17:16–34)

We read here in the book of Acts “some mocked,” and in the book of Romans, there is nothing new under the sun. Men will give up the truth about God for a lie, and “the immortal God” gives them over to the lust of their own deceitful hearts, and in their own delusion, God forsakes them in his wrath.

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. For what can be known about God is plain to them, because God has shown it to them. For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. Claiming to be wise, they became fools, and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things. Therefore God gave

them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen. (Rom. 1:18–25)

We read:

Because God has shown it to them. For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse.

If we take a single seed that man sows upon the face of this earth, then inside that seed is information having properties, methods, and functions that make up the seed itself. It is knowing how to make inside itself “first a blade,” and then it uses this blade to search for an object of light outside itself. It is knowing how to process this light, and from the ground it takes up water and minerals to produce the flavors in this world, and every seed with its blade is scattered around for every eye to see and taste and give God thanks for.

For his invisible attributes, namely, his eternal power and divine nature, have been

clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. (Rom. 1:19–20)

One type of “invisible attribute” is the unseen power that holds all creation together that is constantly decaying.

He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. (Heb. 1)

God has the power to set every law to be constant and true, or he has the power to change any law to be other than what it was originally set up to be. For instance, God allowed the law of decay not to decay for the body of Christ in the tomb.

In fact, God raised Him from the dead never to see decay. As He has said “I will give you the holy and sure blessings I promised to David.” So also, He says in another Psalm “You will not let your Holy One see decay.” For when David had served God’s purpose in his own generation, he fell asleep. His body was buried with his fathers and saw decay. But the One whom God raised from the dead did not see decay. (Acts 13:34–37)

We read of other accounts where the solid state of a material has no effect on Yeshua as he appears on the opposite side of a locked door.

Eight days later, his disciples were inside again, and Thomas was with them. Although the doors were locked, Yeshua came and stood among them and said, “Peace be with you.” (John 20:26)

We read of other materials in creation being set to behave differently as Christ walks on the water.

And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

There is another account where a violent storm arose over the water, but then suddenly all was hushed, calmed to a glassy sea.

And he awoke and rebuked the wind and said to the sea, “Peace! Be still!” And the wind ceased, and there was a great calm.

In another account, we read of water being instantly changed into wine.

He went again to Cana of Galilee, where He had turned the water into wine.

Without the Lord Yeshua who “upholds the universe by the word of his power,” then every object around you, including yourself and the laws that govern this universe, would cease to be. He must declare all things to exist.

Now what is it that makes up a law? If we go back to when God created man in the garden, then we read God has written laws into man and woman and into creation itself to make the whole of this creation work together as one. For instance:

God said, “Let there be light,” and there was light.”

And God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars.

Now if you, the reader, were to look into the sun and if your eyes could write out a law and give it to your mind, then its law would be “Do not look at it.” And if your own skin could write a law about the sun and give it to your mind, then its law would be “Neither shall you touch it.”

Now your eyes outside of your mind are writing laws inside your mind for the object that exists outside of you. In the garden, when God wrote the law “do not eat” and placed it upon an object outside man and woman, this law was to prevent man and woman from transgressing into the boundary of “ye shall surely die,” but add or subtract from that law and their behavior changes toward that object, and sin and death followed.

Now after the fall, every man has sinned, and a law called the law of sin exists inside every man and woman. The men of this world perceive not the things God has created rightly in this creation, but man will reduce God down to an image of an ox or say to themselves there is no God, yet they will go on to worship themselves and praise one another when they discover one of God's mysteries to the things he's created in this universe.

Now in the book of Romans we read after the fall all men are "sold under sin."

For we know that the Law is spiritual;
but I am fleshly, having been sold under sin.
(Rom. 7:14)

And in this same chapter in the book of Romans, there is a law called the "law of sin" inside every man and woman.

But I see in my members another law
waging war against the law of my mind and
making me captive to the law of sin that
dwells in my members. (Rom. 7:23)

Yeshua answered them, "Truly, truly, I
say to you, everyone who practices sin is a
slave to sin." (John 8:34)

The closest proximity to when sin entered the world was when Adam disobeyed God in the garden and sin came into this world through the one man Adam.

Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned—” (Rom. 5:12)

Now after the fall, God, who is the Alpha and Omega, will “remove” and “write” a new heart in every individual who believes upon his name.

And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put my Spirit within you and cause you to walk in my statutes and be careful to obey my rules. (Ezek. 36)

This is the covenant that I will make with them after those days, declares the Lord I will put my laws on their hearts, and write them on their minds. (Heb. 10:16)

Every individual who believes in Yeshua the Redeemer will have the Spirit of God in them.

“I will put my Spirit within you”

And the Law of the Spirit set us free from the “law of sin and death.”

For the law of the Spirit of life has set you free in Christ Yeshua from the law of sin

and death. (Rom. 8)

Every individual who repents and believes will be led by the Holy Spirit of God, but many in this world do not know the Spirit of truth.

Even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. (John 14:10)

Now even if the world does not know him, this does not mean that the men of this world do not know what good or evil is or do evil constantly. God has naturally written laws inside every man and woman, having a conscience that bears witness to the good that exist in this world. The Greek word for “conscience” is *Syneidesi*. This means “properly, joint knowing, i.e., conscience which joins moral and spiritual consciousness as part of being created in the divine image; coperception, i.e., moral consciousness.”

They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them. (Rom. 2:15)

If man and woman did not have this conscience written inside them, then “conflicting thoughts” would not exist inside the mind. But to suppress this conscience that God

has given, an individual without understanding it will begin to use the reasoning found in Genesis 3 and Romans 1 to accuse or excuse their actions, to then wrong one another in sin.

But each person is tempted when he is lured and enticed by his own desire. Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death. (James 1:14–15)

There are many individuals in this world who hear the word of God, but they suppress the written Word of God into their own interpretation of what good is for them. For instance, there were many rulers in Israel who appeared holy and righteous before other men, and these men had the written Word of God in scrolls. When God's righteous one came into this world, they came not to hear what he had to say but to test him on his interpretation of the word of God.

And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife tempting him. And he answered and said unto them, What did Moses command you And they said, Moses suffered to write a bill of divorcement, and to put her away. And Yeshua answered and said unto them, For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female.

For this cause shall a man leave his father and mother, and cleave to his wife; And they two shall be one flesh so then they are no more two, but one flesh. What therefore God hath joined together, let not man separate. (Mark 10:2–9)

We read Moses had given the men of Israel a precept to write a certificate of divorce because of man's hardness of heart, yet Moses also wrote the book of Genesis having the law of God in it for every man and women to understand.

Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh. (Gen. 2:24)

In addition to this understanding (the two shall become one before the eyes of God who joined them together), the Word of God had also given man and woman wisdom in the book of Exodus, saying, "You shall not commit adultery." And when God sent his righteous one into this world, Yeshua said a fulfillment of his wisdom here in the book of Matthew:

You have heard that it was said, "You shall not commit adultery." But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart.

If the world had eyes to see and ears to hear what Yeshua said here in this text, then the light would increase, and the evil in this world would decrease.

Now after these Pharisees come to test Yeshua about laws, they leave and go away from him, but later that same evening, we read his disciples ask again about this same matter.

And in the house the disciples asked him again about this matter. And he said to them, “Whoever divorces his wife and marries another commits adultery against her, and if she divorces her husband and marries another, she commits adultery.” (Mark 10:10–12)

Now we read laws can be dynamic in a world of change (decay). One law can change or become void by another law that comes into it.

For instance, a married woman is bound by law to her husband as long as he lives. But if her husband dies, she is released from the law of marriage. (Rom. 7)

This law of marriage has the effect of binding the two together, but if a spouse dies, then that person is released from that law. But if one divorces the other while still alive, then another law takes effect: “Whoever divorces his wife

and marries another commits adultery against her.”

Now after the disciples ask about this matter, we read four verses later in this same chapter that there was a young ruler of Israel who came up to Yeshua, asking him how to inherit eternal life.

And as he was setting out on his journey, a man ran up and knelt before him and asked him, “Good Teacher, what must I do to inherit eternal life?” And Yeshua said to him, “Why do you call me good? No one is good except God alone. You know the commandments ‘Do not murder, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and mother.’” And he said to him, “Teacher, all these I have kept from my youth.” And Yeshua, looking at him, loved him, and said to him, “You lack one thing go, sell all that you have and give to the poor, and you will have treasure in heaven; and come, follow me.” Disheartened by the saying, he went away sorrowful, for he had great possessions.” And Yeshua looked around and said to his disciples, “How difficult it will be for those who have wealth to enter the kingdom of God!” And the disciples were amazed at his words. But Yeshua said to them again, “Children, how difficult it is to enter the kingdom of God!

It is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God.” And they were exceedingly astonished, and said to him, “Then who can be saved?” Yeshua looked at them and said, “With man it is impossible, but not with God. For all things are possible with God.” (Mark 10:17–27)

Now we have read this ruler afterward “went away sorrowful,” but in the beginning, he first came running and kneeled before another man perceiving him to be a “good teacher,” and being the good teacher, Yeshua spoke truth to this man, saying, “Why do you call me good no one is good except God alone?”

Righteousness and good is who God is and comes from God, but man throughout his entire life will imitate good and practice what is righteous.

Now even if this man who came up to Yeshua was able to keep every law that he’s ever known or perceived what good is (all that he has ever seen, felt, or heard throughout his entire life), then there still remains that but one this man could not do.

Disheartened by the saying, he went away sorrowful, for he had great possessions. (Matt. 19:22)

This man came face to face with the one who does not error in his judgment but perceives man rightly in his ways and thoughts, and we read in verse 21, “Yeshua, looking at

him, loved him.” And next, the Lord illuminated this man’s path to the way he should go, but after verse 23, this man went away disheartened, and we read Yeshua saying how difficult it is for a rich man to enter the Kingdom of God and next we read the expression of his disciples that they “were amazed at his words.” The Greek word for amazed is *Thambeó* definition: I amaze; pass I am amazed (almost terrified).

Now for a rich man, wealth can build bridges over many trials that can befall upon a man’s life, and money can keep a man upright without him being enticed to plunge into the crooked deep. For an honorable rich man, money can smooth the way, avoiding many sins that could befall upon him. This particular rich man has indeed kept many laws of God since his youth, and this is his own righteousness added to him. But this man came before the Lord who is the righteous and holy one, and in love, Yeshua rose above what this man misunderstood and exposed the root of this man’s error.

Next, we read that the disciples were amazed by this law keeping rich man who was robbed in his own righteousness that far exceeds the righteousness of many in those days. Furthermore, we read the disciples’ thoughts afterward when verse 24 runs into the next verse, ending with the disciples saying, “Then who can be saved.”

If not for this law keeping rich man robed in his righteousness, then anyone lesser who can be saved.

And the disciples were amazed at his words. But Yeshua said to them again,

“Children, how difficult it is to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God.” And they were exceedingly astonished, and said to him, “Then who can be saved?” (Mark 10:24–26)

In this phrase, “exceedingly astonished,” the definition for “exceedingly” is *Thambe’o* “greatly, exceedingly, abundantly, vehemently.” And for “astonished,” is *Ekleśsó*, meaning “I strike with panic or shock; I amaze, astonish.” Yeshua responds to his disciples, saying, “With man it is impossible, but not with God. For all things are possible with God.”

Now every man must understand for themselves what it means when Christ says to this man, “And come, follow me.” For Peter, who is greatly shocked and amazed at this moment, along with the other disciples who were “exceedingly astonished.” Peter, two chapters back from this chapter, knows not what this will mean for him in the future.

And Peter took him aside and began to rebuke him. But turning and seeing his disciples, he rebuked Peter and said, “Get behind me, Satan! For you are not setting your mind on the things of God, but on the things of man.” And calling the crowd to him with his disciples, he said to them, “If

anyone would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, but whoever loses his life for my sake and the gospel's will save it. For what does it profit a man to gain the whole world and forfeit his soul? For what can a man give in return for his soul? For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes in the glory of his Father with the holy angels.”
(Mark 8:32–38)

Now the disciples, including the Jewish men in those days, had access to the written Word of God, and these scrolls were kept and read daily in Jewish synagogues, and every Jewish man had access to what the Lord God had spoken through his prophets of old, like Jeremiah, who said in the Spirit, “The Lord is our righteousness.”

It was also written of a “new covenant” that God will make with the children of Israel that Yeshua was fulfilling in those days.

Behold, the days are coming. Declares the Lord, when I will make a new covenant with the house of Israel and the house of Judah, Not like the covenant that I made with their fathers on that day when I took them by the hand to bring them out of the

land of Egypt, my covenant that they broke, though I was their husband, declares the Lord. (Jer. 31:31)

We read of another man who writes of man's polluted garments that are grafted into this fallen world.

We have all become like one who is unclean, and all our righteous deeds are like a polluted garment. We all fade like a leaf, and our iniquities, like the wind, take us away. (Isa. 64:6)

Now we have read of King David who was a man made righteous by the Hand of God, and this man writes "not even one."

God looks down from heaven on the children of man to see if there are any who understand, who seek after God. They have all fallen away; together they have become corrupt; there is none who does good, not even one. (Ps. 53:2–3)

This man David was loved by God dearly, and when David was a young child, he grew up as a shepherd's boy, taking care of little ewe lambs. This boy grew up to be a man after God's own heart. And God made this man a very rich king. He shepherd over his people in Israel. But in David's own words, we read of a time when he himself transgressed the

commandments of God. David would one day take another man's wife, separating the one flesh that God had joined together. And David would later devise a wicked plan to kill this man. Why? Because David found out his baby was inside the womb of another man's wife.

