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What is TAU? BY DESIGN

A SERIES FOR THE MATURE DISCIPLE AND NOT FOR
THE WEAK OF CONSCIENCE

Presented by Bill Ireland



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By Design God's Word



Marked & Sealed unto Redemption

God's Word is alive and well and can bring victory into your life through Christ. This will be a challenging Bible study series to Provoke Good Thought and Good Works. Good Works motivated by Love and accomplished through Faith.

and set a mark upon the foreheads ...

(Ezekial 9:4)

4 And the Lord said unto him, go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof...

This study will use scripture giving preference to the King James version of the Bible

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The TAU and the Legal Framework of Redemption

INTRODUCTION

Creation is not an accident and is not out of nothing or randomness. It is not mystical or metaphysical. It is **structured, ordered, and legal**. Scripture reveals a world built on covenant, authority, jurisdiction, obedience, consequence, and verdict. The TAU is the ancient covenant mark — stands at the center of this structure. It is the emblem of belonging, the sign of protection, and the legal seal of God’s people.

The Creator behind the creation that by its existence speaks to us as the Creator spoke to the void and it became – it was from the ten commandments of creation – “let there be.” God, the creator did not merely make a universe; He established a jurisdictional system in which every being operates. Law, covenant, authority, obedience, consequences, and verdict are woven into the fabric of existence.

The TAU is not a relic of antiquity; it is the structural symbol of God’s claim upon His people.

This chapter explores the **legal architecture of reality** through four structural pairs:

- **Two Adams**
- **Two Laws**
- **Two Choices**
- **Two Marks (TAU vs. Anti-TAU)**

Together, they reveal the Creator’s design, the enemy’s deception, and the legal logic of redemption.

The TAO as expressed by CS Lewis

A summary of C. S. Lewis’s concept of the TAO from *The Abolition of Man*, with a simple **graphical inset** to visually demonstrate the formulation of the TAO.

C. S. Lewis used the term **TAO** to describe the universal moral order that all civilizations, religions, and cultures have recognized throughout history. He did not mean “Eastern mysticism,” but rather the **objective moral structure** woven into creation itself — the law behind all laws.

Lewis argued that the TAO is:

- **Universal** — found in every culture

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- **Objective** — not invented by humans
- **Authoritative** — binding on all people
- **Foundational** — the basis of all moral reasoning
- **Transcendent** — pointing beyond nature to its Source

In *The Abolition of Man*, Lewis warns that when a society rejects the TAO, it loses the ability to make moral judgments at all. Without an objective standard, people become governed by impulse, propaganda, or power. The result is not liberation but **dehumanization** — the “abolition” of man.

Lewis’s TAO aligns naturally with this By Design Series Study that captures the significance of the legal-structural framework expressed often in the scriptures but too often not revealed clearly and authoritatively to the disciple. The legal foundation of God’s plan of redemption demands our attention. Without this revelation there is a failure to understand the richness of redemption. There is a need for the believer to go beyond the common reference to John 3:16. This study will fill in the needed hidden meaning similar to the meanings of a parables that the disciples inquired of Jesus who was more than willing to open the eyes of their understanding and as part of the Fathers will Jesus was obedient. This legal framework governs how God choose to reveal Himself. It is the interworking’s of God’s order that gives light that shines in the darkness:

- The TAO corresponds to the **created order** God emanates.
- It reflects the **law written on the heart** (Romans 2:14–15).
- It exposes the **two choices** — rebellion or obedience.
- It reveals the **two jurisdictions** — Adam or Christ.
- It anticipates the covenant keepers from the covenant breakers - the mark of belonging.

Lewis saw the TAO as the **moral architecture** of reality. Cooperatively, TAU will describe the **covenant architecture** of redemption. Together, these frameworks reveal the created world built on intentional **objective structure**, not subjective feeling.

Lewis’s insight is that moral order is not a human invention — it reflects **the Creator’s design**. When humans reject that design, they do not become free; they become manipulable. When they embrace it, they align with the structure God built into creation and the knowledge of His will.

This work extends Lewis’s insight by showing that the TAO (the universal moral order) finds its fulfillment in the **TAU** (the covenant mark of God), where the Creator not only structures reality but **claims His people**, seals them, and restores them through Christ to right relationship with the Father lost by the First Adam’s disobedience that then fell under Satan’s control under the law of sin and death.

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Graphical View of the TAO

The TAO and the TAU — Structure and Seal

THE TAO AND THE TAU

THE TAO (Lewis) STRUCTURE

Universal Moral Order
Objective Law
Transcendent Standard
Revealed in Creation
Binding on All Humanity

↓

THE TAU (Scripture) SEAL

Covenant Mark
Divine Ownership
Legal Protection
Jurisdiction of Christ
Identity of the Redeemed

↓

THE DESIGN OF GOD

Creation - Order • Law • Covenant • Redemption

Conclusion

Lewis's TAO reveals the universal moral order woven into creation, and the biblical TAU reveals the covenant seal that restores humanity to the Creator's design. These are analogous structures and they are not meant to be equivalent but content collaborative. It may be important to the disciple to study further the TAO as represented by C.S. Lewis or others on this subject, see appendices to this study.

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Believe the Word

God demonstrates to us that words matter. In fact, His words created all matter. He speaks things into existence. There is a heavenly language of authority, power and majesty. The Bible describes wondrously that the word was with God and was God. The Greek rendering of the word “word” is the “logos.” This one term “logos” is one of several Greek words translated as “Word.” Considering the logos there is reasoning and a choice set before us. One needs to decide if the Bible is true. One needs to decide if it is relevant. One needs to decide to connect these preserved words that are quick and powerful so that they can be activated in our lives in obedience to God’s plan for our lives.

In the New Testament book of Hebrews we learn that Faith comes by hearing and hearing by the Word of God. Words spoken in faith can release the power of God in our lives. They can transform our lives as it renews our mind. Call it a mystery but consider that the Book of Revelation says that there is a blessing to the reader who reads the book of that prophecy aloud, see Revelation 1:3 and additionally, the warning that one should not add or take away any of the book recorded by John, Revelation 22:18.

(Revelation 1:3)

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

(Revelation 22:18)

For I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, God will add to him the plagues that are written in this book.

Word-of-Faith

The sanctification process and maturation of a disciple of Christ includes an ever-increasing understanding and application of the word-of-faith. The creative power as spoken and as used in prayer engages the creator and creature in actions of obedience to accomplish God’s will on earth. The “Lord’s prayer” contains the revelation of our responsibility and God’s readiness to have us accomplish His will in our lives. What is required is to be humble and submit our will to serve by faith and please Him – Consider the Lord teaching us to pray from Matthew 6:10 in part – “Thy will be done on earth as it is in heaven.” These are not wasted words empty of meaning. How are we to account of an obvious limitation of God’s will in the earth expressed in the Lord’s prayer? Why pray for His will to be done on earth and at the same time acknowledge that His will is done in Heaven? Why the obvious short coming about God’s will failing to be on earth and how it points to us to ask for this? When we pray, “thy will be done on Earth” it is saying, God use me as your servant to bring your will into the earth. His word includes the instructions to ask, seek and knock as described in Matthew 7:7-14.

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FOREWORD

The TAU and the Legal Framework of Redemption — By Design

There are moments in a disciple's journey when Scripture stops functioning as a collection of stories and begins to reveal its underlying architecture. Not a new revelation, but a clearer one — the invisible structure Paul said could be “clearly seen, being understood by the things that are.” This study was born from that clarity.

