

Christadelphian Tidings 2012 Series

Creation's Gospel

No.1 Quoting Creation

Our Creator still veils His incredible glory. He waits patiently and silently for the appointed time for His unveiling, when the personally glorifying blindness of our global societies will no longer be tolerated. The prophecies of the Creator's silence will be fulfilled when He roars like a charging soldier and screams out like a birthing mother. *The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies. I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once* (Isaiah 42:13-14). This will mark the fulfillment of the prophecies of extended divine silence presented by Amos and Micah. *Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it* (Amos 8:11-12). *Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God* (Micah 3:6-7). It is highly significant that this extended time of divine silence is expressed as both darkness and a rainless induced famine. Let's file this in our short term memory for future meditative consideration.

The Transition into the Age of Divine Silence

This self-imposed silence began after that second generation of believers who were promised and awarded Holy Spirit power at Pentecost had died off. There were no more Apostles to place their hands on the faithful to give them the capacity to host divine power for miraculous preaching and divinely educational advantage. *That which is perfect* had eliminated the need for *that which was in part*. The completed Bible eliminated the new Ecclesial Age's dependence on the Spirit gifts... just as a newborn matures beyond its dependence on mother's milk. *Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things* (1 Cor. 13:8-1). While it may be dramatically impressive to witness

the instant healing of the diseased and crippled, witness the dead returning to life or a brother or sister instantly communicating the gospel in every language; this accommodation of power had a very limited application. The purpose was to validate a transition from one divine age to the next, from the laws of the Kingdom of God established at Sinai to the laws and rituals of the Ecclesial Age initiated at Jerusalem. Maturity requires the putting away of childish dependence upon the temporary impressions accompanying displays of power and progressing into thoughtful consideration of eternal divine principles discovered in the fully mature word of God.

The completed Bible is where the glory of the Creator is now veiled. This is also where that glory can currently be discovered, witnessed and appreciated. That incredible divine glory is hidden in plain sight in the most popular book on our planet, yet invisible to the masses. The hidden power in this book reduces the entire nuclear arsenal of the United States to the equivalence of cap pistols. The eternal truths and principles of this holy book are shielded, as greater degrees of holiness always have protective barriers. Our Heavenly Father refuses to be approached casually or disrespectfully. The holiness barrier of the intentional complexity of divine communications is reinforced by the natural arrogance of the fleshly mind. The metaphors, similes, parables, and prophecies of scripture must be interpreted. Any interpretation attempt being filtered through an uncircumcised heart will always result in God degrading and flesh exalting conclusions. This is why all false doctrine (without a single exception) shares these two features: God degrading and flesh exalting. The glory of our Creator that will eventually cover the earth as the waters cover the sea is currently available for witness, inspiration and experience within the carefully chosen words of the Bible, but beyond the comprehension of the self-possessed.

Creation Quotes

Our intention is to consider one theme of that incredible divine glory veiled from the multitudes of mirror worshippers covering the globe. This is the expression of divine principles projected infinitively through the features of creation... creation's gospel. The legitimacy of this consideration is validated throughout scripture. Jesus himself invites us to mine the value of considering how the features of creation project divine principles. Jesus quotes creation as proof that we must love our enemies and do good to those who abuse us. *But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust* (Matt. 5:44-45). According to the Creator's son, the sunshine and rain policies of his Father were designed to teach divine principles... at least to those with seeing eyes and hearing ears. Obviously Jesus harbored no delusions concerning the Creator despising doctrine of a slow, progressive evolution into complex interdependence from a state of chaotic simplicity. Paul also references creation to demonstrate divine principles, offering the interdependent components of the human body as evidence for valuing and nurturing of every member of the

Ecclesial body (1 Cor. 12; Rom. 12). Paul references the lesson of the seed to demonstrate the correct understandings of resurrection (1 Cor. 15:35-38). Validations abound for this meditational avenue.

In the course of twelve commentaries we will investigate this scriptural theme of how the features of creation by our Intelligent Designer flawlessly project divine truths and principles. This meditative avenue will draw back the veil ever so slightly to witness just a small measure of the incredible divine glory that will eventually saturate creation as completely as the waters cover the sea. The key to witnessing this glory is the truth. Doctrinal distortions create an impenetrable barrier through which no glory can be seen. *Bro Jim Dillingham*

Creation's Gospel

No. 2 The Principle of God Manifestation

Our premise is that the two forms of divine expression agree completely at every layer of examination. These two divine expression formats are the written word of God (Bible) and the spoken word of God (creation). The terms and features of creation confirm the truths and principles in the Bible, from the vastness of the universe down to molecular structures, chemical compositions and mathematical relationships. The Creator 'spoke' and light came out of darkness. Our planet responded to the Creator's verbal command with rising land masses and sinking oceans. Stars with all their mass, fuel, and gravitational relationships multiplied throughout space at the Creator's spoken directive. Countless species of vegetation, animals, fowl and fish appeared with all their appropriate relationships and interdependence intact upon the verbal summons of the Intelligent Designer. Our God is not a mere manipulator of a universe greater than Himself. Yahweh spoke, and our incredibly diverse, complex, balanced and interdependent ecological environment became a functioning reality over a very appropriate six nights and six days.

The Things That Have Been Made

The validation of divine truths and principles through the examination of the terms and features of creation eliminates any claims of illegitimacy for the judgments against the blissfully unenlightened. *For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, **being understood by the things that are made**, even his eternal power and Godhead; so that they are without excuse* (Rom.1:18-20). This is one of the foundational statements in Paul's progressing eight chapter discourse on the subject of atonement to the Roman Ecclesia. Paul emphatically states that the things that have been made (creation) declare truths about our Creator. No one is guiltless. Everyone is responsible to God's judgments. However not all are individually accountable.