Now that rich man who came before Yeshua on that day said since his youth, he had kept the laws of God, but this man David would transgress all in those days. Now Yah-weh, who knows the minds and hearts of every man on this earth, sent a prophet by the name of Nathan to David.

And the Lord sent Nathan to David. He came to him and said to him, "There were two men in a certain city, the one rich and the other poor. The rich man had very many flocks and herds, but the poor man had nothing but one little ewe lamb, which he had bought. And he brought it up, and it grew up with him and with his children. It used to eat of his morsel and drink from his cup and lie in his arms, and it was like a daughter to him. Now there came a traveler to the rich man, and he was unwilling to take one of his own flock or herd to prepare for the guest who had come to him, but he took the poor man's lamb and prepared it for the man who had come to him." Then David's anger was greatly kindled against the man, and he said to Nathan, "As the Lord lives,

the man who has done this deserves to die, and he shall restore the lamb fourfold, because he did this thing, and because he had no pity.” Nathan said to David, “You are the man! Thus says the Lord, the God of Israel, ‘I anointed you king over Israel, and I delivered you out of the hand of Saul. And I gave you your master's house and your master's wives into your arms and gave you the house of Israel and of Judah. And if this were too little, I would add to you as much more. Why have you despised the word of the Lord, to do what is evil in his sight? You have struck down Uriah the Hittite with the sword and have taken his wife to be your wife and have killed him with the sword of the Ammonites.’” (2 Sam. 12:1–9)

Now the Hand of God broke David on that day. David said to Nathan, “I have sinned against the Lord.” In David's sin, the Lord forsakes him not. But in time, God would grant this man a full repentance back to him, fully restored in his favor.

Now David would go on expressing many truths revealed to him by God, and written down in the book of Psalms are truths like Psalm 53: “There is none who does good, not even one.” This is for every generation to hear and understand that all men have sinned against God, but for this rich man here in the book of Mark who said he had kept all the laws of God, “You lack one thing.” This man

would go away from God's holy one with emotional pain, but not going away before knowing one revealed truth, and that is "Why do you call me good? No one is good except God alone," "none is righteous."

An apostle of God writes in Romans:

What then? Are we Jews any better off? No, not at all. For we have already charged that all, both Jews and Greeks, are under sin, as it is written: "None is righteous, no, not one; no one understands; no one seeks for God. All have turned aside; together they have become worthless; no one does good, not even one. "Their throat is an open grave; they use their tongues to deceive. "The venom of asps is under their lips. "Their mouth is full of curses and bitterness. "Their feet are swift to shed blood; in their paths are ruin and misery, and the way of peace they have not known. "There is no fear of God before their eyes."

Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.

But now the righteousness of God has

been manifested apart from the law, although the Law and the Prophets bear witness to it—the righteousness of God through faith in Yeshua Christ for all who believe. For there is no distinction for all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Yeshua, whom God put forward as a propitiation by his blood, to be received by faith. This was to show God’s righteousness, because in his divine forbearance he had passed over former sins. It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Yeshua.

Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works No, but by the law of faith. For we hold that one is justified by faith apart from works of the law. (Rom. 3:9–28)

We have read, “Since through the law comes knowledge of sin.” If sin did not exist in this world, then there would be no knowledge written of it. But because man sins, this knowledge can be written down and put in the form of a righteous law, and these laws outside of man target the sin that is in man “since through the law comes knowledge of sin.”

Now God has put inside every man and woman a conscience that bears witness to the good that exists in this world, and this conscience, in its truest form, comes from God. Man and woman having a conscience can lean toward the good rather than the evil for man's own wellbeing here on this earth. It is also possible for man having a conscience to do good works and love one another apart from knowing the true and living God.

There is a passage in scripture where we read Paul is imprisoned by his peers because they believed that he was doing evil in their sight, but because Paul was also a Roman citizen, he chose not to be judged under Jewish rule but under Roman rule.

Now we pick up where Paul is imprisoned, bound on a ship and sailing for Rome, but as he is on his way, the seas begin to pick up, and the ship is being violently tossed to and fro.

And when they had eaten enough, they lightened the ship, throwing out the wheat into the sea. Now when it was day, they did not recognize the land, but they noticed a bay with a beach, on which they planned if possible to run the ship ashore. So they cast off the anchors and left them in the sea, at the same time loosening the ropes that tied the rudders. Then hoisting the foresail to the wind they made for the beach. But striking a reef, they ran the vessel aground. The bow stuck and remained immovable, and the

stern was being broken up by the surf. The soldiers' plan was to kill the prisoners, lest any should swim away and escape. But the centurion, wishing to save Paul, kept them from carrying out their plan. He ordered those who could swim to jump overboard first and make for the land, and the rest on planks or on pieces of the ship. And so it was that all were brought safely to land. (Acts 27:38–44)

In the next chapter over, as these men made their way to land, there is a people on this island, and the Greek word *Philanthrópia* is being placed upon them. *Philanthrópia* means “fondness of mankind, i.e., benevolence [philanthropy], kindness, love towards man.” And not just a people that warmly loves others, treating man respectfully, but coupled with this Greek word is another Greek word *Tugchanó*, meaning “to hit, hit upon, meet, happen.” We read of a people who know not the scriptures or the God called Yah-weh of Israel, yet “unusual kindness” is being placed upon them who hit upon kindness regularly.

After we were brought safely through, we then learned that the island was called Malta. The native people showed us unusual kindness, for they kindled a fire and welcomed us all, because it had begun to rain and was cold. When Paul had gathered a bundle of sticks and put them on the fire,

a viper came out because of the heat and fastened on his hand. When the native people saw the creature hanging from his hand, they said to one another, “No doubt this man is a murderer. Though he has escaped from the sea, Justice has not allowed him to live.” He, however, shook off the creature into the fire and suffered no harm. They were waiting for him to swell up or suddenly fall down dead. But when they had waited a long time and saw no misfortune come to him, they changed their minds and said that he was a god. (Acts 28:1–6)

In this passage, we read these islanders believe in the meaning of justice.

No doubt this man is a murderer.
Though he has escaped from the sea, Justice
has not allowed him to live.

These islanders know what snakes kill on their island, and upon seeing this creature hanging from this prisoner’s hand and he does not die, a new thought is conceived inside their mind—“god.” They believe this man walking among them is a god, and in the upcoming days, Paul heals many of them completely from their diseases. But if these islanders were to go on believing that this power seen in Paul comes from this man and not from the only true and living God, then this

belief that a god visited and healed them would be handed down to the next generation and to the next generation and so on. And if this were to happen, then all day long, these people would walk upon this island and talk about a reality that did not truly exist.

Now there are many people in this world that believe in spirits or gods existing, and many are kind, compassionate, and love one another and do good works apart from knowing the true and living God. But if man does not know the Redeemer who came into this world, then that man remains separated from God in sin.

Paul, at every opportunity that God made for him, would preach the gospel in hopes that many would turn to Yeshua and be saved.

How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? And how are they to preach unless they are sent? As it is written, “How beautiful are the feet of those who preach the good news!” But they have not all obeyed the gospel. For Isaiah says, “Lord, who has believed what he has heard from us.” So faith comes from hearing, and hearing through the word of Christ. (Rom. 10:14–17)

Now in this book of Acts, if we go fourteen chapters

back and away from this island to another group of people that lived here on this earth, then these people also saw a miraculous power coming from these men.

Now at Lystra there was a man sitting who could not use his feet. He was crippled from birth and had never walked. He listened to Paul speaking. And Paul, looking intently at him and seeing that he had faith to be made well, said in a loud voice, “Stand upright on your feet.” And he sprang up and began walking. And when the crowds saw what Paul had done, they lifted up their voices, saying in Lycaonian, “The gods have come down to us in the likeness of men!” Barnabas they called Zeus, and Paul, Hermes, because he was the chief speaker. And the priest of Zeus, whose temple was at the entrance to the city, brought oxen and garlands to the gates and wanted to offer sacrifice with the crowds. But when the apostles Barnabas and Paul heard of it, they tore their garments and rushed out into the crowd, crying out, “Men, why are you doing these things? We also are men, of like nature with you, and we bring you good news, that you should turn from these vain things to a living God, who made the heaven and the earth and the sea and all that is in them. In past generations he allowed all the nations

to walk in their own ways. Yet he did not leave himself without witness, for he did good by giving you rains from heaven and fruitful seasons, satisfying your hearts with food and gladness.” Even with these words they scarcely restrained the people from offering sacrifice to them. (Acts 14:8–18)

Chapter 7



The Holy Spirit of God

Now in the gospels when Yeshua was here on earth, we read of a righteous man who was imprisoned for speaking out against the evil acts that a king was doing against the king's own brother, and he was saying to this king, "It is not lawful for you to have your brother's wife." And now sometime later, this man, from his prison cell, had a request by this king's "brother's wife" to end this man's life with his head on a platter. Now before this act takes place, this man is known as John the Immerser. And at a young child's age, he grew up in the wilderness eating locusts and wild honey. This man feared no man but God alone. And before he was born into this world from his mother's womb, he was filled with the Holy Spirit.

"He will be filled with the Holy Spirit,
even from his mother's womb."

John was a child who grew up strong in the Spirit and was taught by God at an early age: “The child grew and became strong in spirit, and he was in the wilderness.” The ancient prophet Isaiah wrote of him, “The voice of one crying in the wilderness ‘Prepare the way of the Lord; make his paths straight.’” John the Immerser was the one who announced to the children of Israel that the Lamb of God had come into the world.

The next day he saw Yeshua coming toward him, and said, “Behold, the Lamb of God, who takes away the sin of the world!”
(John 1:29)

Now as time began to move forward for this man John, he understood about himself that he must soon decrease and Yeshua increase.

He must increase, but I must decrease.
(John 3:30)

Yeshua once said about this man in Matthew 11:11,

“Truly, I say to you, among those born of women there has arisen no one greater than John the Immerser.”

This truth was said just after “John the Immerser,” near the end of his days from his prison cell, sent his messengers to ask the Lamb of God this one question, and that question was “Are you the one who is to come, or

shall we look for another?”

When Yeshua had finished instructing his twelve disciples, he went on from there to teach and preach in their cities. Now when John heard in prison about the deeds of the Christ, he sent word by his disciples and said to him, “Are you the one who is to come, or shall we look for another?” And Yeshua answered them, “Go and tell John what you hear and see the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them. And blessed is the one who is not offended by me.” As they went away, Yeshua began to speak to the crowds concerning John “What did you go out into the wilderness to see? A reed shaken by the wind? What then did you go out to see? A man dressed in soft clothing? Behold, those who wear soft clothing are in kings’ houses. What then did you go out to see A prophet Yes, I tell you, and more than a prophet. This is he of whom it is written, ‘Behold, I send my messenger before your face, who will prepare your way before you.’ Truly, I say to you, among those born of women there has arisen no one greater than John the Immerser. Yet the one who is least in the kingdom of heaven is greater than he. From the days of John the Immerser until now the kingdom of heaven has suffered violence, and the violent take it by force.

For all the Prophets and the Law prophesied until John, and if you are willing to accept it, he is Elijah who is to come. He who has ears to hear, let him hear.” (Matt. 11:1–15)

It was said through the ancient prophets that the people of Israel were to look forward to the coming of their king, and their king would rule the nations with a rod of iron. And to the people of Israel, he would be their beloved Cornerstone that was to come. Yes! He the king loved and adored with palm branches spread out before him, and from his own lips would pour forth grace and truth. Yes! Like living waters, grace and truth would pour forth giving light to all the world, and this one who was and is to come would be to all nations the great and terrible one. Yes! Like a mighty pillar by the breath of his mouth, he would pour forth fire to purge the face of this earth from its evil, but to his beloved children, he would pour forth like honey flowing over these living stones he calls his sons and daughters. Yes! He was their Great King that was to come, and his glory and his majesty would shine all around these living stones, and these living stones are surely aligned to their beloved Cornerstone. And yet who is this that Yeshua sends back word to John, saying in verse 6, “And blessed is the one who is not offended by me.” Why would any man be offended by the one who came to heal the sick and preach “good news” to a people dying? Who spoke grace and truth and came to seek and save the lost? Yet before God sent his beloved cornerstone into this world, it was already written of him becoming an offense to the people of Israel.

But the Lord of hosts, him you shall honor as holy. Let him be your fear, and let him be your dread. And he will become a sanctuary and a stone of offense and a rock of stumbling to both houses of Israel, a trap and a snare to the inhabitants of Jerusalem. And many shall stumble on it. They shall fall and be broken; they shall be snared and taken. (Isa. 8:13–15)

When the “stone of offense and a rock of stumbling” sent back word to John, the message to John was that Yeshua came to fulfill what was written about him, including the cornerstone being rejected by Israel.

He will become a sanctuary and a stone of offense and a rock of stumbling to both houses of Israel, a trap and a snare to the inhabitants of Jerusalem.

The Lord first sent the holy one to the rulers of Israel, but the Lamb of God was despised and rejected and put to death by the hands of Israel.