Creation is not random, mystical, or metaphysical. It is structured, ordered, and legal. The Creator did not merely speak the world into existence; He established a jurisdictional system in which every being operates. Law, covenant, authority, obedience, consequences, and verdict are woven into the fabric of existence. The TAU — the ancient covenant mark — stands at the center of this structure. It is the emblem of belonging, the sign of protection, and the legal seal of those who stand under the authority of the Creator.

This volume also engages the insight of C. S. Lewis, whose concept of the **TAO** describes the universal moral order recognized across cultures and ages. Lewis's TAO is not equivalent to the biblical TAU, but it is structurally parallel: the TAO reveals the moral order God emanates into creation, while the TAU reveals the covenant seal God applies within that order. One is natural law observed; the other is covenant law bestowed. Together, they illuminate the Creator's design.

Here you will explore four structural pairs that define the human condition:

- **Two Adams** — two heads of humanity
- **Two Laws** — two governing jurisdictions
- **Two Choices** — two covenant outcomes
- **Two Marks** — two signs of allegiance

These are not abstractions. They are the backbone of Scripture's story and the legal logic of redemption itself.

This study is for the disciple who wants to understand the gospel not as a mystical experience or a philosophical puzzle, but as a legal victory achieved by the obedience, death, and resurrection of Jesus Christ. It is for those who sense that the Creator has woven law, order, and meaning into the fabric of existence — and that redemption must operate within that design.

May this work help you see the structure beneath the story, the order beneath chaos, and the covenant beneath the cross. May it strengthen your confidence in the God who marks His people, seals His covenant, and restores His creation — by design.

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SUMMARY

A Structural Overview

This study presents a Scripture-only exploration of the **legal architecture of creation and redemption**, centered on the TAU — the covenant mark of belonging. It argues that reality is not metaphysical chaos but a structured legal order emanating continuously from the Creator. Within this order, every human being exists under one of two jurisdictions: **Adam** or **Christ**.

The study begins by examining the **TAO**, C. S. Lewis's term for the universal moral order recognized across cultures. While not equivalent to the biblical TAU, the TAO provides a structural parallel: it reflects the moral order God emanates into creation, the "law written on the heart," and the universal witness to the Creator's authority. The TAU, by contrast, is the covenant seal God places upon His people — the mark of identity, protection, and legal belonging.

The study then unfolds through four structural pairs:

- **Two Adams** — Adam brings sin, death, and condemnation; Christ brings obedience, life, and justification.
- **Two Laws** — the law of sin and death governs Adam's race; the law of the Spirit of life governs Christ's.
- **Two Choices** — life or death, blessing or curse, belief or unbelief.
- **Two Marks** — the TAU marks those under God's covenant protection; the anti-mark signifies rebellion and false allegiance.

The TAU becomes the interpretive key: a sign of covenant, identity, protection, and verdict. It frames the gospel as a **legal transfer of jurisdiction** — from Adam to Christ, from death to life, from condemnation to justification. The chronological order related to Christ through eternity and the phase that is uniquely flesh (the word made flesh, John 1:1) bounded by divinity on either side pre-incarnate before divinity set aside and resurrection divinity restored has been called the Christological Ark elsewhere in this study series.

- The Spirit of Christ becomes Flesh as the Second Adam (Jesus Christ)
- Christ's obedience fulfills the law as a sinless man – without blemish.
- His death is illegal as Adamic man was not under the law of sin and death.
- His resurrection is the remedy and the legal verdict with the taking back the keys of hell.
- His exaltation restores divine authority and is the worthy Lamb of God.
- Redemption is judicial and is able to free a man from the Law of Sin and Death unto the Law of the Spirit of life in Christ Jesus – Salvation unto obedience to the Father.

This study invites the disciple to see Scripture as a coherent legal system — a design that reveals the Creator's intent, exposes the enemy's deception, and clarifies the believer's identity and destiny. It is an invitation to understand the gospel as God intended: not as a vague spiritual experience, but as the lawful restoration of humanity through the covenant work of Jesus Christ.

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SECTION 1 — THE EMANATING CREATOR

Scripture presents God not as static, but as **continuously emanating** order, life, and law.

“He upholds all things by the word of His power.” (Heb 1:3)

Creation is not a past event.

Creation is a **sustained outflow** of divine order.

This emanation forms the **legal framework** in which all beings exist.

We do not stand outside it.

We are shaped by it, governed by it, and accountable within it.

The Creator’s emanation is not mystical. It is structural. It is the ongoing expression of His will, His authority, and His design. We live inside the system He built.

TABLE 1 — THE EMANATING CREATOR

Top Scriptures Supporting Continuous Divine Emanation, Order, and Legal Structure

Book & Verse	KJB Text	Legal Framework
Hebrews 1:3	“Who being the brightness of his glory... upholding all things by the word of his power”	Continuous emanation; ongoing jurisdictional support
Acts 17:28	“For in him we live, and move, and have our being”	Creation exists <i>within</i> God’s sustaining order
Psalms 33:9	“For he spake, and it was done; he commanded, and it stood fast.”	Creation established by legal command
Genesis 1:3	“And God said... and it was so.”	Divine speech as legal enactment
Colossians 1:17	“By him all things consist.”	Structural coherence upheld by Christ
Psalms 119:89–91	“Thy word... thou hast established the earth... they continue this day according to thine ordinances”	Creation governed by ordinances (legal term)
Isaiah 55:11	“So shall my word be... it shall accomplish...”	Divine word as binding decree
Job 38:33	“Knowest thou the ordinances of heaven?”	Heaven operates by legal ordinances
Jeremiah 33:25	“If my covenant be not with day and night...”	Cosmic order tied to covenant law

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Book & Verse	KJB Text	Legal Framework
Nehemiah 9:6	“Thou... preservest them all”	Ongoing preservation = continuous emanation
Psalms 148:6	“He hath made a decree which shall not pass.”	Creation bound by decree
Proverbs 8:29	“He gave to the sea his decree”	Boundaries established legally
Psalms 19:1–4	“The heavens declare...”	Creation reveals invisible structure
Romans 1:20	“The invisible things... are clearly seen”	Structure revealed through creation
Isaiah 40:26	“He calleth them all by names”	Naming = legal authority
Psalms 104:24–30	“Thou sendest forth thy spirit, they are created”	Ongoing creative emanation
Genesis 2:1–3	“Finished... rested”	Rest = legal stabilization of order
Psalms 136:5–9	“To him that by wisdom made the heavens”	Creation by wisdom = structured
Proverbs 3:19	“The LORD by wisdom hath founded the earth”	Foundation = legal architecture
Isaiah 45:18	“He created it not in vain... he formed it to be inhabited”	Purposeful, structured design

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SECTION 2 — THE TWO ADAMS: TWO RACES, TWO REALITIES

Paul reveals the deepest structural division in existence:

- **Adam** — head of the mortal race. Under the Law of Sin and Death in Adam
- **Christ** — head of the immortal race; Under the Law of the Spirit of Life in Christ

Adam brings:

- sin
- death
- condemnation
- corruption

Christ brings:

- obedience
- life
- justification
- incorruption

This is not metaphor.

This is **jurisdiction**.

“As in Adam all die, so in Christ shall all be made alive.” (1 Cor 15:22)

Every human belongs to one of these two legal heads and there is no third category, no purgatory. What happens here determines your destiny and if you face Judgement unto damnation or face Judgement unto reigning with Christ.