King David recognized this validation of divine truths by creation's testimony. *The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard* (Ps.19:1-3). The heavens communicate divine glory and divine knowledge. Their testimony is universal, but only registers with the hearing ears and seeing eyes of the circumcised in heart.

Multitudinous Singularity

The first issue to address between the mirror testimonies of scripture and creation, between the written word and the spoken word, would be the alpha and omega foundational principle of God manifestation. Creator manifestation is the original design template and the ultimate result. Our Heavenly Father projects Himself through features of creation, angels, prophets, kings, the kingdoms of men, the faithful and especially His beloved son. The ultimate plan is for peace, which should be understood as the presence of divine harmony. This divinely expressed definition is diametrically opposed to the popular societal misconception of peace being the absence of disturbance or the absence of conflict. The defining feature of God manifestation is a multitudinous singularity. Many independent components blend perfectly into a single, interdependent functioning singularity. This is the philosophical concept of synergy, where the whole is greater than the sum of the parts.

Divine projections of the concept of God manifestation include the design of the human body, the institution of marriage, the family unit, the written word of God and ecological integrity. Each of these examples demonstrate the principle of a multitudinous singularity. The family unit would be the most obvious example of multitudinous unity. A man and a woman become one through love and marriage. The wife takes the name of the husband, by divine example. This is demonstrated in baptism where we (the Messiah's bride) take the family name. *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit* (Matt. 28:19). It is a single name for the whole family into which we are baptized, just as the wife and children all take the name of the Father and husband in a family. The love of the husband and wife produce new manifestations of themselves. It is a single family made up of individual but interdependent members. This is the concept of God manifestation, the alpha template and the omega conclusion.

Everything Affects Everything Else

Bible truths exhibit this same cohesive singularity made up of numerous interdependent features. Nothing in scripture is completely isolated. Everything affects everything else. Have you experienced the frustration of trying to present or defend just a single feature of the gospel truth to the defensively unenlightened? If we address the inherent mortality of man as opposed to the immortality of the soul the conversation can quickly degrade in to a series of "what about" challenges. If there is no immortal soul then what about going to the kingdom in heaven when we die? ... and what about hell and what about a fallen, evil angel? No part of divine truth is separate from all the other parts of divine truth. It is a single unit comprised of many interdependent parts.

This principle is also true of creation. Even godless mankind recognizes this feature of nature. We use the term 'nature' reluctantly, as it is the cowardly, defensive term employed by humanity

in order to distance themselves from the moral responsibilities associated with using the more accurate term of 'creation'. However, we are referencing the thought process of the flesh and therefore use the term 'nature' in that context. Mankind has learned over the last few generations that everything in nature is interconnected and interdependent. Our global ecosystem is a single unit comprised of many interdependent components. The concept of global warming is a feature of this understanding. The construction limitations concerning the continual elimination of wetlands respects the integrity of our current ecological balance. The continual burning and cutting of countless square miles of Amazonian jungles is understood to diminish the replenishment of necessary oxygen for sustaining life around the globe. This multitudinous singularity (God manifestation) is the foundational platform for maintaining Bible truths as well as ecological integrity. Everything affects everything else because every individual component is interconnected into a single unity.

Our next commentary will address how the creational glory of our Heavenly Father can be seen in how the construction of the universe perfectly parallels the divinely appointed construction of the Kingdom of God at Sinai.

Jim Dillingham

Creation's Gospel

No. 3 The Kingdom of God and the Universe

Our premise is that we can glimpse a measure of the future divine glory to be revealed by recognizing the flawless symmetry between the written word of our Creator (Bible) with the spoken word of our Creator (Creation/nature). Again, the word 'nature' is only used reluctantly as an indulgence to the common perspective, without any intended offense against our Creator.

There is little doubt we have all seen similarities between some of the features of creation and how the gospel truths and divine principles are expressed. The resurrection is defined as an awakening, paralleling our natural awakening from a death like sleep to the dawning of a new day. Also, mankind is the exclusive animal species that produces clothes to cover the shame of our created form, mirroring the lesson of atonement exclusively directed to those who had been originally made in the image and likeness of the Creator. The annual agricultural process is a creational parable projecting the path to divine acceptance, defined as fruitfulness. It begins with the plowing of the dust of the earth into which the seed of promise is sown, paralleling how the seed of the word of promise can only be sown successfully in those suffering under the curse of the dust (dust thou art and to dust thou shalt return) whose hearts have been circumcised.

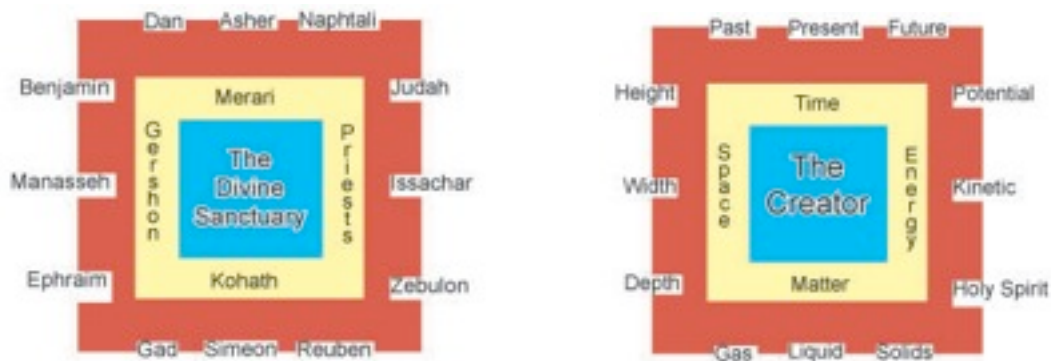
The Chicken or the Egg ... The Flesh or the Spirit