Therefore hear the word of the Lord, you scoffers, who rule this people in Jerusalem! Because you have said, “We have made a covenant with death, and with Sheol we have an agreement, when the overwhelming whip passes through it will

not come to us, for we have made lies our refuge, and in falsehood we have taken shelter”; therefore thus says the Lord God, “Behold, I am the one who has laid as a foundation in Zion, a stone, a tested stone, a precious cornerstone, of a sure foundation. Whoever believes will not be in haste.” (Isa. 28:14–16)

Now before God sent the Redeemer into the world, we read of the psalmist David who looked ahead past that generation that Yeshua came to and wrote of a people looking back to this “sure foundation” and “his righteousness,” proclaiming that he has done it. Psalm 22:31 states, “They shall come and proclaim his righteousness to a people yet unborn, that he has done it.” The psalmist in the Spirit writes “Salvation” side by side with “the Stone.”

Open to me the gates of righteousness,
that I may enter through them and give
thanks to the Lord. This is the gate of the
Lord; the righteous shall enter through it.
I thank you that you have answered me
and have become my salvation. The stone
that the builders rejected has become the
cornerstone. This is the Lord’s doing; it is
marvelous in our eyes. This is the day that
the Lord has made; let us rejoice and be
glad in it. (Ps. 118:19–24)

When Israel rejected Yeshua as God said man would do, it was through this act that revealed to man what man hides in him—sin. But through this one act on the cross, all who believe in him will be “accounted righteous,” “the Lord our righteousness,” and many will rejoice in the day the Lord has made.

“This is the Lord’s doing; it is marvelous in our eyes. This is the day that the Lord has made; let us rejoice and be glad in it” (v. 23–24). All will be made alive in him when He answers them, “I thank you that you have answered me and have become my salvation.”

He came to his own, and his own people did not receive him. But to all who did receive him, who believed in his name, he gave the right to become children of God, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God. (John 1:11–13)

When Yeshua came into this world, he was the light of this world, and in the gospel, we read of him crying out to a people living in darkness.

On the last day of the feast, the great day, Yeshua stood up and cried out, “If anyone thirsts, let him come to me and drink. Whoever believes in me, as the Scripture has said, ‘Out of his heart will flow rivers of living water.’” Now this he said about the

Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Yeshua was not yet glorified. When they heard these words, some of the people said, “This really is the Prophet.” Others said, “This is the Christ.” But some said, “Is the Christ to come from Galilee? Has not the Scripture said that the Christ comes from the offspring of David, and comes from Bethlehem, the village where David was?” So there was a division among the people over him. Some of them wanted to arrest him, but no one laid hands on him. The officers then came to the chief priests and Pharisees, who said to them, “Why did you not bring him?” The officers answered, “No one ever spoke like this man!” The Pharisees answered them, “Have you also been deceived?” (John 7:37–47)

Now any man can believe what he wishes to believe, for it is written in the Word of God, “All we like sheep have gone astray; we have turned—every one—to his own way.” In Genesis, when God first created man in the garden, this man fully believed what the word of God said to him. But then the straight path went crooked when the resistor came to oppose the one who does not lie. A contrast is made between good and evil. One speaks truth, and the other deceives man with subtle lies. When Adam disobeyed God, sin entered the world through this one man Adam, and all

men afterward had sinned. However, God did not forsake this world he loved so much, but God sent his light through his prophets of old. And in the later days, God sent Yeshua the Great Light into the world, and upon hearing his words, men began to separate from each other, believing in his words. Yet we read in scripture that the Spirit of God had not yet been given to those who believed in him.

Now this he said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Yeshua was not yet glorified. (John 7:39)

The disciples walked side by side with Yeshua, yet the Holy Spirit dwelt not in them “and will be in you.”

And I will ask the Father, and he will give you another Helper, to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you. (John 14:16–17)

The Greek word for “Helper” is *Paraklétos*, meaning “an intercessor, consoler—advocate, helper, comforter.”

Now before Yeshua was crucified, his disciples believed in what he said to them, but these same men, toward the end of the gospel, would turn away from him and even go on to deny him. But afterward, when Yeshua was put to

death and then seen alive among them, these same men would later turn back to him and even go on to suffer and die for his name.

Now in the gospel, there were many in Israel that came to hear what Yeshua was saying and doing among them, but there were also other men who valued Yeshua and his words at a low price. We have read some time ago that there were certain Jewish men having a limited understanding to where Yeshua said he was going.

So he said to them again, “I am going away, and you will seek me, and you will die in your sin. Where I am going, you cannot come.” So the Jews said, “Will he kill himself, since he says, ‘Where I am going, you cannot come?’” He said to them, “You are from below; I am from above. You are of this world; I am not of this world.” (John 8:21–23)

And if we go forward to the Lord’s Supper, we read of Yeshua saying to his disciples (after Judas went out to betray him):

Little children, yet a little while I am with you. You will seek me, and just as I said to the Jews, so now I also say to you, “Where I am going you cannot come.” (John 13:33)

Now we, as the reader, know where Yeshua is going, but in those days, these things were hidden from the eyes of these men.

Everything planned in heaven (“You are from below; I am from above”) will unfold here on this earth without man’s knowing.

Now we pick back up again at the final hours leading up to the betrayal of Christ in the garden, and there is much to say in these three chapters in the book of John (chapters 14, 15, and 16). And for us to start, we begin in chapter 16, where Yeshua is talking to his disciples.

A little while, and you will see me no longer; and again a little while, and you will see me.” So some of his disciples said to one another, “What is this that he says to us, ‘A little while, and you will not see me, and again a little while, and you will see me’; and, ‘because I am going to the Father.’” So they were saying, “What does he mean by ‘a little while’? We do not know what he is talking about.” Yeshua knew that they wanted to ask him, so he said to them, “Is this what you are asking yourselves, what I meant by saying, ‘A little while and you will not see me, and again a little while and you will see me’? Truly, truly, I say to you, you will weep and lament, but the world will rejoice. You will be sorrowful, but your sorrow will turn into joy. When a woman is

giving birth, she has sorrow because her hour has come, but when she has delivered the baby, she no longer remembers the anguish, for joy that a human being has been born into the world. So also you have sorrow now, but I will see you again, and your hearts will rejoice, and no one will take your joy from you.” (John 16:16–22)

Now if you, the reader, were given a message by a trustworthy man, and in that message, you read that a dearly loved one that you knew had just died, then upon hearing this information, your mind breaks into all sorts of emotions that overwhelm you like a flood. You become broken and crushed by the weight of losing that one you loved. And this current of emotions can sweep you away, and you begin to weep into the hours. It can turn and bend into days and stretch into months, but suddenly, the one that you thought was dead walks right through the door. Then what was truth? But the one you thought was dead was not dead to begin with, yet every emotion that you had was very real to you. Now if you knew without a doubt that this loved one was coming back through that door at any moment, then would you have gone through all the emotions that you had experienced believing that he was dead?

Now if these disciples, including Judas the betrayer, would have had unveiled minds and believed that Yeshua, after his death, could come back anytime he desires, then every choice made in that garden and through that night could have been other than what it was by the hands of these men.

We read that leading up to these final hours and just moments before entering that garden, Yeshua had already given these disciples every assurance that he was coming back for them.

“Let not your hearts be troubled. Believe in God; believe also in me. In my Father’s house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. And you know the way to where I am going.” Thomas said to him, “Lord, we do not know where you are going. How can we know the way?” Yeshua said to him, “I am the way, and the truth, and the life. No one comes to the Father except through me. If you had known me, you would have known my Father also. From now on you do know him and have seen him.” Philip said to him, “Lord, show us the Father, and it is enough for us.” Yeshua said to him, “Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’? Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me

does his works. Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves.”

The promise of God is written in verse 18:

I will not leave you as orphans; I will come to you. Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live.

Now we have read about the Holy Spirit who was the Comforter that was to come.

When the Comforter has come, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will testify about me. You will also testify, because you have been with me from the beginning. (John 15:26–27)

Now at this moment, a change is coming soon, and Yeshua was their comforter. When the disciples were with Yeshua, they lacked nothing in him, but he was soon going away out of their sight.

“I did not say these things to you from the beginning, because I was with you. But now I am going to him who sent me, and none of you asks

me, 'Where are you going?' But because I have said these things to you, sorrow has filled your heart. Nevertheless, I tell you the truth it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you. And when he comes, he will convict the world concerning sin and righteousness and judgment concerning sin, because they do not believe in me; concerning righteousness, because I go to the Father, and you will see me no longer; concerning judgment, because the ruler of this world is judged.

"I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you. All that the Father has is mine; therefore I said that he will take what is mine and declare it to you. "A little while, and you will see me no longer; and again a little while, and you will see me." So some of his disciples said to one another, "What is this that he says to us, 'A little while, and you will not see me, and again a little while, and you will see me'; and, 'because I am going to the Father'?" So they were saying, "What does he mean by 'a little while'? We do not know what he is talking about." Yeshua knew that they wanted to ask him, so he said to them, "Is

this what you are asking yourselves, what I meant by saying, ‘A little while and you will not see me, and again a little while and you will see me’? Truly, truly, I say to you, you will weep and lament, but the world will rejoice. You will be sorrowful, but your sorrow will turn into joy. When a woman is giving birth, she has sorrow because her hour has come, but when she has delivered the baby, she no longer remembers the anguish, for joy that a human being has been born into the world. So also you have sorrow now, but I will see you again, and your hearts will rejoice, and no one will take your joy from you. In that day you will ask nothing of me. Truly, truly, I say to you, whatever you ask of the Father in my name, he will give it to you. Until now you have asked nothing in my name. Ask, and you will receive, that your joy may be full. “I have said these things to you in figures of speech. The hour is coming when I will no longer speak to you in figures of speech but will tell you plainly about the Father. In that day you will ask in my name, and I do not say to you that I will ask the Father on your behalf; for the Father himself loves you, because you have loved me and have believed that I came from God. I came from the Father and have come into the world, and now I am leaving the world and going to the Father.” His disciples said, “Ah, now you are speaking plainly and not using figurative speech! Now we know that you know all things and do not need anyone to question you; this is why we believe that you came from

God.” Yeshua answered them, “Do you now believe? Behold, the hour is coming, indeed it has come, when you will be scattered, each to his own home, and will leave me alone. Yet I am not alone, for the Father is with me. I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world.” (John 16:4–33)

Now at the empty tomb, Yeshua is hidden away from the eyes of his disciple. The Great Light goes out of sight: “A little while, and you will see me no longer; and again a little while, and you will see me.” And when he is out of sight, the disciples go to and fro inside their minds, believing not that he has risen from the dead. And when Yeshua comes back before their eyes, we read in John 20:29, “Yeshua said to him, ‘Have you believed because you have seen me Blessed are those who have not seen and yet have believed.’”

Now we have read the words “You know him, for he dwells with you and will be in you.” Christ once compared the Holy Spirit to the wind:

The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.

When Yeshua ascended back into heaven and the Holy Spirit came to earth, there was a change in his disciples. The old Peter is not like the new Peter, now filled with the Holy

Spirit, as he writes here in the book of Peter:

Blessed be the God and Father of our Lord Yeshua Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Yeshua Christ from the dead. (1 Pet. 1:3)

And in the upcoming verse, the new Peter, filled with the Holy Spirit, is writing of a time looking back to when Yeshua took Peter, James, and John to the holy mountain, and on top of that mountain, Yeshua reveals his glory before their eyes.

For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Yeshua Christ, but we were eyewitnesses of his majesty. For when he received honor and glory from God the Father, and the voice was borne to him by the Majestic Glory, “This is my beloved Son, with whom I am well pleased,” we ourselves heard this very voice borne from heaven, for we were with him on the holy mountain. And we have the prophetic word more fully confirmed, to which you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts. (2 Pet. 1:16–19)

Now there is a contrast between the old Peter and the new Peter, and to understand the old from the new, Christ said he will “manifest myself to.”

“I will not leave you as orphans; I will come to you. Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live. In that day you will know that I am in my Father, and you in me, and I in you. Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him.” Judas (not Iscariot) said to him, “Lord, how is it that you will manifest yourself to us, and not to the world?” Yeshua answered him, “If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. Whoever does not love me does not keep my words. And the word that you hear is not mine but the Father’s who sent me. These things I have spoken to you while I am still with you. But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.” (John 14:18–26)

“And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high.” (Luke 24:49)

The Spirit of truth came to these men after Yeshua ascended back into heaven.

When the day of Pentecost arrived, they were all together in one place. And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting. (Acts 2:2)

We read the Spirit of God filled these men, and from that point forward, they went out from Jerusalem to preach boldly the eternal gospel of God.

Now in the book of Genesis, the word *dominion* appears in the text, and this word with its meaning was given for mankind to do.

Then God said, “Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.” (Gen. 1:26)

Two verses later, God says what is to be “given” to man

and woman.

And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.” And God said, “Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food. And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.” And it was so. (Gen. 1:28)

Now in this first chapter in the book of Genesis, the word *them* appears in verse 28: “And God blessed them. And said to them.” And if we go through this gap to the other side of the page to chapter 2, it is here where God first created man alone in this second chapter, and we read of what the “Lord God” has “given” to man to work and keep “dominion.”