TABLE 2 — THE TWO ADAMS

Scriptures Supporting Adam/Christ Legal Headship as Federated Adamics that effect the race

Book & Verse	KJB Text	Legal Framework
Romans 5:12	“By one man sin entered into the world...”	Adam as legal head of humanity
Romans 5:15	“Through the offence of one many be dead”	Legal consequences flow from headship
Romans 5:17	“By one man’s offence death reigned”	Jurisdiction of death
Romans 5:18	“By the offence of one judgment came upon all men”	Universal legal impact

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Book & Verse	KJB Text	Legal Framework
Romans 5:19	“By one man’s disobedience many were made sinners”	Legal imputation
1 Cor 15:21	“By man came death... by man came also the resurrection”	Parallel legal heads
1 Cor 15:22	“In Adam all die... in Christ shall all be made alive”	Two jurisdictions
1 Cor 15:45	“The first man Adam... the last Adam”	Two representative men
1 Cor 15:47	“The first man is of the earth... the second man is the Lord from heaven”	Two origins, two realms
Genesis 2:7	“Man became a living soul”	Adam’s natural headship
Genesis 3:17–19	“Cursed is the ground for thy sake”	Legal curse
Hosea 6:7	“They like Adam have transgressed the covenant”	Adamic covenant breach
Romans 8:3	“In the likeness of sinful flesh”	Christ enters Adamic domain
Philippians 2:7–8	“Made in the likeness of men... obedient unto death”	Christ’s obedience as legal challenge
Hebrews 2:14	“Partook of flesh and blood”	Christ enters Adam’s race
Hebrews 2:17	“Made like unto his brethren”	Legal solidarity; class identity
Isaiah 53:11	“By his knowledge shall my righteous servant justify many”	Christ as legal head
John 1:14	“The Word was made flesh”	Incarnational entry into Adam’s domain
Galatians 4:4–5	“Made under the law... to redeem”	Christ enters legal system
Romans 6:23	“The wages of sin is death”	Adam’s legal economy

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SECTION 3 — THE TWO LAWS: TWO JURISDICTIONS

Romans 8:2 reveals the legal backbone of reality:

- **The law of sin and death under Satan’s domain and Satan’s Judgement, Hell.**
- **The law of the Spirit of life in Christ Jesus as joint heirs of the Kingdom of God.**

These are not “principles.”
They are **legal jurisdictions**.

Adam’s race is governed by:

- Consequences of disobedience under the law of Sin and Death
- Corruption of the flesh that leads to death
- Final Judgement and condemnation
- Second Death Spiritual and perpetual Mortality

Christ’s race is governed by:

- Renewal – all things new for the redeemed man saved from sin and death
- Righteousness - from Obedience to the Father’s under the Law of the Spirit of life
- Immortality – putting on the new man, incorruptible flesh at resurrection
- Justification – Joint heirs with Christ reigning with God eternally

Every human is under one law or the other on this earth. There is no neutral ground. Not believing in the work of the Cross or the salvation offered in the Good News is choosing death. There is no other name under Heave whereby one must be saved and that is the Name of Jesus.

TABLE 3 — THE TWO LAWS

Top Scriptures Supporting the Law of Sin & Death vs. Law of Spirit & Life

Book & Verse	KJB Text	Legal Framework
Romans 8:2	“The law of the Spirit of life... the law of sin and death”	Two legal jurisdictions
Romans 7:23	“A law... warring against the law of my mind”	Competing legal authorities
Romans 7:25	“With the flesh the law of sin”	Flesh under sin’s jurisdiction
Romans 6:14	“Sin shall not have dominion over you”	Dominion = legal rule
Romans 6:16	“Ye are servants to whom ye obey”	Obedience establishes jurisdiction / allegiance
Romans 6:17–18	“Made free from sin... servants of righteousness”	Transfer of legal allegiance

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Book & Verse	KJB Text	Legal Framework
Galatians 5:16-17	“Flesh lusteth against the Spirit”	Two governing powers
Galatians 5:18	“If ye be led of the Spirit, ye are not under the law”	Jurisdictional shift
Galatians 6:8	“He that soweth to his flesh... corruption”	Legal consequence
John 8:34	“Whosoever committeth sin is the servant of sin”	Legal bondage
John 8:36	“If the Son... make you free”	Legal emancipation
2 Cor 3:6	“The letter killeth... the Spirit giveth life”	Two administrations
Ezekiel 36:27	“I will put my spirit within you”	Spirit-law empowerment
Psalms 119:142	“Thy law is truth”	Law as objective structure
Psalms 19:7-9	“The law of the LORD is perfect”	Law as divine order
James 1:25	“The perfect law of liberty”	Law of life
James 2:12	“Judged by the law of liberty”	Legal accountability
Romans 3:27	“The law of faith”	Faith as legal principle
Romans 4:15	“The law worketh wrath”	Sin-law jurisdiction
Romans 5:21	“Sin reigned unto death... grace reign through righteousness”	Two reigns = two laws

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SECTION 4 — THE TWO CHOICES: COVENANT DECISION

Deuteronomy 30:19 is the structural template of Scripture:

“I set before you life and death, blessing and curse. Therefore choose life.”

Jesus restates it:

“He who believes is not condemned; he who does not believe is condemned already.” (John 3:18)

- ❖ ***Two choices.***
- ❖ ***Two verdicts.***
- ❖ ***Two destinies.***

This is not mystical, it is **legal**. Man is given a chance to choose life or death. That choice is in the power of the tongue and follows the Gospel that extends an invitation to change from death to life, from a lie to the truth, from the tyranny of sin while under the law of sine and death. It is God’s goodness that is presented to all so that man is without excuse to accept the legal victory over sin’s consequence and the wrath to come for the unbeliever, those that have fallen short and missed the mark through sin – a breaking of the law of God. This fate came upon all men by the disobedience of the first Adam. One can repent and opt into the new life and be born again by the gift of grace in the offer and by acknowledging the need for forgiveness from sin. The choice is one of free will. It is the crossroads of life of the covenant decision.

TABLE 4 — THE TWO CHOICES

Top Scriptures Supporting Covenant Decision: Life or Death

Book & Verse	KJB Text	Legal Framework
Deut 30:19	“I set before you life and death... choose life”	Covenant choice
Joshua 24:15	“Choose you this day whom ye will serve”	Legal allegiance
John 3:18	“He that believeth... not condemned; he that believeth not... condemned already”	Two verdicts
John 3:36	“He that believeth... hath life; he that believeth not... wrath”	Legal outcomes
Matthew 7:13–14	“Wide... destruction; narrow... life”	Two paths
Romans 10:9–10	“If thou shalt confess... thou shalt be saved”	Legal confession
Romans 6:23	“Wages of sin... gift of God”	Two economies

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Book & Verse	KJB Text	Legal Framework
Romans 8:13	“If ye live after the flesh... die”	Conditional outcome
Galatians 6:7–8	“Sow to flesh... corruption; sow to Spirit... life”	Legal sowing/reaping
Proverbs 14:12	“Way that seemeth right... ends in death”	Legal consequence
Proverbs 12:28	“In the way of righteousness is life”	Legal path
Psalms 1:6	“Way of the righteous... way of the ungodly shall perish”	Two destinies
Ezekiel 18:4	“The soul that sinneth, it shall die”	Legal penalty
Ezekiel 18:21–22	“If the wicked... turn... he shall live”	Legal reversal
Ezekiel 33:11	“Turn ye... why will ye die?”	Covenant appeal
Revelation 22:14–15	“Blessed... may enter... without are...”	Two realms
Revelation 21:7–8	“He that overcometh... but the fearful...”	Two inheritances
Matthew 25:46	“Everlasting punishment... life eternal”	Final verdict
Romans 2:6–8	“Render to every man... wrath... eternal life”	Legal recompense
1 John 5:12	“He that hath the Son hath life”	Jurisdictional possession

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SECTION 5 — THE TWO MARKS: TAU AND ANTI-TAU

The **TAU** (ancient Hebrew “T”) was the covenant mark:

- the sign of belonging
- the emblem of protection
- the legal seal of God’s people

Ezekiel 9:4 — the TAU marks the righteous.