In order to reap the benefits of this meditative field of examination, the first issue we have to understand is that our Creator did not simply examine His creative order and then draw parallels to His principles and truths in His written word. Divine principles are as ancient as our Creator, who is from everlasting. The principles of the Creator were actually the design guidelines, the template for Creation. Our Creator is not subject to the universe. The universe is subject to Him and is a direct result of His creative and sustaining attention. The reason why the features of creation so perfectly project divine truths and principles is that these truths and principles served as the design template for the features of creation. The chicken or egg origin question is a fleshly diversion, a cheap magician's trick of isolating our attention away from the reality that both the chicken and the egg came first together. However this was not the case with creation and divine principles. The divine principles have been from forever. The creative order is a result of these eternal principles. This perspective defines the divine truths and principles as the projector and creation as the screen upon which these truths and principles can be appreciated.

With this foundational perspective we are free to find the divinely hidden pictures in the mosaic of creation. Let's begin with how the design features for the vastness of the universe were focused through the design features of the Kingdom of God established at Mt Sinai.

Basic Physics and Basic Scripture

We learned in High School Physics that there are four distinct features comprising our universe. They cannot be reduced or expanded from these four components: time, space, matter and energy. It should be understood that none of these components restrict our Creator or His nature. In Christ's immortalized state he was not constricted by space or matter or energy. As an immortal, time is inconsequential except in the context of his mortal followers. The parallel between the divinely mandated foursquare configuration of the wilderness encampment and the four design components of the universe is only the first stage of the parallel. At the center of each matching design is our Creator. Those four universe components of time, space, matter and energy parallel the **inner** foursquare encampment of the Levites and priests, surrounding the Tabernacle. Extending out from that inner foursquare spiritual design is the foursquare political design of the 12 tribes, with three separate tribes placed at each of the four sections. This perfectly parallels the laws and observations of the universe. Each of the four universe components can be broken down into exactly three separate divisions... no more and no less. Time sub-divides into past, present and future. Space sub-divides into height, width and depth. Matter sub-divides into solid, liquid and gas. It is energy where our original perspective separates those with seeing eyes and hearing ears from mere scientific examination. Our physics professor explained there were two categories of energy: passive and active. Passive energy is potential energy at rest, like a barrel of oil. Active or kinetic energy is energy in motion, like a barrel of burning oil. There is one other category of energy that understandably escapes the attention of the physicists and scientists. That is the Holy Spirit. It cannot be isolated in a lab or experimented with or measured. The Holy Spirit category of energy cannot be described as merely potential or simply kinetic. This is the third category of energy making the third leg of the fourth universe component. This mirror-like observation between the divine construction of the Kingdom of God at Sinai and the basic features of creation validate our continued pursuit of the veiled glory of our Creator in *the things that have been made*.



Our next commentary will consider the progressive relationship between the creational environment and the spiritual environment. As the spiritual environment has (and will) changed, so has (and will) the creational environment.

Creation's Gospel

No. 4 The Physical Environment Adjusts to the Spiritual Environment

Our continuing premise is that the spoken word of God (creation) demonstrates the exact same eternal truths and divine principles as the written word of God (Bible). One of the endless ways to validate this relationship is examining how the dramatic shifts in the creational environment have and will be prompted by spiritual environmental shifts. A very dramatic environmental shift was prompted by the violation of divine righteousness at Eden when the curse of sin and death infected a previously "*very good*" creative order. Another dramatic environmental shift occurred when the waters above the firmament were released upon the earth. Following the global flood the life term of mankind shrank by more than 90%. The greenhouse advantages of the waters previously above the firmament disappeared. These environmental mutations were the direct result of the divine assessment being that *the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually*.

The Effects Related to Chaining Sin

The next dramatic environmental mutation will necessarily follow the circumcision of the hearts of mankind through the divinely educating fear of the Creator. The dragon, serpent, devil and satan will be bound in the bottomless pit for 1,000 years (Rev. 20:1-3). Sin will be restrained. Therefore, on the basis of the principle we are examining, the effects of sin will have to be restrained. Carnivorous animals become herbivorous. Lions will eat straw. Dangerous reptiles and insects will lose their venom. Danger itself is dramatically reduced. Agricultural yields abound. Mortal life terms are increased to the degree that someone dying at 100 years old is considered to be only a child, having had most of their lives still before them (Is 65:17-25; 11:1-9). These three dramatic periods of change in the features of creation are the direct result of dramatic changes in the spiritual environment. This physical/spiritual relationship is also true of temporary and regional environmental changes, such as the fascinating law of the early and the latter rains (Deut 11:10-17) that we will be considering in a future commentary.

Accepting and pursuing this relationship between physical and spiritual, between the creational environment and divine truths and principles, is not inconsequential. This is not simply an entertaining meditational exercise. This frame of reference confirms doctrinal truths, reveals doctrinal distortions and defines the very concept of peace. Literally everything must eventually harmonize with the Creator's principles. All that is physical and all that is spiritual must perfectly agree without contradiction, for the Creator to *be all in all* (1 Cor 15:28). This is why death and the grave must end (cast into the lake of fire, which is the second death). Death (the result of sin) must be eliminated as it is a consequence for violations to the Creator's right-ness (sin).