The Lord God took the man and put him in the garden of Eden to work it and keep it. And the Lord God commanded the man, saying, “You may surely eat of every

tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.” (Gen. 2:15–17)

Now in this law that God had given to man, it contains 132 letters that are perfectly arranged in the right order to produce the most accurate thought of God giving to man. This law prevented man and woman from transgressing into the boundary of “ye shall surely die,” but rearrange those same words or add or subtract from within that law and you’ll get a different effect, and a new way opens up for man and woman to do what is evil in the sight of God.

Now Paul writes of the powerful effects behind laws “if it had not been for the law, I would not have known sin.”

What then shall we say? That the law is sin? By no means! Yet if it had not been for the law, I would not have known sin. For I would not have known what it is to covet if the law had not said, “You shall not covet.” (Rom. 7:7)

If the law “do not eat of this fruit” was not given to Eve in the garden, and if she became hungry and began to approach that fruit to eat of it, then there would be no conflicting thoughts inside her mind, saying, “But God said do not eat of that fruit, else you would die” If the law was never given to man, then sin could not seize an opportunity through the law, but sin used the law to destroy what God

said was very good in his sight and man's disobedience against God followed. (There is nothing evil about laws that prevent man and woman from transgressing into the boundary of death and sin. Or when the eyes make contact with an object, to then have testing done inside the mind and even silently to go away from that object to transgress what God said not to transgress).

Now the law that God had given to man in the garden was the highest form of wisdom out of the mouth of God given to man. One way leads to life, and the other way leads to sin and death. When man disobeyed God, this resulted in man becoming lawless toward the holy one.

It has always been all, but the one with God. There is no evil in God to do evil or create evil. Yeshua never had an evil thought inside his mind to do evil intent to no man, and he experienced the fullness of joy, happiness, love, and peace. The first man Adam was created very good in all his ways and thoughts, and he would go on to experience all “but the one” that did not exist for him (sin and death). But after the fall, we now live in an age of good and evil, but God did not forsake the men of this world. God has given man and woman a schoolmaster to discern (to separate the things that are good and evil). The Greek word for “schoolmaster” is *Pagodas*, meaning “a boy’s guardian properly, a legally appointed overseer, authorized to train [bring] up a child by administering discipline, chastisement, and instruction, i.e., doing what was necessary to promote development.”

Why then the law? It was added because of transgressions, until the offspring should

come to whom the promise had been made, and it was put in place through angels by an intermediary. Now an intermediary implies more than one, but God is one. Is the law then contrary to the promises of God? Certainly not! For if a law had been given that could give life, then righteousness would indeed be by the law. But the Scripture imprisoned everything under sin, so that the promise by faith in Yeshua Christ might be given to those who believe. (Gal. 3:19–22)

If man was completely righteous, then he could stand before God in heaven blameless, but we have all done what is evil in the sight of God, and in God's mercy, he "imprisoned everything under sin," and this was to reveal to man his sin inside him and his need for redemption.

Galatians 2:18 states, "For if I rebuild what I tore down, I prove myself to be a transgressor." If a man works part of a law, then he must work and keep all the law to call it perfect, else he keeps tearing down what he built up, proving himself to be a transgressor.

Now this unattainable law that God had given to man was given to an ancient people called Israel, and throughout their generations, the men of Israel would continually break any covenant God would make with them. Yet in these same generations, there were many in Israel who were saved through the Redeemer that God said would come, but not all of Israel were Saved. Many in those days would

stiffen their necks and say to themselves does God give “right rules and true laws, good statutes and commandments,” to then wrong one another in sin, doing evil in the sight of God.

The ancient prophet Nehemiah writes in Nehemiah:

“You are the Lord, you alone. You have made heaven, the heaven of heavens, with all their host, the earth and all that is on it, the seas and all that is in them; and you preserve all of them; and the host of heaven worships you. You are the Lord, the God who chose Abram and brought him out of Ur of the Chaldea and gave him the name Abraham. You found his heart faithful before you, and made with him the covenant to give to his offspring the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Jebusite, and the Girgashite. And you have kept your promise, for you are righteous.

“And you saw the affliction of our fathers in Egypt and heard their cry at the Red Sea, and performed signs and wonders against Pharaoh and all his servants and all the people of his land, for you knew that they acted arrogantly against our fathers. And you made a name for yourself, as it is to this day. And you divided the sea before them, so that they went through the midst of the sea on dry land, and you cast their pursuers into the depths, as a stone into mighty waters. By a pillar of cloud you led them in the day, and by a pillar of fire in the night to light for them the way in which they should go. You

came down on Mount Sinai and spoke with them from heaven and gave them right rules and true laws, good statutes and commandments, and you made known to them your holy Sabbath and commanded them commandments and statutes and a law by Moses your servant. You gave them bread from heaven for their hunger and brought water for them out of the rock for their thirst, and you told them to go in to possess the land that you had sworn to give them. “But they and our fathers acted presumptuously and stiffened their neck and did not obey your commandments. They refused to obey and were not mindful of the wonders that you performed among them, but they stiffened their neck and appointed a leader to return to their slavery in Egypt. But you are a God ready to forgive, gracious and merciful, slow to anger and abounding in steadfast love, and does not forsake them. Even when they had made for themselves a golden calf and said, ‘This is your God who brought you up out of Egypt,’ and had committed great blasphemies, you in your great mercies did not forsake them in the wilderness. The pillar of cloud to lead them in the way did not depart from them by day, nor the pillar of fire by night to light for them the way by which they should go. You gave your good Spirit to instruct them and did not withhold your manna from their mouth and gave them water for their thirst. Forty years you sustained them in the wilderness, and they lacked nothing. Their clothes

did not wear out and their feet did not swell.” (Neh. 9:6–21)

Now even in Israel’s rebellion, God did not forsake Israel, but God made a covenant with their forefather. God promised Abraham that his offspring would possess a land, and not because of a righteousness of their own did they possess this land that God promised his servant Israel. In the book of Deuteronomy, thrice Moses said to a stiff-necked people, “Not because of your righteousness or the uprightness of your heart are you going in to possess their land.”

Hear, O Israel you are to cross over the Jordan today, to go in to dispossess nations greater and mightier than you, cities great and fortified up to heaven, a people great and tall, the sons of the Anakim, whom you know, and of whom you have heard it said, “Who can stand before the sons of Anak?” Know therefore today that he who goes over before you as a consuming fire is the Lord your God. He will destroy them and subdue them before you. So you shall drive them out and make them perish quickly, as the Lord has promised you. Do not say in your heart, after the Lord your God has thrust them out before you, “It is because of my righteousness that the Lord has brought me in to possess this land,” whereas it is because

of the wickedness of these nations that the Lord is driving them out before you. Not because of your righteousness or the uprightness of your heart are you going in to possess their land, but because of the wickedness of these nations the Lord your God is driving them out from before you, and that he may confirm the word that the Lord swore to your fathers, to Abraham, to Isaac, and to Jacob. Know, therefore, that the Lord your God is not giving you this good land to possess because of your righteousness, for you are a stubborn people. (Deut. 9:1–6)

The rising and falling of many nations throughout history was to bring together the restoration that was to come. The Lord had given Israel a land, and he had given his people his light and wisdom written down in scripture. And these scrolls contained the laws of God in them to be passed down from generation to generation. When God sent his Salvation Yeshua into the world, the men of Israel claimed another righteousness and slaughtered his righteousness before their eyes. God's truth came into this world, and the men of this world wanted God's truth out of their world, nailing him to a cross to die.

Now if we go back into the gospel and a couple days before the Lamb of God was to take upon the sin of the world, then we read the king God sent to Israel comes riding into Jerusalem on a donkey.

On the next day a great multitude had come to the feast. When they heard that Yeshua was coming to Jerusalem, they took the branches of the palm trees and went out to meet him, and cried out, “Hoshia’na! Blessed is he who comes in the name of the Lord, the King of Israel!” Yeshua, having found a young donkey, sat on it. As it is written, “Don’t be afraid, daughter of Zion. Behold, your King comes, sitting on a donkey’s colt.” His disciples didn’t understand these things at first, but when Yeshua was glorified, then they remembered that these things were written about him, and that they had done these things to him. The multitude therefore that was with him when he called Lazarus out of the tomb and raised him from the dead was testifying about it. For this cause also the multitude went and met him, because they heard that he had done this sign. The Pharisees therefore said among themselves, “See how you accomplish nothing. Behold, the world has gone after him.” Now there were certain Greeks among those who went up to worship at the feast. Therefore, these came to Philip, who was from Bethsaida of Galilee, and asked him, saying, “Sir, we want to see Yeshua.” Philip came and told Andrew, and in turn, Andrew came with Philip, and they told Yeshua. Yeshua answered

them, “The time has come for the Son of Man to be glorified. Most certainly I tell you, unless a grain of wheat falls into the earth and dies, it remains by itself alone. But if it dies, it bears much fruit. He who loves his life will lose it. He who hates his life in this world will keep it to eternal life. If anyone serves me, let him follow me. Where I am, there my servant will also be. If anyone serves me, the Father will honor him. “Now my soul is troubled. What shall I say? ‘Father, save me from this time?’ But I came to this time for this cause. Father, glorify your name!” Then a voice came out of the sky, saying, “I have both glorified it and will glorify it again.” Therefore the multitude who stood by and heard it said that it had thundered. Others said, “An angel has spoken to him.” Yeshua answered, “This voice hasn’t come for my sake, but for your sakes. Now is the judgment of this world. Now the prince of this world will be cast out. And I, if I am lifted up from the earth, will draw all people to myself.” But he said this, signifying by what kind of death he should die. The multitude answered him, “We have heard out of the law that the Messiah remains forever. How do you say, ‘The Son of Man must be lifted up?’ Who is this Son of Man?” Yeshua therefore said to them, “Yet a little while the light is with you. Walk while you have the light, that darkness

doesn't overtake you. He who walks in the darkness doesn't know where he is going. While you have the light, believe in the light, that you may become children of light." Yeshua said these things, and he departed and hid himself from them. (John 12:12–36)

Now the Passover was soon approaching, and it was out of every generation to be born into this world that it was these disciples at the Lord's Supper who got to hear about the "new covenant" that God came to make and fulfill in Yeshua.

And when the hour came, he reclined at table, and the apostles with him. And he said to them, "I have earnestly desired to eat this Passover with you before I suffer. For I tell you I will not eat it until it is fulfilled in the kingdom of God." And he took a cup, and when he had given thanks he said, "Take this, and divide it among yourselves. For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes." And he took bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me." And likewise the cup after they had eaten, saying, "This cup that is poured out for you is the new covenant in

my blood.” (Luke 22:14–20)

This new covenant was made possible through the Redeemer, who fulfilled the law perfectly in the eyes of God, and this new covenant is given to those who believe in his name.

But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. (Gal. 3:23–24)

When God sent his Redeemer, faith came as well. Faith is only one part of what uniquely belongs to God. Grace belongs to God too. Faith and grace are gifts from God given to man.

For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast. For we are his workmanship, created in Christ Yeshua for good works, which God prepared beforehand, that we should walk in them. (Eph. 2:8–10)

Now before a man is redeemed, all men have walked upon this earth dead in his own trespass. The Greek word

for dead is *Nekros*, meaning “dead, a corpse.”

And you were dead in the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience—among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind. (Eph. 2:2–3)

If we go back to when the first children of mankind were born into this world, Cain and Abel were both born with sin inherited by their father. Yet Abel had faith in the one that God said would redeem him from his sins.

We read in Genesis that Abel had given to Yah-weh a sacrifice out of his firstborn flock. But when Cain came before Yah-weh, his sacrifice had no value in the eyes of God.

By faith Abel offered to God a more excellent sacrifice than Cain, through which he had testimony given to him that he was righteous, God testifying with respect to his gifts; and through it he, being dead, still speaks. (Heb. 11)

Abel understood the weight of sin that came before the

eyes of God. He learned this practice of sacrificing a firstborn out of his flock, when God slayed an animal to cover over Adam and Eve, after they rebelled against God's word.

And to Adam he said, "Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, 'You shall not eat of it,' cursed is the ground because of you; in pain you shall eat of it all the days of your life; thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return." The man called his wife's name Eve, because she was the mother of all living. And the Lord God made for Adam and for his wife garments of skins and clothed them. (Gen. 3:17–21)

It was after the fall that God subjected this creation to "futility." The Greek word is *Mataiotés*, meaning "vanity, emptiness."

For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope that the creation itself will be set free from its bondage to corruption and obtain the freedom of the

glory of the children of God. For we know
that the whole creation has been groaning
together in the pains of childbirth until now.
(Rom. 8:20–22)

Notice God is not subjecting men to sin, for men
choose to sin on their own, but God subjected this creation
to futility: vanity, emptiness to point man and woman back
to God who by nature is the Savior of man and woman.

Chapter 8



The Deceitfulness of Sin

Now the men in this world seek not their Creator, but they deceive themselves and the people around them by speaking for God the things that he has not said. And if you were to go throughout every generation to this day, then man would come upon a command that God said not to do.

You shall not take the name of the Lord
your God in vain, for the Lord will not hold
him guiltless who takes his name in vain.
(Exod. 20:7)

When the Redeemer came into the world, Yeshua spoke no deceit to no man, but the men of this world desired to kill the Lamb God sent to them, and the motivation of their hearts was not for a “more acceptable sacrifice” as with Abel, but like Cain, they valued Yeshua at a price of an unworthy amount—worthless in their eyes.