Revelation 7:3 — God seals His servants.

Revelation 14:1 — His name on their foreheads.

The anti-mark is the counterfeit jurisdiction:

- rebellion
- counterfeit authority
- counterfeit allegiance

Revelation 13:16-16 14:9-11 reveal the Counterfeit Mark – anti-TAU – The same locations that God had for his commands for his people. Th location Forehead and Hand theft that God had already established. God’s marking not Satan’s counterfeit is forced – Beast’s mark received by Choice. Refusal is under the force of volition choice. Bind His commands on your hand and forehead was first set forth by God, Deuteronomy 6:6-9. The cost of this choice shows the two choices – God’s victory or Satan’s defeat. To worship Satan or to Worship God?

Daniel 7 – Describes the false system and economy foretold the choices and the destination and cost of the choices. Worship God or Satan? The same temptation given to Christ. Christ choose obedience and so can the disciple. It is allegiance to Adam or Christ. It is the architecture of the law giver. Unambiguous choice to worship that sets by choice one’s destiny.

- Two marks
- Two allegiances
- Two outcomes

Simply, the TAU is the Creator’s signature on His people. It is to be the inclusion in the Lamb’s book of Life, where Christ and him crucified as a sinless Adamic class – the Word made flesh, was the cost of the debt from being under the law of sin and death. This new name given to Christ is that marking, there is a new name that is on a white stone that is only known between you and your savior where you have heard the Word of God and obeyed it by your own volition. Just as certain is the anti-mark, the enemy’s counterfeit claim – the mark of the Beast.

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TABLE 5 — THE TWO MARKS (TAU AND ANTI-TAU)

Top Scriptures Supporting Covenant Marking, Sealing, and Jurisdiction

Book & Verse	KJB Text	Legal Framework
Ezekiel 9:4	“Set a mark upon the foreheads”	TAU as covenant seal
Ezekiel 9:6	“Slay... but come not near any man upon whom is the mark”	Legal exemption
Revelation 7:3	“Seal the servants of our God in their foreheads”	Divine sealing
Revelation 14:1	“His Father’s name written in their foreheads”	Covenant identity
Revelation 22:4	“His name shall be in their foreheads”	Ownership
Revelation 13:16–17	“Receive a mark... no man might buy or sell”	Counterfeit jurisdiction
Revelation 14:9–11	“If any man worship the beast... receive his mark”	Legal allegiance
Revelation 20:4	“Which had not received the mark”	Faithful jurisdiction
Exodus 12:13	“The blood... shall be to you for a token”	Passover mark
Exodus 13:9	“A sign... a memorial... the LORD’s law in thy mouth”	Covenant sign
Deut 6:8	“Bind them... as frontlets between thine eyes”	Legal marking
Deut 11:18	“Lay up these words... bind them”	Identity seal
Isaiah 44:5	“Another shall... surname himself by the name of Israel”	Covenant naming
Isaiah 62:2	“Thou shalt be called by a new name”	Legal renaming
Galatians 6:17	“I bear in my body the marks of the Lord Jesus”	Covenant scars
Ephesians 1:13	“Sealed with that holy Spirit of promise”	Legal sealing
Ephesians 4:30	“Sealed unto the day of redemption”	Legal preservation
2 Timothy 2:19	“The Lord knoweth them that are his”	Covenant identification
John 10:14	“I know my sheep”	Ownership
John 10:28	“No man is able to pluck them out of my hand”	Legal protection

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SECTION 6 — THE LEGAL VICTORY OF CHRIST

Christ's obedience:

- fulfilled the law.
- broke the power of sin and death by living in obedience to his Father's will
- invalidated death's claim that Satan had over man by the First Adam's change of allegiance by Adam's disobedience in the garden.
- exposed that Jesus' execution on the cross was an illegal event as he was not subject to the law of sin and death as Jesus was Adamic flesh, that he had no earthly father, that was sinless when confronted with temptation resisted the devil and continued obedient to the Father until his death.
- required resurrection as the legal verdict (putting on incorruptible flesh) where the victory over Satan took the keys hell and death away from him in the lawful resolution of the illegal killing of Jesus. Jesus then would become the lamb of God worthy to open the book of life where the names of all the saints are recorded, all that believed and endured until the end.
- resulted in restored authority by the Father giving back the authorities. Power, and glories he enjoyed as the Only Son of God, divine as named by Peter as the Spirit of Christ and as revealed in John 1:1.

This was all at risk to the Father and the Son with the Spirit of God that always existed before and in the making of the worlds. If Jesus would not have had his victory over temptation and sinned at any point the just as Adam lost his relationship with the Father so would have Jesus lost and redemption would have failed. There was only one son of the Father, he was made flesh, he was obedient until the end. God did not have 10 sons to keep trying there was this one shot at redemption, and it came down to one man, Jesus Christ.

This is the **legal center** of the gospel. Christ did not win by metaphysics. He won by **obedience, faith, and legal victory**. The Court of Heaven, as observed in John, gave the verdict. There was a new class of being that God intended, the redeemed man with a new heart, and made righteous by the blood of Christ.

TABLE 6 — THE LEGAL VICTORY OF CHRIST

Top Scriptures Supporting Obedience, Illegal Death, and Legal Resurrection

Book & Verse	KJB Text	Legal Framework
Philippians 2:8-9	"Obedient unto death... wherefore God also hath highly exalted him"	Obedience → verdict → exaltation
Romans 5:19	"By the obedience of one shall many be made righteous"	Legal obedience
Isaiah 53:11	"By his knowledge... justify many"	Legal justification

Select Biblical Topics

Book & Verse	KJB Text	Legal Framework
Acts 2:24	“It was not possible that he should be holden of it”	Death’s claim invalid
Acts 3:15	“Whom God hath raised... the Prince of life”	Legal reversal
Acts 17:31	“He hath appointed a day... judge... by that man... raised him”	Resurrection = legal proof
Romans 4:25	“Raised again for our justification”	Resurrection as verdict
Romans 6:9	“Death hath no more dominion over him”	Dominion broken
Hebrews 2:14	“Destroy him that had the power of death”	Legal disarmament
Hebrews 2:15	“Deliver them... through fear of death”	Legal emancipation
Hebrews 5:8–9	“Learned... obedience... author of eternal salvation”	Obedience as legal basis
Hebrews 9:12	“Obtained eternal redemption”	Legal acquisition
Hebrews 9:15	“Mediator of the new testament”	Legal mediator
Colossians 2:14–15	“Blotting out the handwriting... triumphing”	Legal cancellation
1 Peter 3:18	“Suffered... the just for the unjust”	Substitutionary legality
John 19:30	“It is finished”	Legal completion
John 10:18	“I have power to lay it down... take it again”	Legal authority
Revelation 1:18	“I have the keys of hell and of death”	Legal authority transfer
Romans 8:34	“It is Christ that died... risen again... maketh intercession”	Legal advocacy
1 Corinthians 15:25–27	“He must reign... all things under his feet”	Legal dominion

Select Biblical Topics

SECTION 7 — THE TRANSFER OF JURISDICTION

Salvation is not mystical. It is a **legal finding**.