Death was introduced as the defining feature of that first dramatic environmental mutation. After six evenings and mornings of verbally commanding earth's flourishing environment into existence, everything was declared to be *very good*. Each individual day had only been *good*. The final interdependent, sustainable created environment was better than good. It was divinely *very good*. The curse of sin and death changed **everything**. That degree of change is powerfully validated by our Messiah. The best component of our cursed environment that the world has ever seen was Jesus Christ. Yet he refused any legitimacy for being addressed as simply "*good*" (Matt. 19:17; Mk 10:18; Lk 18:19). If the best of our sin cursed environment does not qualify as being even *good* than how could our current environmental order ever have been divinely declared as *very good*? Since the mere restraining of sin will dramatically change the environmental order in the Millennial Kingdom, imagine how different the original creative order had to be prior to the introduction of sin and death. The foolishness of the religion called 'evolution' dramatically disrespects our Creator by assuming a gentle, accidental environmental mutation over an extended time period without any relationship to sin.

The Introduction of Death

Death could never have been part of the original creative order declared to be divinely *very good*. This is a highly significant understanding as this issue is a foundational point for doctrinal challenges within the Christadelphian community for over 100 years. Was the original death threat for touching and eating from the tree in Eden's center intended to be understood as an immediate execution or the infliction of a dying nature? The answer has everything to do with the concept of atonement. Are we supposed to understand that death preceded sin or that sin preceded death. We can certainly quote Paul's comments on the subject. *Wherefore, as by one man sin entered into the world, and **death by sin**; and so death passed upon all men* (Rom. 5:12). We can also quote creation.

Guiltless Sin Offerings

Could death have been part of a creative order our Creator declared to be *very good*? The mere touching of the dead under the laws of the Kingdom of God required a person to leave the community of God, living outside the camp for seven days and participate in two sin offerings. The ashes of the red heifer constituted a purification for sin (Num. 19:9,17). Although this procedure was a purification for sin, there had been no transgression of any divine law in touching the dead (except for the High Priest or a nazirite). This is one of the six guiltless sin offerings that highlight the physical aspect of sin. The six guiltless sin offerings were the 1. ashes of the red heifer for touching the dead; 2. the sin offering for a new mother for the righteous behavior of giving birth (Lev. 12:6); 3. a recovered leper (Lev 14:22); 4. a person recovered from a bodily issue (Lev 15:15); 5. the initial dedication of the bronze sacrificial altar (Ex. 29:36-37) and 6. the annual sin offering for the Tabernacle and the things associated with it (Lev 16:15-20). All of these sin offerings were for physically unclean conditions... just like the creational

environment following the defiling introduction of a contradiction to the Creator's righteousness in Eden.

The defilement of sin did not simply physically affect mankind. It affected all of creation. This is the Creator's foundational policy. Nothing is completely isolated. Everything affects everything else. This is true scripturally and this is true environmentally (ecologically). This is the principle of God manifestation. Understanding that death could have been part of a divinely *very good* creative order would be a God despising presumption, as is the case with all false doctrine.

The Blasphemy of Immortal Sin Capacity

Adam and Eve chose the serpent's testimony, thereby rejecting the Creator's testimony as a lie. They chose the right-ness of the serpent over the right-ness of the Creator. Ever since then, the majority of mankind has eagerly embraced the Creator-despising serpent testimony that we don't really die and that sin does not have to mean death. Sin and immortality are partners in the apostasy but contradictions in divine truth. Declaring an immortal angel to be capable of sin as well as promoting sin is a blasphemous insult to the divine nature as being inherently unclean. The doctrinal fact is that angels cannot die (Lk 20:36), therefore they cannot sin. The wages of sin is death (Rom 6:21) therefore it is impossible for immortals to sin. However it is not the mere doctrinal fact that is so significant. The significant feature is how doctrinal distortions degrade and insult the right-ness of the Creator. Those insults are tolerated temporarily but will not remain unaddressed.

Divine truths and principles are demonstrated in the features of creation. This is because that which is physical is bound to that which is spiritual. If we try to separate the two we are working against the divine pattern for activity and communication. It is never a safe position to contradict the Creator of heaven and earth.

Our next commentary will begin to address the overlapping template 'layers' of this meditative avenue for witnessing an increasing measure of divine glory. This will demonstrate the depth of how the features of creation (spoken word of God) project the same truths and principles expressed in the Bible (written word of God).

Bro Jim Dillingham

Creation's Gospel

No. 5 The Early and Latter Rains of God's Word

Our Creator's obvious communication policy is one of intentional complexity. Images, visions, parables, dreams, complex rituals, allegorical miracles, four headed winged cherubim, a dragon with seven heads as well as a tail that sweeps one third of the universe's stars to our tiny planet, and seven thin cows devouring seven fat cows all serve to validate this extremely obvious divine communication policy. Our Creator hides Himself. He veils His thoughts. If we want to find our Creator we have to pursue Him through a mental obstacle course offering a distinct advantage to our naturally self-worshipping hearts. A circumcised heart is the only defense against the default, instinctive error of oversimplification that diverts our attention from divine glory to personal glory. Oversimplification of divine expressions is the foundational platform for all forms of apostasy.

Divinely Insulting Doctrinal Errors

Jesus obediently maintained the educational policy of his Father, teaching the crowds exclusively through confusing parables that he would only explain to his disciples privately. Jesus explains the divine policy of intentional complexity to his disciples. He explains that this educational procedure gives to those who have and takes away from those who have not (Matt. 13:10-15). The non-stop symbolism and layered, inter-related divine expressions of scripture all have to be interpreted. The uncircumcised human heart will always interpret everything in a self-glorifying manner. This is why literally every form of false doctrine improperly exalts the flesh and degrades the Creator. Without exception, false doctrine is always divinely insulting. In order to witness a greater measure of the currently veiled glory of our Creator that will eventually saturate creation we need to respect that intentional complexity. Every issue has to fit together perfectly, symmetrically and interdependently with every other issue. We have to remember the rule of God manifestation: everything affects everything else because it is all interconnected.