Now when Yeshua was on his way to the cross being rejected by his people, he spoke no more wisdom to the men of Israel, but wisdom was spoken through the ears of the daughters of Jerusalem.

And as they led him away, they seized one Simon of Cyrene, who was coming in from the country, and laid on him the cross, to carry it behind Yeshua. And there followed him a great multitude of the people and of women who were mourning and lamenting for him. But turning to them, Yeshua said, “Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For behold, the days are coming when they will say, ‘Blessed are the barren and the wombs that never bore and the breasts that never nursed!’ Then they will begin to say to the mountains, ‘Fall on us,’ and to the hills, ‘Cover us.’ For if they do these things when the wood is green, what will happen when it is dry.” (Luke 23:26–31)

If the wood is green for Israel, the Son of God is nailed to a tree left to die, but if the wood is dry for Israel, who are about to die, we read in the ancient book of Ezekiel what God did for Israel on that day.

“And as for your birth, on the day you were born your cord was not cut, nor were you washed

with water to cleanse you, nor rubbed with salt, nor wrapped in swaddling cloths. No eye pitied you, to do any of these things to you out of compassion for you, but you were cast out on the open field, for you were abhorred, on the day that you were born. “And when I passed by you and saw you wallowing in your blood, I said to you in your blood, ‘Live!’ I said to you in your blood, ‘Live!’ I made you flourish like a plant of the field. And you grew up and became tall and arrived at full adornment. Your breasts were formed, and your hair had grown; yet you were naked and bare. “When I passed by you again and saw you, behold, you were at the age for love, and I spread the corner of my garment over you and covered your nakedness; I made my vow to you and entered into a covenant with you, declares the Lord God, and you became mine. Then I bathed you with water and washed off your blood from you and anointed you with oil. I clothed you also with embroidered cloth and shod you with fine leather. I wrapped you in fine linen and covered you with silk. And I adorned you with ornaments and put bracelets on your wrists and a chain on your neck. And I put a ring on your nose and earrings in your ears and a beautiful crown on your head. Thus you were adorned with gold and silver, and your clothing was of fine linen and silk and embroidered cloth. You ate fine flour and honey and oil. You grew exceedingly beautiful and advanced to royalty. And your renown went forth among the nations

because of your beauty, for it was perfect through the splendor that I had bestowed on you, declares the Lord God. “But you trusted in your beauty and played the whore because of your renown and lavished your whorings on any passerby; your beauty became his. You took some of your garments and made for yourself colorful shrines, and on them played the whore. The like has never been, nor ever shall be. You also took your beautiful jewels of my gold and of my silver, which I had given you, and made for yourself images of men, and with them played the whore. And you took your embroidered garments to cover them, and set my oil and my incense before them. Also my bread that I gave you—I fed you with fine flour and oil and honey—you set before them for a pleasing aroma; and so it was, declares the Lord God. And you took your sons and your daughters, whom you had borne to me, and these you sacrificed to them to be devoured. Were your whorings so small a matter that you slaughtered my children and delivered them up as an offering by fire to them. And in all your abominations and your whorings you did not remember the days of your youth, when you were naked and bare, wallowing in your blood. “And after all your wickedness (woe, woe to you! declares the Lord God), you built yourself a vaulted chamber and made yourself a lofty place in every square. At the head of every street you built your lofty place and made your beauty an abomination,

offering yourself to any passerby and multiplying your whoring. You also played the whore with the Egyptians, your lustful neighbors, multiplying your whoring, to provoke me to anger. Behold, therefore, I stretched out my hand against you and diminished your allotted portion and delivered you to the greed of your enemies, the daughters of the Philistines, who were ashamed of your lewd behavior. You played the whore also with the Assyrians, because you were not satisfied; yes, you played the whore with them, and still you were not satisfied. You multiplied your whoring also with the trading land of Chaldea, and even with this you were not satisfied. “How sick is your heart, declares the Lord God, because you did all these things, the deeds of a brazen prostitute, building your vaulted chamber at the head of every street, and making your lofty place in every square. Yet you were not like a prostitute, because you scorned payment. Adulterous wife, who receives strangers instead of her husband! Men give gifts to all prostitutes, but you gave your gifts to all your lovers, bribing them to come to you from every side with your whorings. So you were different from other women in your whorings. No one solicited you to play the whore, and you gave payment, while no payment was given to you; therefore you were different. “Therefore, O prostitute, hear the word of the Lord. Thus says the Lord God, Because your lust was poured out and your nakedness uncovered in your whorings with

your lovers, and with all your abominable idols, and because of the blood of your children that you gave to them, therefore, behold, I will gather all your lovers with whom you took pleasure, all those you loved and all those you hated. I will gather them against you from every side and will uncover your nakedness to them, that they may see all your nakedness. And I will judge you as women who commit adultery and shed blood are judged, and bring upon you the blood of wrath and jealousy. And I will give you into their hands, and they shall throw down your vaulted chamber and break down your lofty places. They shall strip you of your clothes and take your beautiful jewels and leave you naked and bare. They shall bring up a crowd against you, and they shall stone you and cut you to pieces with their swords. And they shall burn your houses and execute judgments upon you in the sight of many women. I will make you stop playing the whore, and you shall also give payment no more. So will I satisfy my wrath on you, and my jealousy shall depart from you. I will be calm and will no more be angry. Because you have not remembered the days of your youth, but have enraged me with all these things, therefore, behold, I have returned your deeds upon your head, declares the Lord God. Have you not committed lewdness in addition to all your abominations?” (Ezek. 16:4–43)

If the wood is dry or green, men will give up the Lord

for their own desires that deceive them. If we go back to Abel and Cain, nothing has changed with man. Abel believed that God exists, and Cain also believed God exists. Cain himself talks with the Lord in Genesis:

Then the Lord said to Cain, “Where is Abel your brother?” He said, “I do not know; am I my brother’s keeper?” And the Lord said, “What have you done? The voice of your brother’s blood is crying to me from the ground.” (Gen. 4:9–10)

Forward or backward throughout the age, all men give up the truth about God for their own desires. If we go forward to Pilate who said to Yeshua, “What is truth?” John 18:38 states, “Pilate said to him, ‘What is truth?’” After he had said this, he went back outside to the Jews and told them, “I find no guilt in him.”

If Pilate was truly seeking truth, then the word of God was right before his eyes, but so were the words of his wife, saying in Matthew 27:19:

Besides, while he was sitting on the judgment seat, his wife sent word to him, “Have nothing to do with that righteous man, for I have suffered much because of him today in a dream.”

At that moment, Pilate gives up the truth, crucifying an innocent man. Adam and Eve give up the truth for a lie, and Cain also knows the truth about the sin that happened

in the garden, yet his desire is not for the holy one. And if the Jewish men in the days of Yeshua were really seeking truth, then the power and authority of the word of God was right before their eyes, but these men had not ears to hear nor eyes to see who Yeshua was.

“Truly, truly, I say to you, if anyone keeps my word, he will never see death.” The Jews said to him, “Now we know that you have a demon! Abraham died, as did the prophets, yet you say, ‘If anyone keeps my word, he will never taste death.’ Are you greater than our father Abraham, who died? And the prophets died! Who do you make yourself out to be?” Yeshua answered, “If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say, ‘He is our God.’ But you have not known him. I know him. If I were to say that I do not know him, I would be a liar like you, but I do know him and I keep his word. Your father Abraham rejoiced that he would see my day. He saw it and was glad.” So the Jews said to him, “You are not yet fifty years old, and have you seen Abraham” Yeshua said to them, “Truly, truly, I say to you, before Abraham was, I am.” So they picked up stones to throw at him, but Yeshua hid himself and went out of the temple. (John 8:51–59)

We read in verse 53, “Are you greater than our father Abraham, who died?”

These words describe the imagery of an old man Abraham who died at the age of 175.

Genesis 25:7 states, “These are the days of the years of Abraham’s life, 175 years.”

Now Yeshua was around thirty years old and going back thousands of years side by side next to old man Abraham at 175. “You are not yet fifty years old, and have you seen Abraham.” How could any man stand and testify by appearance that this younger man standing before them was indeed the older one? But then again, what is truth but the one from everlasting came into his own creation and walked among men in their own clothing, fulfilling what was written about him, and he spoke truth to them, saying, “Your father Abraham rejoiced that he would see my day. He saw it and was glad.”

Now what is truth? What is it to believe in the unsearchable ways and thoughts of God? “His Redeemer” came as God promised, and the Son of God had the power and authority of God and even to say to his own disciple in Luke 10:19, “Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall hurt you.”

The Greek word for “authority” is *Exousia*, meaning “power, authority, weight, jurisdiction, liberty.”

Now Yeshua is saying to these disciples that no other power shall hurt them. “Nothing shall hurt you.” But let’s say if you, the reader, were a disciple of Yeshua at that time and you were walking along a forest barefooted and up

ahead was a deadly serpent, could you really believe thy word is truth and tread upon this poisonous serpent that is low to the ground? Or would you give up your authority to go around this serpent to avoid it? Could you believe like Moses did here in the book of Exodus?

The Lord said to him, “What is that in your hand?” He said, “A staff.” And he said, “Throw it on the ground.” So he threw it on the ground, and it became a serpent, and Moses ran from it. But the Lord said to Moses, “Put out your hand and catch it by the tail”—so he put out his hand and caught it, and it became a staff in his hand.” (Exod. 4:2–4)

Could you come face to face with demons as demons came up to these disciples in the gospel and believe thy word is truth “over all the power of the enemy”? Could you really believe the power and authority that Yeshua had given was the power and authority of God? Now what is it to believe in truth when reality is no longer what it seems to be anymore? What is it to believe when you’re caught up in the moment like Peter, who dared to step off a boat onto open waters to where Yeshua was.

But when the disciples saw him walking on the sea, they were terrified, and said, “It is a ghost!” and they cried out in fear. But immediately Yeshua spoke to them, saying,

“Take heart; it is I. Do not be afraid.” And Peter answered him, “Lord, if it is you, command me to come to you on the water.” He said, “Come.” So Peter got out of the boat and walked on the water and came to Yeshua. But when he saw the wind, he was afraid, and beginning to sink he cried out, “Lord, save me.” Yeshua immediately reached out his hand and took hold of him, saying to him, “O you of little faith, why did you doubt?” And when they got into the boat, the wind ceased. And those in the boat worshiped him, saying, “Truly you are the Son of God.” (Matt. 14:26–33)

Now these men in this boat are experiencing truth before their eyes, and they are reacting and behaving according to what they are seeing, and they are looking to Yeshua as the Author of it.

Now why some believe and call upon the Lord to be saved and others do not was revealed long ago when Christ said, “I am praying for them. I am not praying for the world.”

In the book of Isaiah, we read that all men in this world have gone astray, having sinned against their Creator Yah-weh.

All we like sheep have gone astray; we have turned—every one—to his own way; and the Lord has laid on him the iniquity of

us all. (Isa. 53:6)

The text says “every one” has gone astray in sin, and the Hebrew word for “laid” is *Paga*, meaning “fall, to meet, encounter, reach.” Every sin in this world from the first sin in the garden of Eden to the last sin at the end of the age (encountered, meet) was laid upon the Lamb of God, and if we go further into this passage, it begins to say that out of “all” the sins laid upon the Lamb of God, “he” chooses to carry, to lift, to “bear” the sins of many.

The Hebrew word for “bear” is *Sabal*, meaning “to bear [a heavy load] carry, strong to labour.”

Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities. (Isa. 53:11)

And “he” chooses to “bear” their iniquities even further into verse 12, where we read he “bore” the sins of many.

The Hebrew word for “bore” is *Nasa* meaning “to accept to lift to advance; able to (armor), suffer to) bear(-er, up) to take away”.

Therefore I will give him a portion with the great. He will divide the plunder with the strong, because he poured out his soul to death and was counted with the transgressors; yet he bore the sins of many and made intercession for the transgressors. (v. 12)

Now it is impossible for another man to bear the sins of another man. Only God, becoming flesh, could truly bear the sins of man. This truth was revealed long ago when God came down from heaven and spoke to Moses on top of the holy mountain written here in the book of Exodus:

And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. (Exod. 34:5)

The Hebrew word *forgiving* used here in this text is the same Hebrew word used here for “bore” in Isaiah 53: “He bore the sins of many.” The Hebrew word for “iniquity” is *Avon*, defined as “perversity, i.e., [moral] evil; depravity.” The Lord Himself will bear “forgiving iniquity” for “thousands.” “Keeping mercy for thousands, forgiving iniquity and transgression and sin.” One passage before this passage in the book of Exodus, and we read the Lord revealed he will have mercy upon whom he will have mercy

upon.

And he said, “I will make all my goodness pass before you and will proclaim before you my name ‘The Lord.’ And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.” (Exod. 33:19)

Apart from the mercy of Yahweh, no man would be saved, but through Yeshua, his salvation all who call upon his name will be Saved.

Now if justice did not exist in this world and if a man were to wrong another man in sin, then that man would go free, having no judgment against him. But justice does exist, and in its true form, it comes from Yahweh the Ruler of all Creation. And in the eyes of God, man has broken what is good, and man cannot restore or pay back the sin that he has acted upon in God’s sight. But God will be merciful to man by sending “his Redeemer,” who will restore and pay back what he did not do or break by paying for that man’s sins, satisfying God’s wrath against that man.