- From Adam → to Christ
- From sin → to righteousness
- From death → to life
- From condemnation → to justification
- From the old creation → to the new

This is the **architecture of redemption**. The believer is not merely forgiven. The believer is transferred.

TABLE 7 — THE TRANSFER OF JURISDICTION

Top Scriptures Supporting Redemption as Legal Transfer from Adam to Christ

Book & Verse	KJB Text	Legal Framework
Colossians 1:13	“Delivered... translated into the kingdom of his dear Son”	Jurisdiction transfer
Romans 8:1	“No condemnation... in Christ Jesus”	New legal status
Romans 8:2	“Made me free from the law of sin and death”	Legal emancipation
Romans 6:18	“Being then made free from sin”	Legal release
Romans 6:22	“Made free from sin... servants to God”	New allegiance
Galatians 4:4–5	“Redeem them... adoption of sons”	Legal adoption
Ephesians 1:7	“Redemption... forgiveness”	Legal purchase
Ephesians 2:19	“No more strangers... fellow citizens”	Legal citizenship
Ephesians 2:13	“Made nigh by the blood”	Legal access
John 5:24	“Passed from death unto life”	Jurisdiction shift

Select Biblical Topics

SECTION 8 — THE TAU AS THE SIGNATURE OF GOD

The TAU is the Creator’s **signature** on His people.

It represents:

- covenant
- belonging
- protection
- identity
- verdict

It is the legal seal of those who have crossed from Adam into Christ. The anti-mark is the counterfeit seal of rebellion. The TAU is not superstition but jurisdiction.

TABLE 8 — THE TAU AS THE SIGNATURE OF GOD

Top Scriptures Supporting Covenant Marking, Identity, Ownership, and Legal Sealing

Book & Verse	KJB Text	Legal Framework
Ezekiel 9:4	“Set a mark upon the foreheads...”	TAU as covenant seal of protection
Ezekiel 9:6	“Come not near any man upon whom is the mark”	Legal exemption from judgment
Revelation 7:3	“Seal the servants of our God in their foreheads”	Divine sealing; jurisdictional claim
Revelation 14:1	“His Father’s name written in their foreheads”	Covenant identity; ownership
Revelation 22:4	“His name shall be in their foreheads”	Legal belonging; divine signature
Exodus 12:13	“The blood... shall be to you for a token”	Passover mark; legal protection
Exodus 13:9	“A sign... a memorial... the LORD’s law in thy mouth”	Covenant sign marking allegiance
Deut 6:8	“Bind them... as frontlets between thine eyes”	Legal marking of identity
Deut 11:18	“Bind them... between your eyes”	Covenant sign; visible allegiance
Isaiah 44:5	“Another shall... surname himself by the name of Israel”	Covenant naming; legal adoption
Isaiah 62:2	“Thou shalt be called by a new name”	Legal renaming by divine authority
Isaiah 49:16	“I have graven thee upon the palms of my hands”	Permanent covenant inscription

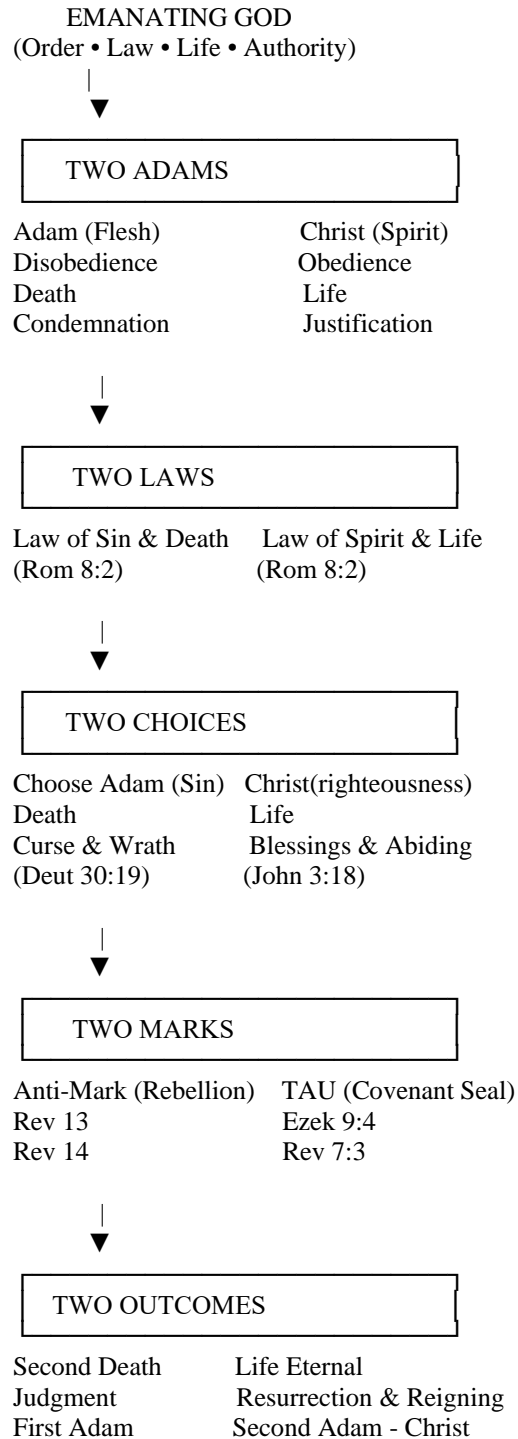
Select Biblical Topics

Book & Verse	KJB Text	Legal Framework
Malachi 3:17	“They shall be mine... in that day when I make up my jewels”	Legal possession; divine claim
2 Timothy 2:19	“The Lord knoweth them that are his”	Covenant identification; sealed people
Ephesians 1:13	“Sealed with that holy Spirit of promise”	Legal sealing; covenant guarantee
Ephesians 4:30	“Sealed unto the day of redemption”	Legal preservation under God’s authority
Galatians 6:17	“I bear in my body the marks of the Lord Jesus”	Covenant scars; allegiance
John 10:14	“I know my sheep, and am known of mine”	Ownership; covenant recognition
John 10:28	“No man is able to pluck them out of my hand”	Legal protection under divine jurisdiction
Revelation 3:12	“I will write upon him my new name”	Final covenant inscription; eternal identity

Select Biblical Topics

SECTION 9 — THE VISUAL DIAGRAM

THE ARCHITECTURE OF REALITY



Select Biblical Topics

SECTION 10 — LEGAL SUMMARY

Creation is a legal structure emanating from God, dividing humanity into two jurisdictions — Adam or Christ — governed by two laws, two choices, and two covenant marks that determine two eternal outcomes. The God of Heaven and Earth continues to emanate his creative being revealing his glory and love toward us by all things visible and invisible.

Summary of Intent for the Legal Framework included the overwhelming evidence as found in every verse chosen to support the study topics showing that the legal framework of the scriptures represents the deep truth for the Law Giver, the Father God. This work clarifies the legal basis of the necessary existence of two Adams, one by disobedience cast us all under a death sentence and the other one, Christ Jesus unto life evermore. The new life in Christ is not automatic. In the legal presentation of the Gospel and the plan of redemption there is an opportunity to join the new man class of being, the victory in Christ. One unto godliness so that you can then know and obey God's will for your life. And if faithful to the end in this life in the little required of us by faith in God's Word, we will be blessed to reign with Him eternally and wondrously. Let these realities of the revealed love of God through his only Son resonate and set you apart unto good works and then as joint heirs putting on incorruption joining Christ at His return where He has been emanating in ways that are beyond what we could ever ask or think – making a place for us ruling with Him. The choice is a response to worship the creator unto life or the counterfeit unto damnation.