Respecting this intentional complexity vaccinates us from the degrading nature of underestimating divine communications. There is always more to see and understand. The infinite mind of our Creator cannot be fully plumbed by the pitiful, finite minds of men. The first step in witnessing the divine glory in the things that have been made is recognizing we are nowhere near as smart as we think we are. We miss far more than we ever figure out.

Pondering the Rain

What do we think when we look at the rain falling from the clouds of heaven? A linear thought process might prompt a response to avoid getting wet. A wider range of thought might include the effects on groundwater tables, the forest fire index, the value to our gardens, soil erosion, a greener lawn, slippery driving conditions, possible flooding or simply the distressing cuteness of

a smiling, muddy child. Perhaps we wonder about how that rain got up into the heavens to form the clouds, the accelerating temperature variance due to the rain and other meteorological considerations. All of these interconnections with the feature of rain have their basis in how divine truths and eternal principles are being subtly but powerfully projected by our Creator for those who share His vision for creation.

The perfectly seamless application of the wide variety of creational metaphors spanning the more than millennium and a half development of the Bible is an unchallengeable validation of divine authorship. These consistent creational metaphors are multi-layered and interdependent, as we will see with the lesson of the rain. The subtlety of this underground river of thought is intended to veil its divine glory from all but those who *have*, while those who *have not* will suffer even greater blissful ignorance.

The Water of the Word

The initial spiritual identification of rain is quite simple, as is the case with the dominant foundational creation metaphors saturating scripture (clouds, air, dirt, rocks, mountains, heaven & earth, light, darkness, fire, ashes, blood, etc). Rain is a form of water, just as clouds, steam, snow, ice, rivers, oceans and lakes are forms of water. All of these creational variations of water share the same basic foundational spiritual identification with the word of God, but with somewhat different spiritual applications corresponding to their creational distinctions.

*Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the **washing of water by the word**, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish (Eph 5:25-27).* We see that 'rain' has this same 'word of God' identification. *Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the **rain**, my speech shall distil as the **dew**, as the small **rain** upon the tender herb, and as the **showers** upon the grass (Deut 32:1-2). For as the **rain** cometh down, and the **snow** from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it (Is. 55:10-11).*

The Clouds, Rain, Rivers and Seas of the Word

The identification of water as the spiritual projection of the word of our Creator opens the door to an endless consideration of the extended parallels between the written word of God (Bible) and the spoken word of God (creation). We can pursue the source of the rain being the clouds of our Creator's presence power and glory that shielded Israel from Pharaoh's murderous cavalry at the edge of the Red Sea; led Israel in the wilderness; filled the wilderness tabernacle at its dedication and filled Solomon's temple at its dedication; overshadowed Christ on the transfiguration mount and serves as the frame for the earthly exit and the triumphant return of

Christ (coming with power and glory in the clouds of heaven). We can pursue the application of the rivers and seas replenished by the pouring out of the rain that scripturally represents the judgments of the word of God being both life and death. This is demonstrated in the flood waters that both destroyed the wicked and saved the righteous (1 Pet 3:20); as well as the two seas in Israel projecting the opposing images of life and death which are connected by the Jordan River projecting the progression from life to death that reversed when the feet of the priests bearing the Christ-Ark stepped into those waters; and of course the baptismal waters that project the image of both death to the flesh and life to the spirit. We could also examine the relationship between the rain/word that germinates, nurtures and develops the earth's fruit bearing plantlife that scripturally projects the enlightened who are expected to bear fruit to the divine Husbandman. There are many multi-layered avenues of consideration that are all interconnected both creationally and spiritually. Let's isolate just one of the many possible avenues to demonstrate the parallel layering of this spiritual/physical bond. This is the law of the early and the latter rains.

We will have to wait for the next commentary to begin to see the how the law of the early and latter rains weaves through divine policy, geographical design and specifically prophecy. We are currently living at the end of the period between the early and latter rains, anticipating the latter rains of the pouring out of God's word from the heavens in its three applications: the spoken word, the word made flesh and the word in power.

Bro Jim Dillingham

Creation's Gospel

No. 6 The Early and the Later Rains (Part 2)

Our previous commentary highlighted the spiritual theme of water being the word of God. Just as there are many physical conditions of water (rain, clouds, ice, rivers, oceans, fresh, brackish, etc.) so there are variations in the application of the word of God. Examples would be the spoken word of God (creation), the written word of God (Bible), the word made flesh (Christ), the word in judgment and the word exercised in power. We chose to focus our initial consideration of how the features of creation project divine truths and principles by examining the law of the early and the latter rains. This law is presented as a key component of the careful geographical design of the promised land.

The Rain Law

Egyptian crops were watered by irrigation ditches. However, Israel's fruitfulness was dependent upon rain, just as Israel's spiritual fruitfulness was dependent upon accepting and processing the rain-like word of God. *But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: A land which the LORD thy God careth for: the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year. And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; And then the LORD'S wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the LORD giveth you.* (Deut 11:11-17). Yahweh emphasized a direct connection between receiving the blessing of the first rain and the latter rain to Israel's responsiveness exclusively to God's word.