When God first created man in the garden, this man walked with God fully in his favor, but afterward, when man sinned against his Creator, we read man was hiding his iniquity from God in a way that the world does not know yet. We read this man was hiding from God’s “paniym,” Hebrew word *paw-neem*, meaning “the face [as the part that turns].”

The presence of God will turn again upon the face of

this earth, but before this happens, God, in his mercy, sent deaths opposite “in Him is Life” to bear the sins of his children dying on that cross, but because he is “Life,” the Lamb of God conquered death at that moment, and in his death, all who believe in him are made alive in him by God imputing “justified” remembering their sins no more.

Now many in this world believe they are worshipping God, but inwardly, they hide their face from God, not knowing God at all.

In the book of Luke, we read of Yeshua drawing near to his own city, Jerusalem, and weeping over the unbelief of the children of Israel.

And when he drew near and saw the city, he wept over it, saying, “Would that you, even you, had known on this day the things that make for peace! But now they are hidden from your eyes. For the days will come on you, when your enemies will throw up a barricade against you, surround you, hem you in on every side, and will dash you and your children within you to the ground. They will not leave in you one stone on another, because you didn’t know the time of your visitation.” (Luke 19:41–42)

Another account records a veil that remains over the eyes of Israel to this day.

“O Jerusalem, Jerusalem, the city that kills

the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing! See, your house is left to you desolate. For I tell you, you will not see me again, until you say, ‘Blessed is he who comes in the name of the Lord.’” (Matt. 23:37–39)

Now before God sent his holy one into this world, we read of ancient Israel once before setting themselves against their God, and God said to that generation, “You are not my people.”

And the Lord said, Call his name Not My People, for you are not my people, and I am not your God. (Hosea 1:9)

This generation made lies their refuge and deceived themselves into believing they were true worshipers of God, but God is calling these people “you are not my people,” but in the book of Romans, we read of another kind of people.

As indeed he says in Hosea, “Those who were not my people I will call ‘my people,’ and her who was not beloved I will call ‘beloved.’ And in the very place where it was said to them, ‘You are not my people,’ there they will be called sons of the living

God.” (Rom. 9:25)

It is a fearful thing when the one who does not lie says to a stubborn, stiff-necked people, “You are not my people.” The apostle Paul, a son of the living God, a Jewish man who was once dead in his own trespasses against Yah-weh, this man spoke truth by saying, “And were by nature children of wrath, like the rest of mankind.”

See, blessed are the ones whose sins are forgiven, for it is Yah- weh who will give a new heart and eyes to see and ears to hear his word when he says, “And I will remove the heart of stone from your flesh and give you a heart of flesh.” And again, God says, “And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules.” These are his words “cause you” and “I will.” The Father will give the Helper to all that believe in his name. And all things including themselves being made alive in Yeshua is a gift from God. It is God’s good pleasure to work and do to construct inside every individual whom he receives by giving his Spirit to be in them forever. “And I will put my Spirit within you.”

Now in scripture, there is a second time where Yeshua wept over the unbelief of man, but this time, he wept over the ones who loved him the very most on this earth. The Father in heaven waited in his timing to reveal a certain truth to these ones that loved Yeshua. And this truth was to break them out of an understanding that veiled them from realizing who God’s Messiah was to them.

Now a certain man was ill, Lazarus of

Bethany, the village of Miriam and her sister Martha. It was Miriam who anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was ill. So the sisters sent to him, saying, "Lord, he whom you love is ill." But when Yeshua heard it he said, "This illness does not lead to death. It is for the glory of God, so that the Son of God may be glorified through it." Now Yeshua loved Martha and her sister and Lazarus. So, when he heard that Lazarus was ill, he stayed two days longer in the place where he was. Then after this he said to the disciples, "Let us go to Judea again." The disciples said to him, "Rabbi, the Jews were just now seeking to stone you, and are you going there again?" Yeshua answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. But if anyone walks in the night, he stumbles, because the light is not in him." After saying these things, he said to them, "Our friend Lazarus has fallen asleep, but I go to awaken him." The disciples said to him, "Lord, if he has fallen asleep, he will recover." Now Yeshua had spoken of his death, but they thought that he meant taking rest in sleep. Then Yeshua told them plainly, "Lazarus has died, and for your sake I am glad that I was not there, so that you may believe. But let us

go to him.” So Thomas, called the Twin, said to his fellow disciples, “Let us also go, that we may die with him.” Now when Yeshua came, he found that Lazarus had already been in the tomb four days. Bethany was near Jerusalem, about two miles off, and many of the Jews had come to Martha and Miriam to console them concerning their brother. So when Martha heard that Yeshua was coming, she went and met him, but Miriam remained seated in the house. Martha said to Yeshua, “Lord, if you had been here, my brother would not have died. But even now I know that whatever you ask from God, God will give you.” Yeshua said to her, “Your brother will rise again.” Martha said to him, “I know that he will rise again in the resurrection on the last day.” Yeshua said to her, “I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live, and everyone who lives and believes in me shall never die. Do you believe this?” She said to him, “Yes, Lord; I believe that you are the Christ, the Son of God, who is coming into the world.” When she had said this, she went and called her sister Miriam, saying in private, “The Teacher is here and is calling for you.” And when she heard it, she rose quickly and went to him. Now Yeshua had not yet come into the village, but was still in the place where Martha had met him. When

the Jews who were with her in the house, consoling her, saw Miriam rise quickly and go out, they followed her, supposing that she was going to the tomb to weep there. Now when Miriam came to where Yeshua was and saw him, she fell at his feet, saying to him, "Lord, if you had been here, my brother would not have died." When Yeshua saw her weeping, and the Jews who had come with her also weeping, he was deeply moved in his spirit and greatly troubled. And he said, "Where have you laid him?" They said to him, "Lord, come and see." Yeshua wept. So the Jews said, "See how he loved him!" But some of them said, "Could not he who opened the eyes of the blind man also have kept this man from dying?" Then Yeshua, deeply moved again, came to the tomb. It was a cave, and a stone lay against it. Yeshua said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, by this time there will be an odor, for he has been dead four days." Yeshua said to her, "Did I not tell you that if you believed you would see the glory of God?" So they took away the stone. And Yeshua lifted up his eyes and said, "Father, I thank you that you have heard me. I knew that you always hear me, but I said this on account of the people standing around, that they may believe that you sent me." When he had said

these things, he cried out with a loud voice, “Lazarus, come out.” The man who had died came out, his hands and feet bound with linen strips, and his face wrapped with a cloth. Yeshua said to them, “Unbind him, and let him go.” (John 11:1–44)

Now just before Lazarus’s body returned back to life, we read Yeshua saying to Martha, “Did I not tell you that if you believed?” Now what did Martha really believe who Yeshua was when he said, “I am the resurrection and the life”? Yeshua did not journey on foot this far to weep face to face with a man four days dead, but next to Martha stands the resurrection and the life who spoke this very creation into existence. Nothing is impossible for God, including calling this man’s spirit back into his lifeless body to be resurrected.

So have no fear of them, for nothing is covered that will not be revealed, or hidden that will not be known. What I tell you in the dark, say in the light, and what you hear whispered, proclaim on the housetops. And do not fear those who kill the body but cannot kill the soul. Rather fear him who can destroy both soul and body in hell. Are not two sparrows sold for a penny And not one of them will fall to the ground apart from your Father. But even the hairs of your

head are all numbered. Fear not, therefore; you are of more value than many sparrows. So everyone who acknowledges me before men, I also will acknowledge before my Father who is in heaven, but whoever denies me before men, I also will deny before my Father who is in heaven. (Matt. 10:26–33)

Thus says the Lord, the King of Israel and his Redeemer, the Lord of hosts “I am the first and I am the last; besides me there is no god.”

—Isaiah 44:6

Chapter 9

The Coming Judgment of God

The Lord said to Moses, “A God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness.” The mercy of God does not cease upon those whom he loves. When Peter denied the word of God, the Father in heaven did not forsake this man but drew him back to Yeshua, his Redeemer.

Now if we turn once again to the night when Yeshua became a stumbling block to Peter, then we begin to understand more of the love God has toward man. Now just after Yeshua was bound and tied and being led out of the garden to be handed over to the Jewish rulers, it was Peter who followed closely behind to where they were taking Yeshua.

Simon Peter followed Yeshua, and so did another disciple. Since that disciple was

known to the high priest, he entered with Yeshua into the courtyard of the high priest, but Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the servant girl who kept watch at the door, and brought Peter in. (John 18:15–16)

Now we read Peter was outside this gate door, and beyond that door was the inner courtyard where Yeshua was being held inside a building. And we read another disciple of Yeshua had access to come in and out that gate that night. “Since that disciple was known to the high priest, he entered with Yeshua.”

Now this disciple is within the inner gates where there is hostility against Yeshua, and he comes over to Peter to let Peter in: “went out and spoke to the servant girl who kept watch at the door, and brought Peter in.” Peter passed through this gate and sat down in the inner courtyard, and it was around this time when Yeshua became an offense to Peter.

Now Peter was sitting outside in the courtyard. And a servant girl came up to him and said, “You also were with Yeshua the Galilean.” But he denied it before them all, saying, “I do not know what you mean.” (v. 69–70)

At that moment, Peter is turned against the Lord, but

the Lord beforehand prayed for this man, saying to him, “And when you have turned again, strengthen your brothers.” Peter walked with the eternal truth of God just as Judas did, but God will be merciful to Peter by removing this veil that is separating him from Christ. But for Judas, whose heart was filled by Satan to betray Christ, we read this man will turn from one understanding that hindered him from seeking the Redeemer, into another that will hinder him from seeking the Redeemer.

Then when Judas, his betrayer, saw that Yeshua was condemned, he changed his mind and brought back the thirty pieces of silver to the chief priests and the elders, saying, “I have sinned by betraying innocent blood.” They said, “What is that to us? See to it yourself.” And throwing down the pieces of silver into the temple, he departed, and he went and hanged himself.

After Judas repented, giving back the money, he then went to his appointed lot and hanged himself.. But for this man Peter, his path is guaranteed by the word of God, and he will be led by the Holy Spirit of God back to his Redeemer.

He began to curse and to swear, “I don’t know this man of whom you speak!” The rooster crowed the second time. Peter remembered the words that Yeshua said to him, “Before the rooster crows twice, you

will deny me three times.” When he thought about that, he wept. (Mark 14:71–72)

The true light, which gives light to everyone, was coming into the world. He was in the world, and the world was made through him, yet the world did not know him. He came to his own, and his own people did not receive him. But to all who did receive him, who believed in his name, he gave the right to become children of God, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God. (John 1:9–13)

The Holy Spirit will lead an individual’s path into all truth, and all truth will lead to the only Redeemer God sent into the world.

And he said to them, “Which of you who has a friend will go to him at midnight and say to him, ‘Friend, lend me three loaves, for a friend of mine has arrived on a journey, and I have nothing to set before him’; and he will answer from within, ‘Do not bother me; the door is now shut, and my children are with me in bed. I cannot get up and give you anything.’ I tell you, though he will not get up and give him anything because he is his friend, yet because of his persistence he will rise and give him whatever he needs.

And I tell you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened. What father among you, if his son asks for a fish, will instead of a fish give him a serpent; or if he asks for an egg, will give him a scorpion? If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!" (Luke 11:5–13)

God is a rewarder to those who seek him.

Now without faith it is impossible to please God, for the one who draws near to Him must believe that He exists and rewards those who seek Him. (Heb. 11:6)

Now it is written that temptations will come into this world. The Greek word for "temptations" is *skandalon*, meaning "trap stick [bent sapling], i.e., snare, occasion to fall [of stumbling], offense, thing that offends, stumbling block."

Woe to the world for temptations to sin!
For it is necessary that temptations come,
but woe to the one by whom the temptation

comes! And if your hand or your foot causes you to sin, cut it off and throw it away. It is better for you to enter life crippled or lame than with two hands or two feet to be thrown into the eternal fire. And if your eye causes you to sin, tear it out and throw it away. It is better for you to enter life with one eye than with two eyes to be thrown into the hell of fire. (Matt. 18:7–9)

These temptations that come before a man will come in many different forms, and if a man is seeking God but chooses to yield to a temptation that came before him, then that man becomes his own stumbling block before God. The Wisdom of God given to man:

If your hand or your foot causes you to sin, cut it off and throw it away. It is better for you to enter life crippled or lame than with two hands or two feet to be thrown into the eternal fire.

Now when Yeshua walked upon this earth, there were many Pharisees in those days that were robed in a righteousness of their own making, and the clarity of that righteousness was enough to make the Pharisees say, “We see,” but it was enough righteousness for Yeshua to say, “Your guilt remains.”

Yeshua said, “For judgment I came into

this world, that those who do not see may see, and those who see may become blind.” Some of the Pharisees near him heard these things, and said to him, “Are we also blind?” Yeshua said to them, “If you were blind, you would have no guilt; but now that you say, ‘We see,’ your guilt remains.” (John 9:39–41)

Light was spoken into this world when Yeshua said to the men of this world:

But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart.