- **Blood Covenant** of the New Testament
- **Identity in Christ** as the Second Adam
- **Ownership** Rendering unto God what is God's
- **Jurisdiction of the Law and Grace** of God by the Redemptive work of Christ's Obedient and Sinless Example having the Preeminence
- **Sealing of Redemption** by the Holy Spirit
- **Protection** by the Law Giver against External Threats
- **Divine authority restored** Under the Victory over Sin and Death
- **Legal belonging** the Lord of Lords and the King of Kings called to be Joint Heirs of the Covenant

Select Biblical Topics

SECTION 11 - CONCLUSION (Experience → Worship)

Whereas God has a plan of redemption

This study has shown that reality is not mystical confusion but a **legal structure within God's purpose in creation**: as revealed there are two jurisdictions, two governing laws, two covenant outcomes, and two marks of allegiance. It therefore leaves the reader with no merely academic ending. If the gospel is a legal victory and a legal transfer, then the proper response is not simply agreement—it is **alignment it is submission to a loving Father, of purpose and wonder**.

A. Your Position Must Become Personal

You are not reading about an idea; you are being shown a position. Scripture presents two legal heads—Adam or Christ—and no neutral ground that determines your eternal destiny and either with God or separated from God required of true Judgment. Therefore, the reader must answer this honestly: Which jurisdiction governs my life in practice—my choices, my obedience, my direction, my allegiance? What or who am I worshipping?

B. The Gospel Is a call to Transfer from death to life—So Live as the Transferred

This work declares that salvation is not mystical, but a legal finding related to a freewill choice. One to love sin or to love God and the consequences or benefits of that choice. You start under the first Adam, deserving of the wrath of God for disobedience and allegiance to Satan. However, there is a transfer of jurisdiction from the first Adam's disobedience unto God by the redemptive work of the second Adam – Christ. The choice is from his obedience to God by the Adamic choice to submit his will to the Father and not fall to temptation as was the case for the first Adam. The choice is one from death to life, from condemnation to justification. A transfer is not merely something believed; it is something entered, stood in, and walked.

So let the reader respond with three directives:

1. **Confess the jurisdiction you are under** (truth before God).
2. **Choose covenant alignment**—obedience, not rebellion; Christ, not Adam.
3. **Reject every counterfeit claim**—every “anti-mark” logic that seeks allegiance through deception.

C. The Mark (TAU) Is Not Superstition—It Is Belonging

The TAU is presented here as covenant identity, protection, and legal belonging—God's signature upon His people. If the TAU signifies belonging, then the appropriate daily posture is not fear but **faithful obedience**, the life that matches the seal.

D. The Final Step Is Worship—Because Worship is the evidence of Allegiance

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This chapter ends where covenant reality must begin **in worship**, because worship is allegiance and submission expressed. This summary makes this explicit: the choice itself is a response of to God's revealed word and our response worship—either to the Creator unto life or to the counterfeit unto damnation.

And this is consistent with the message gather from scripture reported in the broader By Design pattern: Prayer and worship are the “secret place” response where the disciple communes with the Father and where the believer's will is submissive to God's will in actions enabled by the spirit by faith.

THEREFORE: Worship in Spirit and in Truth

Scripture states the requirement plainly: **“God is a Spirit: and they that worship him must worship him in spirit and in truth.”** This study uses Jesus teaching on how to pray to make a prayer companion that already frames worship in this manner—worship received in humility and truth, tied to obedience “unto the end” and with a posture that agrees with the act of humility and submission to God.

Believer's Worship Response:

Father, I acknowledge Your authority as the Law Giver and Creator.

I renounce the old jurisdiction and submit to Christ's jurisdiction by faith and obedience.

I reject every counterfeit mark and every false claim upon my life and will never accept the same.

I receive Your covenant seal and live as Yours—marked, claimed, protected, and accountable under Your Word.

Therefore, I worship You in spirit and in truth, not merely with words, but with my allegiance and submission of my will to Yours.

(Take from the “By Design Prayer offered meditatively in every volume and topic of study— but for the believer to pray aloud, in secret volitionally. The TAU and the Legal Framework of Redemption” prayer).

Select Biblical Topics

By Design Prayer — The TAU and the Legal Framework of Redemption

My Father in Heaven, You are Holy

Your name marks me, seals me, and identifies me as Yours.

Let Your authority govern me as I humbly submit to You,

and let Your design and purpose be established in me

as it is established in the order You reveal and uphold for Your good pleasure.

Give me today the strength to walk in the law of the Spirit of life,

and thank You for freeing me from every claim

the law of sin and death has asserted against me,

so I may glorify You by obedience to Your Word.

Forgive my trespasses according to the blood of the covenant,

and teach me to stand clean by the renewing of my mind

and under the verdict Christ secured for me.

Lead me out of the jurisdiction of the flesh by Your will,

as I humbly submit my life to You by your grace.

And deliver me from every counterfeit mark,

every false claim, and every unlawful authority

that seeks to draw me away from Your seal of approval

by the Holy Spirit that dwells in me.

For Yours is the kingdom that claims me by the power of the Gospel,

the power that seals me by the Holy Spirit,

and the glory that has been restored in me

through the salvation secured by your Only Son Jesus Christ—now and forever,

Your Word is forever written on my heart.

Amen.

Select Biblical Topics

LEADER'S GUIDE

How to Teach This Chapter Clearly and Safely

1. Start with structure, not speculation.

Show that Scripture uses legal categories everywhere.

2. Emphasize the two Adams.

This is Paul's master key.

3. Show the two laws.

Romans 8:2 is the hinge.

4. Present the two choices.

Deuteronomy 30:19 → John 3:18.

5. Introduce the TAU.

Explain covenant marking without sensationalism.

6. Anchor everything in Christ's legal victory.

His resurrection is the verdict.

7. Avoid metaphysics.

Stay in Scripture's categories: law, covenant, authority, obedience, verdict.

8. Keep the tone pastoral.

This framework liberates — it does not crush.

Select Biblical Topics

Appendix A – The TAO and the TAU Collaborating Structures

In this Appendix an attempt will be made to draw the disciple into a closer relationship with the Father but understanding more completely God's design in His creation and revelation of Himself that seeks to secure a relationship with Him eternally and gloriously. Consider this development in finding all the treasures of wisdom and knowledge that have been hid in Christ and how this study builds upon your holy faith in this precious work of Grace revealed in nature and revealed in scripture that you will be complete and wanting nothing as you answer the call to be fully the righteousness of God in Christ being humbly submitted to the Father, forgiven, washed in the blood and enjoying the covenanted relationship that He has called you to share and to share in his emanations, his creation, his Holiness.

Consider the contrasts and nature of the TAO and the analogous TAU as the Seal of the believer in the new Covenant.

- TAO vs. TAU
- Structural parallelism
- Non-equivalence (linguistic and logical)
- Analogous usage
- God standing outside creation
- Natural law vs. covenant law
- Emanation, revelation, and jurisdiction
- A clear, elegant explanation suitable for *By Design*

TAO and TAU: Structure and Seal

Analogous Use, Structural Parallelism, and Theological Distinction

In this volume, the terms **TAO** and **TAU** appear in proximity, but they are not interchangeable. They do not share linguistic roots, theological identity, or logical equivalence. Their relationship is one of **structural parallelism**, not semantic unity. This appendix clarifies that relationship and explains why the analogy is deliberate, useful, and theologically safe as we study to show ourselves approved unto God.