The Heaven and Earth Witnesses

Interestingly, God invokes the two witnesses that He had appointed to be the ones to first 'put their hands' against the accused. This would be heaven and earth. *I call heaven and earth to witness against you this day* (Deut. 4:26). *At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death. The hands of the witnesses shall be first upon him to put him to death* (Deut. 17:6-7). If Israel did not maintain the word of God nationally then the hands of the two appointed witnesses (heaven and earth) would be the first against the accused. The early and latter rains would be

withheld and the land would not yield its fruit and they would perish from the previously good land the Creator had given them.

The Three Early Rains and the Three Latter Rains

The bond between the early and the latter rains and the word of God extends through the divine plan in practice and prophecy. Just as there are three components to the molecular construction of water (H₂O), so there were three applications of the word of God poured out as the early rains. This took place two 'divine' days ago (2 millenniums, Ps. 90:4; 1 Pet. 3:8) and the same three applications of God's word will be poured out as the latter rains in the very near future (the third divine day). These three word of God subdivisions qualifying as the early and latter rains are (1) the spoken word of God (New Testament), (2) the word made flesh (Christ) and (3) the word in power (Holy Spirit gifts). The time between these early and latter outpourings is prophetically defined as a drought of the word of God, in perfect compliance with this scriptural/creational pattern.

The Early and Latter Rains of the Word Made Flesh

This time frame between the early and latter rains is identified by Hosea. *Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as **the latter and former rain** unto the earth* (Hos. 6:1-3). The *reviving* and *living* after two days refers to the resurrection about 2,000 years after the ascension of our Messiah (*after two days*). We are told Yahweh would come to us as the rain, as the former and latter rain upon the earth. We are the 'earth' in this prophecy, as that is our composition. Adam was made of dirt. We are dust and to dust we shall return. Yahweh came to the enlightened through His son as the early rains, the planting rain. He will come again through Christ as the latter rain, the harvest rain. This is exactly what we were told to expect. James confirms this parallel in his exhortation for our faithful patience. *Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain* (James 5:7). Solomon employs a similar expression concerning the King's son. *He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth* (Ps. 72:6-7). Our Messiah will come down on the "mown" grass, referring to how Christ will circumcise the hearts of mankind by the educating fear of God by wielding the sword out of his mouth (commanding earthquakes, volcanoes, panic, flooding, etc). The fact that all flesh is grass was the testimony of John the Baptist as well as Peter (Is. 40:3-6; 1 Pet 1:24).

The Early and Latter Rains of the Power of the Word

We find the same early and latter rain context concerning the promise of the Holy Spirit gifts. Peter explains the miraculous multilingual gift on Pentacost (the Feast of the Firstfruits) by

quoting Joel 2. In the context of the divine promise to pour His Spirit upon the sons and daughters of Israel is this phrase: *rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain* (Joel 2:23).

The Drought of the Word Separating Early From Latter

There has to be an absence of rain between the early rains and the latter rains, to distinguish their early and latter status. The early rains mark the period at the beginning of the Ecclesial Age when Christ (the word made flesh) was commissioned by heaven, when the New Testament was written over a single generation and the Holy Spirit gifts were available for the two generations Peter referenced in his promise (*you and your children....* Acts 3:38-39). Then the rains stopped. Christ left in a cloud to go to his Father, just like the natural/creational process of evaporation that replenishes the clouds. John's visions recorded in Revelation completed the written word of God. The Holy Spirit gifts only lasted for two generations, concluded by the unavailability of the Apostles hands and by the replacement of that which was perfect, the completed Bible (1 Cor 13:8-10). The latter rains will come when Christ returns, when God ends His self imposed silence and the miraculous power of the Holy Spirit is showered once more on men. The timeframe between the early and the latter rains is therefore prophesied as a drought of the word of God. *Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD* (Amos 8:11). Micah confirms this period of divine silence (Micah 3:6-7) when the sun would go down on the prophets, when there would be no answer from God.

We can identify the time when the latter rains will fall from the clouds of the divine presence, power and glory. We are told when our Creator will end His self imposed silence. In the context of a very clear prophecy of the Millennial Kingdom Isaiah tells us: *The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies. I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once* (Is. 42:13-14). The latter rains of the spoken word of God, the word made flesh and the word in power (reflecting the three component molecular structure of water) will pour from heaven when our Heavenly Father dramatically ends His silence at the introduction of the Millennial Kingdom Age (the third 'day')... in the same manner as the early rains escorted the Ecclesial Age into the divine plan two 'divine days' ago

In our next commentary we will examine the application of the clouds in the context of divine communication patterns. This creation/spiritual bridge will offer greater understanding about the Day of Atonement, the transfiguration on the mount, being caught up in the clouds of heaven at the return of Christ and the great cloud of witnesses encompassing us. *Bro Jim Dillingham*

Creation's Gospel

No. 7 The Clouds of Heaven

Our continuing premise is how the spoken word of God (creation) is a veiled projection of divine truths and principles, the same truths and principles expressed in scripture. Our consideration of the law and prophecies of the early and latter rains briefly referenced the identification of clouds as identifying the presence, power and glory of the Creator. This is a very basic understanding as the evidence for this relationship saturates scripture from Genesis to Revelation. The cloud was the frame for the divine covenant symbol of the rainbow. According to Moses, even the Pagans recognized Yahweh's presence in the cloud pillar hovering over the Tabernacle that led Israel through the wilderness (Num. 14:14). The divine presence in the cloud filled the Tabernacle and Solomon's temple at their dedications, being expressed as Yahweh's glory. The Heavenly Father speaks from the cloud at the transfiguration mount. Luke's account describes how the cloud enveloped all seven on that mount (Christ, Moses, Elijah, Peter, James, John and God). Jesus left earth for the right hand of his Father in a cloud (appropriately) and returns with power and glory in the 'clouds' of heaven. A cloud is the clothing of the rainbowed angel (immortalized saints) in Revelation 10, which is a snapshot of the atonement when the divine nature will cover the faithful with immortality (1 Cor. 15:51-54; 2 Cor. 5:1-4).