If an individual with intent, engages his mind with lustful imagery in it, then in the sight of God, that is sin to him, and that individual will be judged for that sin. But let’s say if a person were blind from birth, then it would be impossible for that man who has never seen an image of a woman to then engage his mind having her in it. “If you were blind, you would have no guilt.” But let’s say if this man who was blind was walking down a road, and a most desirable scent of a woman came across his path, and in that particular fragrance, it triggered all sorts of past memories of another woman he once knew. Then if he begins to engage his mind, having lustful intent with her in it, then his sin will produce guilt, even though he was blind. And let’s say at nighttime,

his ears fell upon a most desirable sound coming forth from a woman, and that sound opened up all sorts of lustful thoughts inside his mind. And if he chooses to engage those thoughts, then his sin will produce guilt, even though he was blind.

If your right eye causes you to sin, tear it out and throw it away. For it is better that you lose one of your members than that your whole body be thrown into hell.

There were many Pharisees in the days of Yeshua that came up to him, and Yeshua was the exact pattern of truth before their eyes. But after examining God's holy one, they despised and rejected him.

You have heard that it was said, "You shall not commit adultery." But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart. If your right eye causes you to sin, tear it out and throw it away. For it is better that you lose one of your members than that your whole body be thrown into hell. And if your right hand causes you to sin, cut it off and throw it away. For it is better that you lose one of your members than that your whole body go into hell. (Matt. 5:27–30)

The perfection of beauty is the Creator who created all things in heaven and on earth. Blessed are those who seek

his face.

He will receive blessing from the Lord and righteousness from the God of his salvation. Such is the generation of those who seek him, who seek the face of the God of Jacob. Selah. (Ps. 24:5–6)

God proclaimed to this creation that if his whole council is given to man, then he is a God at hand, not a God far away.

Thus says the Lord of hosts “Do not listen to the words of the prophets who prophesy to you, filling you with vain hopes. They speak visions of their own minds, not from the mouth of the Lord. They say continually to those who despise the word of the Lord, ‘It shall be well with you’; and to everyone who stubbornly follows his own heart, they say, ‘No disaster shall come upon you.’ For who among them has stood in the council of the Lord to see and to hear his word, or who has paid attention to his word and listened? Behold, the storm of the Lord! Wrath has gone forth, a whirling tempest; it will burst upon the head of the wicked. The anger of the Lord will not turn back until he has executed and accomplished the intents of his heart. In the

latter days you will understand it clearly. I did not send the prophets, yet they ran; I did not speak to them, yet they prophesied. But if they had stood in my council, then they would have proclaimed my words to my people, and they would have turned them from their evil way, and from the evil of their deeds. Am I a God at hand,” declares the Lord, “and not a God far away?” (Jer. 23:16–24)

Now if man seeks another way besides the only way God has made through his Redeemer, then it is written that man will make lies his refuge, believing there is another way.

Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber. But if he who enters by the door is the shepherd of the sheep to him the gatekeeper opens. The sheep hear his voice, and he calls his own sheep by name and leads them out. When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers. (John 10:1–5)

When the Word of God became flesh and dwelt among man, he sowed behind the words that gives an individual the

only way God has made for that person to be saved.

I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture. (v. 9)

Thomas, a disciple of the Lord, once asked him:

Thomas said to him, “Lord, we do not know where you are going. How can we know the way” Yeshua said to him, “I am the way, and the truth, and the life. No one comes to the Father except through me. If you had known me, you would have known my Father also. From now on you do know him and have seen him.” (John 14:5–7)

Now no man has ever seen God.

No one has ever seen God; the only God, who is at the Father’s side, he has made him known. (John 1:18)

God dwells in unapproachable light.

The only One who has immortality, dwelling in unapproachable light; no one has seen or can see Him, to Him be honor and eternal might. Amen. (1 Tim. 6:16)

He is the Great Light whose face Moses could not see and

live.

The Lord answered Moses, “I will do this very thing you have asked, for you have found favor in My sight, and I know you by name.” Then Moses said, “Please, let me see Your glory.” He said, “I will cause all My goodness to pass in front of you, and I will proclaim the name Yah-weh before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion.” But He answered, “You cannot see My face, for no one can see Me and live.” The Lord said, “Here is a place near Me. You are to stand on the rock, and when My glory passes by, I will put you in the crevice of the rock and cover you with My hand until I have passed by. Then I will take My hand away, and you will see My back, but My face will not be seen.” (Exod. 33:17–23)

Philip, a disciple of Yeshua, once asked him to see the Father:

“Lord,” said Philip, “show us the Father, and that’s enough for us.” Yeshua said to him, “Have I been among you all this time without your knowing Me, Philip? The one who has seen Me has seen the Father. How can you say, ‘Show us the Father?’”

Now after Yeshua was crucified, the Word of God ascended back to the right hand of God glorified, and the Father in Heaven said of the Son:

But of the Son he says, “Your throne, O God, is forever and ever, the scepter of uprightness is the scepter of your kingdom. You have loved righteousness and hated wickedness; therefore God, your God, has anointed you with the oil of gladness beyond your companions.” And, “You, Lord, laid the foundation of the earth in the beginning, and the heavens are the work of your hands; they will perish, but you remain; they will all wear out like a garment, like a robe you will roll them up, like a garment they will be changed. But you are the same, and your years will have no end.” And to which of the angels has he ever said, “Sit at my right hand until I make your enemies a footstool for your feet.” (Heb. 1:8–13)

When Yeshua dwelt with man on earth, he often referred to himself as the “Son of Man,” and to be called the “Son of Man,” ye must be born of a woman to have this attribute of “Son of Man.” And before he came into this world, we read in the ancient text of Daniel that Daniel saw in a night vision “one like the Son of man.” And this one who looks “like” the Son of Man is the risen glorified Messiah receiving his everlasting kingdom from the Father

in heaven.

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. 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. (Dan. 7:13–14)

Now before this prophecy in Daniel is fulfilled, Yeshua first came to secure all his own. When the hour of power of darkness took the Lamb of God away and out of that garden bound and tied. It was necessary for the “Son of Man” to be crucified, so that they who were once dead in sin could now be made alive in him and dwell with him in his everlasting kingdom.

The Lion and the Lamb is Yeshua, the rightful heir to God’s Kingdom, and he will come back again a second time with power and great glory to judge this world in righteousness.

Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken. Then will appear in

heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. And he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other. (Matt. 24:29–31)

But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only. (v. 36)

When this time is released by the Father, the Son will descend from heaven.

For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God.

The king will come with his power, and in the end, he will cast all evil into a place he calls the lake of fire. But until then, God calls for every man to repent and turn to him.

Ezekiel 18:32 states, “For I have no pleasure in the death of anyone, declares the Lord God; so turn, and live.”

Evil cannot exist in the kingdom of light.

Then he will say to those on his left, “Depart from me, you cursed, into the eternal fire prepared for the devil and his

angels.” (Matt. 25:41)

Notice Lucifer who, in the beginning, was created perfect in all his ways and thoughts but now has a new habitation that God “prepared” for him, and all evil, including “those on his left,” will have a greater power over them to direct them to a place they do not want to go. This place is void of all the goodness of God, having his holy wrath placed upon them forever.

So it will be at the end of the age. The angels will come out and separate the evil from the righteous and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth. (Matt. 13)

This will be the final separation between good and evil.

“When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats. And he will place the sheep on his right, but the goats on the left. Then the King will say to those on his right, ‘Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world.’” (Matt. 25:31–34)

Now the Father has a will, and the Son has a will, and the Holy Spirit has a will. God is One. And the will of God is never in opposition to himself, but in the appointed time of God, the Father in heaven has given all things to his Son.

You believe that God is one; you do well. Even the demons believe—and shudder! (James 2:18)

The demons, including Satan, are not willing to go to the place that God prepared for them, but the one who dwells in unapproachable light is placing all things under the feet of Yeshua, the rightful heir of this creation, and this “power that enables him even to subject all things to himself” has been at work ever since the beginning. We read from the fall forward that certain angels have been kept in chains for judgment.

Now I desire to remind you, though you know all things once for all, that the Lord, after saving a people out of the land of Egypt, subsequently destroyed those who did not believe. And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day. (Jude 1:5–6)

These particular angels are kept in eternal chains “by

the power that enables him even to subject all things to himself.”

When Yeshua was on this earth, we read of an account where there are two demon possessed men who see Yeshua from afar stepping off a boat, and these men who have a will of their own willfully come up to Yeshua, and these demons say to the holy one the words, “I adjure you by God.” The Greek word for “adjure” is *Horkizō*, meaning “I adjure by, charge solemnly by. Properly, to make someone swear.”

When he saw Yeshua from afar, he ran and bowed down to him, and crying out with a loud voice, he said, “What have I to do with you, Yeshua, you Son of the Most High God? I adjure you by God, don’t torment me.” For he said to him, “Come out of the man, you unclean spirit!” He asked him, “What is your name?” He said to him, “My name is Legion, for we are many.” He begged him much that he would not send them away out of the country. Now on the mountain side there was a great herd of pigs feeding. All the demons begged him, saying, “Send us into the pigs, that we may enter into them.” At once Yeshua gave them permission. The unclean spirits came out and entered into the pigs. The herd of about two thousand rushed down the steep bank into the sea, and they were drowned in the

sea. Those who fed the pigs fled, and told it in the city and in the country. (Mark 5:6–14)

The word *legion* means “thousands.” “My name is Legion, for we are many.” At that moment, Yeshua has the power and authority to cast these evil spirits away into “eternal chains under gloomy darkness,” for they have sinned against their God, and in the Lord’s timing, his judgment can come upon them at any moment. However, we read this is not the will of God, but the Son gives these tormentors “gave them permission” to transfer out of one kind of vessel and into another, “numbering about two thousand.” And then we read these demons inside these pigs plunge off a seaside, killing these pigs. However, these demons will go on to exist, and God will use these demons to reveal his glory throughout the age as it was for this man who was delivered from these evil spirits.

As he was getting into the boat, the man who had been possessed with demons begged him that he might be with him. And he did not permit him but said to him, “Go home to your friends and tell them how much the Lord has done for you, and how he has had mercy on you.” (Mark 5:18–19)

Apart from God, no human being will be saved in a world where evil exists.

Now throughout the age and to the end of the age, there are sons of light like Abel who look to God for mercy

and are forgiven and choose the way of God. There are other men in this world that lead other men astray with their teachings and Yeshua said about these men “if the blind lead the blind both will fall into a pit.”

He answered, “Every plant that my heavenly Father has not planted will be rooted up. Let them alone; they are blind guides. And if the blind lead the blind, both will fall into a pit”
(Matt. 15:13-14)

These men rooted up can appear to be righteous before others, but these men willfully close their eyes off to the glory of God and have not ears to hear his word. These men continue on their way repenting not of their wrongdoing.

Now in the word of God, there are two words describing the imagery of drawling/dragging an individual into a new position. One word is *Helkó*, meaning “I drag, draw, pull, persuade, unsheathe.” This word is used when Yeshua said, “No one can come to me unless the Father who sent me draws him.” The other word *Suró* drags in another way, meaning “I draw, drag, force away.” This word was used here in the book of Revelation for the ancient serpent who deceived mankind in the beginning. We read that Satan suro “drew” (I draw, drag, force away) a “third of the stars” (referring to the angels in heaven).

And there appeared another wonder in heaven; and behold a great red dragon,

having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth. (Rev. 12:3)

There are other kinds of angels written in scripture we read of God's "elect" angels. The Greek word for "elect" is *eklektos*, meaning "chosen out, elect, choice, select."

In the presence of God and of Christ Yeshua and of the elect angels I charge you to keep these rules without prejudging, doing nothing from partiality. (1 Tim. 5:21)

The non-elect angels are the ones who fell away from God in heaven. The holy elect angels of God stand with God forever in heaven, and the will of the holy angels are against the will of these evil angels.

In the book of Revelation, we read that there was a war that arose in heaven. The holy angels cast down these fallen ones to earth.

Now war arose in heaven, Michael and his angels fighting against the dragon. And the dragon and his angels fought back, but he was defeated, and there was no longer any place for them in heaven. And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world—he was

thrown down to the earth, and his angels were thrown down with him. (Rev. 12:7–9)

Now these elect (chosen out) angels of God will one day (in the hour no man knows) gather God’s “elect” men, women, and children, “and they will gather his elect.”

Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken. Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. And he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other. (Matt. 24:29–31)

We read in the book of Revelation that there is a passage that opens to the beginning before the world began, saying, “The Lamb slain from the foundation of the world.”

And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. (Rev. 13:8)

In the sovereignty of God before man sinned against God in the garden, God prepared beforehand good works for his children to do in a world that had fallen away from him in sin.

For we are his workmanship, created in Christ Yeshua for good works, which God prepared beforehand, that we should walk in them. (Eph. 2:10)

The Greek word for “beforehand” is *Proetoimazó*, meaning “to fit up in advance or appoint beforehand, predestine.”

The “good work” of the “the Lamb slain from the foundation of the world” was given to the Son by the Father in heaven, and in this “good work,” it contained the evil acts that man will someday do to him. In the book of Revelation, there is written of another act man has yet to create and fulfill.

And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. (Rev. 13:8)

This world will someday create and yield to a system and elect a ruler over them to worship “the earth shall worship him,” and their “ruler” will lock them into a closed system with laws, precepts, and rules that will govern the

minds and behaviors of the people.

Now this evil act “the earth shall worship him” and not their Creator, who, at that moment, is giving man life and breath. This act was written long ago for man to do, and this should validate the word of God who speaks the things that are true before they come to be.