Select Biblical Topics

1. What Lewis Meant by the TAO

C. S. Lewis used the term **TAO** in *The Abolition of Man* to describe the **universal moral order** recognized across cultures and ages. He borrowed the word from Chinese philosophy, where *Tao* means:

- *The Way*
- *The Path*
- *The Order*
- *The Pattern*

Lewis used it as shorthand for the **objective moral law** embedded in creation — the law behind all laws, the moral structure that all humans intuitively recognize.

The TAO, in Lewis's usage, is:

- **observed** by humans
- **culturally repeated**
- **morally binding**
- **universally present**
- **transcendent in origin**

It is natural law as humanity perceives it.

2. What Scripture Means by use of the TAU

The biblical **TAU** (Hebrew *ט*, Tav) is the ancient covenant **mark**, often shaped like a cross in early scripts. It signifies:

- *mark*
- *sign*
- *seal*
- *signature*
- *boundary*

In Ezekiel 9, the TAU is the **mark of exemption**, the legal sign of God's ownership and protection. In Revelation, the sealing of God's people continues this theme.

Select Biblical Topics

The TAU is:

- **given** by God
- **covenantal**
- **jurisdictional**
- **legal**
- **identity-forming**

It is not natural law and it is covenant law.

3. Why They Are Not Equivalent

TAO and TAU differ in:

Origin

- TAO: human observation of moral order
- TAU: divine act of covenant marking

Function

- TAO: describes the structure of creation
- TAU: identifies those who belong to the Creator

Authority

- TAO: moral authority perceived
- TAU: legal authority applied

Scope

- TAO: universal to all humanity
- TAU: specific to God's covenant people

Nature

- TAO: philosophical category
- TAU: theological and legal category

Select Biblical Topics

Thus, they cannot be mapped 1:1. They are **not linguistically related** and **not logically identical**.

4. Why They Can Be Structurally Paralleled

Although not equivalent, TAO and TAU share a **structural relationship**:

- The **TAO** reveals the *moral order* God emanates into creation.
- The **TAU** reveals the *covenant seal* God applies within that order.

One is the **framework**. The other is the **signature**.

One is **natural revelation**. The other is **covenantal revelation**.

One is **perceived by humanity**. The other is **bestowed by God**.

This is the deliberate analogy used in this volume: **TAO = structure; TAU = seal**.

5. God Outside Creation: The Shared Foundation

Both concepts assume the same theological architecture:

- God stands **outside** the created order.
- God **emanates** law, order, and moral structure into creation.
- Humans perceive this structure (TAO).
- God marks His people within this structure (TAU).
- Natural law and covenant law intersect in the same Designer.
- What was, what is, and what is to come all flow from His continuous emanation.

Thus, analogy is not linguistic or logical equivalence — it is **structural parallelism grounded in the Creator's transcendence**.

6. Summary Statement for Your Volume

Lewis's TAO describes the universal moral order woven into creation and Scripture's TAU describes the covenant seal placed upon those who belong to the Creator.

They are not equivalent, but they are structurally parallel as the TAO reveals the order God emanates, and the TAU reveals the ownership God applies.

One is natural law observed and the other is covenant law bestowed.

Select Biblical Topics

7. Graphical Textual Summary: TAO AND TAU — STRUCTURE AND SEAL

TAO (Lewis) The Way

Universal Moral Order

Natural Law Observed

Human Recognition

Cultural Repetition



TAU (Scripture) The Mark

Covenant Seal

Divine Ownership

Legal Jurisdiction

Spiritual Identity



THE CREATOR'S DESIGN

Order • Law • Covenant • Redemption

Select Biblical Topics

Appendix B – TAU (from the topical bible – link below)

Definition and Significance

Tau is the 19th letter of the Greek alphabet, corresponding to the letter "T" in the English alphabet. In biblical contexts, the letter tau holds symbolic significance, particularly in the Hebrew tradition, where it is the last letter of the Hebrew alphabet. In Hebrew, it is written as "ת" and is often associated with themes of completion and fulfillment.

Biblical References and Symbolism

While the letter tau itself is not directly mentioned in the Bible, its symbolic use is evident in various scriptural contexts. In the Hebrew Bible, the letter tau is significant in the book of Ezekiel. In Ezekiel 9:4, the Lord instructs a man clothed in linen to "put a mark on the foreheads of the men who sigh and groan over all the abominations committed in it." The mark, traditionally understood as a tau, served as a sign of protection for the righteous in Jerusalem. This passage highlights the tau as a symbol of divine protection and distinction between the righteous and the wicked.

Theological Implications

The use of tau as a mark of protection in Ezekiel has been interpreted by some Christian theologians as a foreshadowing of the cross of Christ. The shape of the tau resembles a cross, and early Christian writers, such as Tertullian, saw in this mark a prefiguration of the crucifixion, where the ultimate act of divine protection and salvation was accomplished through Jesus Christ.

Cultural and Historical Context

In ancient cultures, the act of marking or sealing was a common practice to denote ownership, protection, or authenticity. The use of the tau in Ezekiel aligns with this cultural understanding, serving as a divine seal upon those who were to be spared from judgment. This practice is echoed in the New Testament, where believers are described as being sealed with the Holy Spirit (Ephesians 1:13), signifying God's ownership and protection.

Applications in Christian Thought

The concept of the tau as a mark of protection and salvation continues to resonate in Christian thought. It serves as a reminder of God's faithfulness to preserve His people amidst judgment and tribulation. The tau's association with the cross further enriches its symbolism, pointing to the ultimate fulfillment of God's redemptive plan through Jesus Christ.

Conclusion

The letter tau, while not explicitly mentioned in the New Testament, carries rich symbolic meaning within the biblical narrative. Its use in Ezekiel as a mark of protection and its perceived connection to the cross underscore its theological significance. As a symbol of completion, protection, and salvation, the tau continues to hold a place of importance in Christian symbolism and thought.

[Topical Bible: Tau](#)

Select Biblical Topics

Appendix C – The Establishment of the High Priest

Evidentiary — Hebrews (KJV) + Melchisedec vs Christ, aligned to TAU “finality”

Christ “Extinguishes” Melchisedec?

In Hebrews’ own legal structure, carefully as: *the prototype’s covenantal function is terminated by fulfillment.* That is not merely philosophical; it is grounded in Hebrews’ explicit courtroom terms:

1. Melchisedec is “**made like unto the Son of God**” (prototype/literary likeness language).
2. The prior regulation is “**disannulled**” for weakness/unprofitableness (legal annulment language).
3. The “first” is made “**old... ready to vanish away**” (obsolescence/expiration language).
4. The system of offerings ends: “**no more offering for sin**” (case closed).

TAU and the Priest

Hebrews reads like a **legal-architectural closing argument**: the old order is a **shadow**, Melchisedec is a **likeness marker**, and Jesus Christ is the **oath-installed final priest** who “taketh away the first” and “perfected forever.”

Expressed in TAU language, that means the **final boundary has been drawn**—the seal of completion is applied—and the preliminary rendering has no continuing jurisdiction once the structure stands.