Caught in the Cloud and the Air on the Transfiguration Mount

This subtle consistency of the identification of clouds with the presence, power, nature and glory of our Creator invites us to examine the shadows of scripture for its hidden light. Just as our Creator took light out of darkness (2 Cor. 4:6) so we are invited to draw light out of the shadow lessons of divine expressions, pursuing our Heavenly Father's image and likeness. We noted how the cloud from which Yahweh spoke on the Mount of Transfiguration fully embraced Christ, the living and the dead (Lk. 9:34). Paul expresses this same image in his letter to the Thessalonians, a reference dramatically wrested by the serpent philosophy based religious orders of the flesh.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words (1 Thess.

4:16-18). The image on the transfiguration mount perfectly matches Paul's comments. Peter, James, John, Moses and Elijah were with Jesus in the air and in the mount and in the cloud. It was the promise of an immortal transfiguration for all those 'in' Christ when he returns with our heavenly reward to clothe the faithful with the heavenly tabernacle made without hands (2 Cor. 4:1-4) and the eternal abiding places (mansions, John 14:1-3,23) prepared for us and what Paul calls our *citizenship* reserved in heaven (Phil. 3:20-21). This is the reward Jesus will bring with him to give every man according as his work shall be (Rev. 22:12). Meeting our Lord in the air

and the clouds is the image of immortalization. This is why the faithful of Hebrews 11 are identified as a great *cloud* of witnesses (Heb. 12:1). Along with the Thessalonian Ecclesia they await the awarding of the cloud nature promised on the Mount of Transfiguration when the living and the dead were caught up in the clouds and the air with Christ.

The cloud generated by the High Priest on the Day of Atonement to save his life confirms this promise of the cloud nature. *And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the vail: And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, **that he die not*** (Lev. 16:12-13). This is the first of the three events inside the Most Holy on the Day of Atonement. These three events portray the three immortalization events in the divine plan: (1) Jesus Christ; (2) the family of the High Priest at the beginning of the Millennial Kingdom and (3) the rest of the world at the end of the Millennial Kingdom. These three immortalization events are shadowed for the exclusive witness of those with seeing eyes and hearing ears in other divine rituals, such as the three great feast weeks at the three primary harvest stages (Feast of Unleavened Bread: barley and flax; Feast of Weeks or Firstfruits: wheat; Feast of Tabernacles: vineyard).

Dust Nature to Cloud Nature ... By Fire

The High Priest must first take two handfuls of incense into the Most Holy and toss the incense onto the flames to transfigure the dust into a cloud that covers the Mercy Seat, by the action of the fire. This is a detailed image of the atonement/immortalization of our Messiah. Incense was made by pulverizing four equal spice ingredients into a fine powder. Dust is, of course, a symbol of mortal nature as Adam was made from the dust of the earth and we are consigned back to that dust by the terms of the curse of sin and death. However, this is not just any dust. It is sweet smelling dust, reflecting the divinely approvable behavior pattern of our Messiah before his transfiguration from dust to cloud through the fire. The four aromatic dust components in each hand of the High Priest parallel other double four salvation shadows. The four men and four women on the gopher wood ark of salvation, the two sets of four stone surfaces upon which the finger of God wrote the words of the covenant (10 commandments) and the two rows of four carcasses in Abram's heaven and earth covenant (Gen. 15), the foursquare altar with the four blood sacrifice categories (burnt, peace, sin and trespass), the outer and inner foursquare configuration of Israel surrounding the Tabernacle (political exterior and spiritual interior), and the four cherubim with four wings with the four wheels within four wheels all serve to present a divine pattern of doubled fours in the context of a salvation theme. These are only a few of the many examples of this scriptural pattern within a pattern.

The two handfuls of incense are converted by the fire into a cloud. The fire serves as the conversion process, presenting the image of the salvation of our Messiah through the suffering of

his death. The transfiguration from aromatic dust to aromatic cloud portrays the change from cursed mortal nature to blessed immortal nature. Appropriately, this action saves the life of the High Priest on the Day of Atonement. This confirms our understanding that this first Day of Atonement ritual foreshadows the eternal saving of the life of the ultimate High Priest. This personal atonement of our Messiah is shadowed in other divine rituals, such as the atonement for the Christ-altar over seven days so that this altar might be used for the congregation (Ex. 29:36-37). This creational cloud projection of the nature of our Creator is consistently presented throughout scripture. These thoughts are merely a meditational seed offering the promise for a greater harvest of witnessing a greater measure of divine glory reserved exclusively for seeing eyes and hearing ears.

Our next commentary will extend this water/word relationship to the spiritual application of bodies of water. This will hint at the immense depth and breadth of how Creation's gospel confirms divine truths and principles.

Jim Dillingham

Creation's Gospel

No. 8 The Waters of Judgment and Grace

Our considerations concerning how the features of creation project divine truths and principles has noted the relationship between the word of God and water. We observed how water can appear in a number of forms: rain, clouds, snow, rivers, seas, ice, steam, underground rivers, etc. We recognized the continuing scriptural theme between the clouds of heaven with the presence, power, glory and nature of our Creator. Falling from those clouds are the early and latter rains of our Creator's spoken word, the word made flesh and the word exercised in power. The next logical extension of this progressive theme would be the bodies of water these rains and snows replenish.