So that no one can buy or sell unless he has the mark, that is, the name of the beast or the number of its name. (Rev. 13:7)

In the book of Daniel, before there ever was a time such as this to begin fulfilling these scriptures, we read God spoke of these latter times, saying, “Many shall run to and fro, and knowledge shall increase.”

At that time shall arise Michael, the great prince who has charge of your people. And there shall be a time of trouble, such as never has been since there was a nation till that time. But at that time your people shall be delivered, everyone whose name shall be found written in the book. And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And those who are wise shall shine like the brightness of the sky above; and those who turn many to righteousness, like the stars forever and ever. But you, Daniel, shut up

the words and seal the book, until the time of the end. Many shall run to and fro, and knowledge shall increase. (Dan. 12:1–4)

This revelation was not fulfilled in the days of Daniel, nor when Yeshua dwelt with man on earth, but Yeshua did say to Israel in those days:

For the days will come upon you, when your enemies will set up a barricade around you and surround you and hem you in on every side and tear you down to the ground, you and your children within you. And they will not leave one stone upon another in you, because you did not know the time of your visitation.

Israel was a nation at that moment when Yeshua said these things to them, but years later, after Israel rejected their Messiah, Israel was overthrown by Roman rule, and the people of Israel were scattered throughout the world, no longer a nation as God said he would do. But thousands of years later, they have regathered, and Israel exists today as a mighty nation as God said he would do, and in these later days, knowledge has increased to make it possible for one sovereign to rule this world.

Now we have read the ones who believe in Yeshua are the ones “written in the book of life of the Lamb slain from the foundation of the world.” These ones will reign with Yeshua, and he will rule over his children with perfect laws,

precepts, and rules that govern in a righteous way.

Now if God were to justly judge the wicked at the fall, then who could stand his judgment but the ones redeemed by “the Lamb slain from the foundation of the world.” But these ones haven’t been born into the world yet. And so history unfolds, and thousands of years later, the men of this world will crucify the Lamb slain from the foundation of the world. Now at the end of this age, this creation will pass away and exist no more, but the word of God said that he will create a new heaven and new earth that will have no end.

And he who was seated on the throne said, “behold, I am making all things new.” Also he said, “Write this down, for these words are trust worthy and true.” And he said to me, “it is done! I Am the Alef and the Tav, the beginning and the end. To the thirsty I will give from the spring of the water of life without payment. The one who conquers will have this heritage, and I will be his God and he will be my son. But as for the cowardly, the faithless, the detestable, as for murderers, the sexually immoral, sorcerers, idolaters, and all liars, their portion will be in the lake that burns with fire and sulfur, which is the second death.” (Rev. 21:5)

In this new kingdom evil does not exist. And in this

kingdom there is a new set of wisdom, understanding, and knowledge. It is even written of Yeshua having a new name that only he knows.

Then I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True, and in righteousness he judges and makes war. His eyes are like a flame of fire, and on his head are many diadems, and he has a name written that no one knows but himself. He is clothed in a robe dipped in blood, and the name by which he is called is The Word of God. (Rev. 19:11–13)

The one who is holy and true judges all things rightly, and he has given mankind a truth concerning this serpent who lied to man and woman in the beginning.

He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies.

Since the beginning in the garden, everything that God says is true. “Thy Word is truth.” There was never an opposite of what God said in the garden. This exists only inside the minds of man and woman, but the Word of God remains forever. But throughout this age of good and evil,

every choice that is opposite of good creates another way for a man to do what is evil in the sight of God, and at the end of the age, there will be no place found for evil, except in the lake of fire that burns forever. But until that day, God calls for every man to repent from their sin and seek him, for there will be a time when God comes back to judge this world in righteousness.

Now what was not and is not, but is for a time, this serpent throughout the age has redefined what God has said in his word, but this one who deceives man has an end to himself. Yeshua has given man a truth about Satan: “I beheld Satan as lightning fall from heaven.”

And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. (Luke 10:17–20)

The men of this world will worship every created thing on this earth but God, who created all things in heaven and earth. Men will worship the sun, but God is not the sun. Men will worship the moon and the stars, but God is not the moon nor the stars, and beyond the stars, there is no

language given to man to know who God is. Man cannot point to an object here on this earth and say, “This is our God.” Or another man could not look at a creature and say, “This is comparable to God.” There was not one thing God created that he made his equal.

“To whom then will you liken Me That I
would be his equal?” says the Holy One.
(Isa. 40:25)

The I am existed in all his glory before he created this creation. This creation displays his divine attributes, and what you see around you is not who the I am is from all eternity. The only way God revealed himself to man was through the word of God, who then became flesh Jesus, his name meaning “Salvation” Yeshua.

Now there are many in this world who will go on believing what they are worshiping is God, but these individuals who reject the things written in the Word of God are being deceived by the spirit that disguises himself as an angel of light. These spirits, throughout the ages, continually teach man to subtly reject the word of God in various ways and forms. And if a man rejects the things written in the word of God, redefining its meaning, then they are led away from worshiping the true and living God who made the only way through the Redeemer, the Lord of host, Yeshua.

When God’s Redeemer came into this world, he came to do the will of the Father, but God is one, and the Son Yeshua who is the Lion and the Lamb has a will of his own,

“for I have come down from heaven, not to do my own will but the will of him who sent me.”

The Word of God first came to arrange and rearrange this fallen creation back to his order, lawfully and in truth, bearing our sins and fulfilling his word on the cross. And now that it is finished, he will come back again to judge this world in righteousness. And when he comes, it will not be by wisdom alone but by power and great glory to subject all things to himself.

When all things are subjected to him,
then the Son himself will also be subjected
to him who put all things in subjection
under him, that God may be all in all. (1
Cor. 15:28)

When the Father gives the command to Yeshua to begin his reign on this earth, there is no escaping his judgment, and that is why he first came to Redeem men from their sins, so that all who believe in his name will be saved out of this certain destruction that is coming upon the face of this earth.

From now on, therefore, we regard no one according to the flesh. Even though we once regarded Christ according to the flesh, we regard him thus no longer. Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. All this is from God, who through

Christ reconciled us to himself and gave us the ministry of reconciliation; that is in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God. (2. Cor. 5:16–21)

Glossary

for The Salvation of God

Glossary

Elohim — Plural of El (“Strong One”); the name used in creation, “Let us make man in our image” (Gen. 1).

Neged (“helpmate opposite”) — Hebrew term meaning corresponding/complementary; used of the woman given to Adam (Gen. 2:18–23).

“Work it and keep it” — Adam’s original vocation in Eden under God’s rule (Gen. 2:15).

Open / closed boundaries — God’s law grants wide permission (“every tree”) with one prohibition that defines “do not” ending in transgression (Gen. 2:16–17).

“Neither shall you touch it” — An added hedge in Eve’s reply that becomes part of the deceiving narrative (Gen. 3:3,6).

Redeemer – Title for Christ, referring to His saving work on the cross.

Ebah (enmity) — God-placed hostility between the serpent’s seed and the woman’s seed (Gen. 3:15).

Protoevangelium — The first gospel promise: the woman’s seed will crush the serpent’s head (Gen. 3:15).

Leqach (instruction) — A received teaching; contrasts creaturely impressions with wisdom given by God (Job 4:12–21; 28:12–28).

Goel / Gaal (Redeemer) — Kinsman-Redeemer who lives and will stand on the earth to vindicate (Job 19:25; Isa. 44:6; 49:6).

Tsadeq / justify — To declare righteous; the Righteous Servant makes many righteous (Isa. 53:11).

Lord of hosts — Divine title joined with Redeemer and King of glory (Isa. 44:6; Ps. 24:10).

Light for the nations — God preserves Israel so that salvation reaches the ends of the earth (Isa. 49:6).

Repentance — Turning from evil to God: “to turn away from evil is understanding” (Job 28:28; cf. Matt. 4:17).

Suffering Servant — The pierced, crushed One who bears iniquities and justifies many (Isa. 53).

Messianic King (lowly) — Righteous and bringing salvation, humble and riding on a donkey (Zech. 9:9).

Pierced One — “They will look on me whom they have pierced,” leading to mourning (Zech. 12:10).

Crucifixion foreshadowed — Descriptions echoed at the cross—piercing, casting lots (Ps. 22:14–18).

Temptations of Jesus — Wilderness testing; bread, kingdoms, and worship—answered by Scripture (Matt. 4:1–10; Luke 4:1–14).

Paralambanō — “To take along/receive”; used of the devil taking Jesus (Luke 4:5).

“Get behind me, Satan” — Jesus rebukes Peter for setting his mind on the things of man and not God’s plan (Matt. 16:23).

“Scripture cannot be broken” — Jesus’ authoritative use of Scripture in

debate (John 10:34–35).

“My kingdom is not of this world” — Jesus before Pilate; truth and royal authority (John 18:33–38; 19:7).

Holy Spirit — God’s presence who convicts, empowers, and preserves (Ps. 51:11; Luke 4:1,14).

Noah’s Ark — Judgment and mercy through covenantal preservation (Gen. 6:17–19).

Wisdom — Given by God, not purchased; better than jewels (Prov. 2:6; 3:19; 8:11; Job 28:12–21).

Seed (woman/serpent) — Thread of conflict and hope running from Genesis to Christ (Gen. 3:15).

Justification — God’s legal declaration of righteousness on the basis of the Servant’s work (Isa. 53:11; Rom. 3–5).

Atonement — Substitutionary bearing of iniquity culminating in the cross (Isa. 53; Ps. 22; Mark 10:45).

Kingdom of God — God’s saving reign in Christ, announced after the testing (Matt. 4:17).

Skándalon (σκάνδαλον) — “stumbling block/temptation” — A snare or trigger for sin; Jesus warns of inevitable temptations and the drastic measures required to avoid sin (Matt. 18:7–9).

Horkizó (ὀρκίζω) — “I adjure/charge under oath” — Demons ‘adjure’ Jesus by God; Jesus permits their transfer into a herd of pigs (Mark 5:6–14).

Helkō (ἔλκω) — “draw/drag (persuade)” — God’s efficacious drawing to the Son (cf. John 6:44).

Surō (σὺρω) — “drag/force away” — Used of the dragon’s tail that ‘drew’ a third of the stars (Rev. 12:3).

Eklektós (ἐκλεκτός) — “elect/chosen” — God’s elect angels (1 Tim. 5:21) and the gathering of God’s elect at the end (Matt. 24:31).

Son of Man — Messianic title linked to dominion and an everlasting kingdom (Dan. 7:13–14; Matt. 24:29–31).

Unapproachable light — Divine transcendence; no one has seen or can see God (1 Tim. 6:16; cf. John 1:18; Exod. 33:17–23).

Council of the LORD — The true prophetic source; those who stand in his council speak his words (Jer. 23:16–24).

“I am the door” — Jesus as the only saving entrance for the sheep (John 10:1–9).

“I am the way, and the truth, and the life” — Exclusivity of Christ as the way to the Father (John 14:5–7).

No one has seen God / Theophany to Moses — Revelation veiled: God’s glory passes by; face not seen (John 1:18; Exod. 33:17–23).

Lion and the Lamb — Christ the rightful heir and judge who returns in glory (cf. Matt. 24:29–31).

Parousia / Second Coming — The Lord descends with a commanding cry and trumpet (1 Thess. 4:16; Matt. 24:29–31).

Final Judgment / Sheep & Goats — Separation of righteous and wicked; eternal fire for the devil and his angels (Matt. 25:31–34, 41).

Lake of fire / Second death — Eternal punishment for the wicked (Rev. 21:8).

“Lamb slain from the foundation of the world” — Christ’s redemptive work decreed before creation (Rev. 13:8).

Mark of the beast / closed economy — End-time system restricting buying/selling to the marked (Rev. 13; cf. v.17).

Increase of knowledge (latter days) — End-time acceleration of travel

and knowledge (Dan. 12:1–4).

Jerusalem's judgment (visitation) — Prophecy of siege and destruction for not knowing the time of visitation (cf. Luke 19:43–44).

Satan: fall & character — Fallen from heaven; father of lies, murderer from the beginning (Luke 10:18; John 8:44).

Legion — Demonic plurality acknowledging Jesus' authority (Mark 5:6–14).

Elect angels vs. fallen angels — Chosen angels (1 Tim. 5:21) vs. those kept in chains for judgment (Jude 1:6; Rev. 12:7–9).

Seeking God — Ask/seek/knock; the Father gives the Holy Spirit (Luke 11:5–13); God rewards seekers (Heb. 11:6).

Purity of heart / lustful intent — Adultery begins in the heart; radical amputation language (Matt. 5:27–30).

Righteous King & everlasting dominion — The Son receives universal, unending rule (Dan. 7:13–14; Heb. 1:8–13).

New creation / New heaven and earth — God makes all things new; believers become new creations (Rev. 21:5–8; 2 Cor. 5:17–21).

God's mercy and steadfast love — God abounds in mercy and draws back the fallen (Exod. 34:6; cf. Peter's restoration).

True Shepherd / Voice known by the sheep — Sheep hear, know, and follow the Shepherd's voice (John 10:1–5, 9).

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Joshua Weir is a teacher and student of Scripture whose writing emphasizes faithfulness to the Word of God. His studies draw deeply from Hebrew and Greek roots, bringing clarity to the eternal plan of salvation through Jesus Christ. His mission is to help believers grow not only in knowledge, but in wisdom, guided by the Holy Spirit.