Using only the **language of Hebrews (KJV)**:

- Melchisedec is:
 - “**made like unto the Son of God**” → defined as a **likeness / model**
- The former system is:
 - “**shadow**”
 - “**weak and unprofitable**”
 - “**disannulled**”
 - “**old... ready to vanish away**”
- Jesus Christ:
 - “**taketh away the first**”
 - “**establish(es) the second**”
 - “**once for all**” offering
 - “**perfected for ever**”

Select Biblical Topics

TAU Interpretation

Therefore:

The Melchisedec structure is not perpetuated alongside Christ—it is *consumed as a legal prototype*, because Hebrews classifies it as likeness, shadow, and pre-law indicator.

When Christ appears, the “first” is legally removed, the covenant shifts, and the priesthood becomes unchangeable.

In TAU terms:

- Melchisedec = **architectural sketch / intersection marker**
- Christ = **final line, seal, and completed structure**
- Hebrews = **legal decree of termination of the sketch once the structure stands**

Note: **Columns:** (1) Reference, (2) KJV text, (3) Legal description (Hebrews’ courtroom logic), (4) TAU alignment / “extinguishing” implication

Select Biblical Topics

The TAU Matrix

Melchisedec vs Jesus Christ — Hebrews Legal Argument (KJV)

Ref	KJV Text (Key Clause)	Legal Function	TAU Alignment (Final Seal Logic)
Gen 14:18–20	“Melchizedek... priest of the most high God... blessed him... and he gave him tithes	Establishes original priest-king prototype outside law	Initial architectural mark (prototype / beginning trace toward completion)
Psalms 110:4	“The LORD hath sworn... Thou art a priest for ever after the order of Melchizedek”	Oath-based appointment (binding legal decree)	TAU = seal by oath → establishes immutable endpoint
Heb 5:5–6	“Christ glorified not himself... Thou art a priest for ever...”	Priesthood conferred, not assumed	Transition from shadow designation → final appointment
Heb 5:8–10	“Learned... obedience... being made perfect... called... after the order of Melchisedec”	Qualification through obedience + perfection	TAU = completion state (perfected)
Heb 6:19–20	“Within the veil... the forerunner... Jesus”	Establishes legal access inside heavenly boundary	TAU = crossing the boundary line / entering the sealed zone
Heb 7:1–3	“Melchisedec... without father... made like unto the Son of God”	Defines Melchisedec as likeness (model), not identity	Prototype is explicitly a representation, not the final structure
Heb 7:4–7	“The less is blessed of the better”	Establishes legal superiority hierarchy	TAU = identifies the line of authority ending in the greater
Heb 7:11	“What further need was there that another priest should rise...?”	Necessity argument → old system insufficient	TAU = trigger point for structural replacement
Heb 7:12	“The priesthood being changed, there is... a change also of the law”	System-wide legal shift	TAU = boundary crossing between two orders
Heb 7:16–17	“After the power of an endless life... priest for ever”	New priesthood rests on indestructible life	Reality replaces symbolic “timelessness”
Heb 7:18–19	“A disannulling of the commandment... weakness... unprofitableness”	Formal legal annulment of prior system	TAU = termination of prior structure
Heb 7:21–22	“The Lord sware... Jesus made a surety of a better testament”	Oath + guarantee = binding covenant upgrade	TAU = final covenant seal applied

Select Biblical Topics

Heb 7:23–25	“Many priests... this man... continueth ever... unchangeable priesthood”	End of succession cycle	TAU = no further replacement possible
Heb 7:27	“Offered up himself... once”	Single act replaces repeated sacrifices	TAU = once-for-all boundary event
Heb 8:5	“Serve unto the example and shadow”	Defines prior system as shadow-law evidence	Shadow exists only until the structure stands
Heb 8:6–7	“Mediator of a better covenant”	Introduces superior covenant framework	TAU = new architecture replaces old frame
Heb 8:13	“A new covenant... made the first old... ready to vanish away”	Obsolescence clause	TAU = expiration / dissolution point
Heb 9:11–12	“Entered once... obtained eternal redemption”	Final priestly act secures permanent result	TAU = eternal completion marker
Heb 9:15	“Mediator of the new testament... by means of death”	Testament sealed by death	TAU = legal activation of inheritance
Heb 10:1	“The law... a shadow... not the very image”	Declares prior system non-substantial	Shadow cannot exist once image is present
Heb 10:9–10	“He taketh away the first, that he may establish the second”	Explicit replacement decree	TAU = old removed, final established
Heb 10:14	“Perfected for ever”	Permanent legal outcome	TAU = completed architecture
Heb 10:18	“No more offering for sin”	Case closed—no further action required	TAU = end of system functionality
Heb 12:24	“Jesus the mediator... better things”	Final superior witness	TAU = final testimony surpasses all previous

Select Biblical Topics

WORKBOOK to What is TAU?

A) True / False (5)

1. **T/F:** This study teaches that salvation is a legal transfer of jurisdiction, not merely a mystical experience.
 2. **T/F:** The document presents three jurisdictions for humanity: Adam, Christ, and a neutral third category.
 3. **T/F:** The TAU is described as a covenant mark associated with belonging, protection, and legal sealing.
 4. **T/F:** The “two laws” are treated as principles only, not jurisdictions.
 5. **T/F:** The conclusion states that a person’s choice is ultimately a response of worship—toward God or toward the counterfeit.
-

B) Multiple Choice (5)

1. The study’s four structural pairs are: A) Faith/Works, Law/Grace, Heaven/Earth, Spirit/Flesh
B) Two Adams, Two Laws, Two Choices, Two Marks
C) Israel/Church, Priest/Prophet, Judge/King, Old/New
D) Mind/Heart, Body/Soul, Time/Eternity, Mercy/Justice
 2. According to the study, the TAU functions primarily as: A) A cultural symbol with no covenant meaning
B) A mystical token for personal inspiration
C) A covenant mark of belonging, protection, and legal seal
D) A philosophical metaphor for moral reasoning
 3. “Two laws” are presented as: A) Competing human opinions
B) Legal jurisdictions with governing authority
C) The same law expressed in different words
D) Traditions of different religions
 4. The “anti-mark” is described as: A) A neutral symbol unrelated to worship
B) A counterfeit jurisdiction tied to rebellion and false allegiance
C) The same as the TAU but with different terminology
D) An optional belief for advanced disciples only
 5. The recommended final posture of the disciple (as a conclusion) is best summarized as:
A) Curiosity and speculation
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Select Biblical Topics

- B) Agreement without action
 - C) Alignment through worship, obedience, and truth
 - D) Avoidance of difficult doctrines,
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C) Open-Ended (5)

1. In your own words, explain what “jurisdiction” means in this study and why it matters for daily life.
 2. Describe the difference between the TAO (as discussed through C. S. Lewis) and the TAU (as presented in Scripture).
 3. What does it mean to say, “The believer is not merely forgiven. The believer is transferred”? Give one practical example.
 4. Identify one “counterfeit claim” (anti-mark logic) the disciple must reject, and explain how it attempts to shape allegiance.
 5. Why is worship a fitting conclusion to this chapter’s legal framework? Use the chapter’s own language about choice and worship.
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D) Group Discussion

Group Discussion Prompt:

The chapter concludes that *choice is worship*—either worship of the Creator unto life or worship of the counterfeit unto damnation. Discuss how this framing changes the way we understand:

- daily obedience
 - repentance
 - spiritual identity
 - and what it means to “worship... in spirit and in truth”
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Answer Key:

1 True; 2 False; 3 True; 4 False; 5 True

Answer Key:

1-B, 2-C, 3-B, 4-B, 5-C