These bodies of water present a consistent scriptural relationship of the word of God in judgment, maintaining the seamless spiritual/creational theme of the water from the clouds through the rain and to the oceans, flood, seas and rivers. This judgment aspect witnessed in these bodies of water is focused in the diametrically opposed final judgments of life and death.

The Saving and Destroying Flood Waters of Judgment

The flood waters of divine judgment, racing down from the collapsed upper firmament waters (Gen 1:6-8), submerged the continents (temporarily) deeper into Earth's magma, delivering both death and life. The death aspect is quite obvious, eliminating presumably two billion people. Peter references the life saving feature of the flood waters in his baptism parallel. *...when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God by the resurrection of Jesus Christ: (1 Pet 3:20-21).* The same creational features of the water that drowned the many, buoyed up the ark of salvation above the destruction, saving the eight. Here, Peter confirms Paul's inspired statements that it is the resurrection of Christ that will save us, while the death of Christ has reconciled us (Rom. 5:10). The flood waters brought death to the many rejecting our Creator's righteousness and brought life to the few confirming our Creator's righteousness.

The Dramatic events in the Red Sea confirm this pattern. The Children of Israel walked between two massive walls of water, standing attention as they travelled across the dried sea bed (Ex. 14:21-22). When the children of God exited from between the water walls the sea collapsed upon the arrogantly foolish Egyptian cavalry, bringing death to the sons of men. This body of water meant death to the flesh and life to the spirit, just like the flood waters.

Life to Death in Egypt But Death to Life in the Wilderness

The first of the ten plagues in Egypt converted the life sustaining Nile waters into blood, presenting a progression of life to death. However, after travelling an appropriate three days into the wilderness without water, the wilderness ecclesia witnesses the reverse progression. The poisonous waters of Marah were converted to life sustaining water by the Messiah tree cut down and thrown into the death waters to make them living waters. The environment of Egypt projects the body of water image of life to death. The isolated wilderness ecclesial environment projects the reverse body of water image from death to life.

Sea of Life and Sea of Death

Our Creator painted this lesson geographically in the promised land for the enlightened with seeing eyes. There are two seas. The Sea of Galilee is a sea of life. Crops grow along the shores. Birds fly overhead. Herds drink its water. Children play in the water. Fishermen harvest Galilee's bounty. The Dead Sea is appropriately the lowest point on the surface of our planet. These waters cannot sustain animal life or vegetation. No fish live in these waters. Cold, grey rocks line the water's edge. The few venturing into the waters will spend days desperately trying to remove the salt residue (personal experience). There is a sea of life and there is a sea of death in the promised land that was so carefully crafted by our Creator to educate those bearing His name.

The Life to Death River Reversal

The Jordan River appropriately progresses from the Sea of Life to the Sea of Death. This Creator's portrait of the progression of life under the curse of sin and death was reversed when the feet of the priests bearing the golden Christ-ark stepped into the river's flow. This happened across from Jericho, before the gaping mouth of the Dead Sea, voraciously swallowing the waters of life into its waters of death. The Jordan River waters unnaturally receded all the way back to the city of Adam (by Zaretan/distress), depicting how the curse of mortality can be reversed through our Messiah for the faithful all the way back to the distress by Adam. Appropriately those bearing the divine name were commanded to wait about 2,000 cubits back from this scene, before following this ark. This projects how all those bearing the Creator's family name into which we are baptized will wait about 2,000 years from when our Messiah would first experience this reversal of the curse of mortality (Josh. 3:4). The pattern is consistent. Bodies of water project the theme of the word of God in the judgment of death to the flesh and life to the spirit.

The Baptismal Waters of Death and Life

This pattern is perfectly projected in the ritual of baptism. The two baptismal stages of death and resurrection project what Jesus explained to John the Baptist was the fulfillment of all righteousness (Matt. 3:15). Since Jesus was only concerned about his Father's righteousness we can easily understand that baptism projects all the right-ness of our Creator. Christ's baptism certainly had nothing to do with the forgiveness of sins. He had no sins to be forgiven. It had nothing to do with erasing any imagined inherited guilt from Adam's sin, as that would declare

our Creator to be unrighteous and a liar. Christ's baptism was all about his Father's righteousness, just like his death and his resurrection. Christ's voluntary burial in water is a declaration that our Creator's initial demand to Adam and Eve that sin must mean death is a perfectly right and just understanding. All of paganism and apostate Christianity refuses that declaration of divine righteousness, blasphemously maintaining that sin can be just as eternal as righteousness. Rising from the water burial of baptism declares the rest of our Creator's righteousness. Despite the right-ness of our Creator's judgment that sin requires death, He is also right in gracefully extending life even though we correctly deserve death due to sin. Our creator's grace is not a contradiction of his judgment. He is right in both the baptismal burial shadow and the baptismal resurrection shadow of His right-ness. The baptismal bodies of water, the rivers and lakes and oceans and ponds and pools and tubs, all display this same theme of the word of God exercised in the judgment and the grace of death and life.

Our next commentary will further extend this progressive theme to the water's spiritual/creational relationship to fruit bearing plant life, confirming even greater evidence of the breadth, height and depth of this relationship between the spoken word of God (creation) and the written word of God (Bible).

Jim Dillingham

Creation's Gospel

No. 9 The Works Principle in Fruit Bearing Plantlife

I spent a lot of years growing up on my Grandfather's working farm. We grew vegetables, fruits, hay and chickens. The cows and horses were gone before I was born. While I didn't really appreciate the work when I was little, I have remembered it quite fondly for a number of decades since the final sweat was washed away. The farm had been in my family for quite a number of generations. Contrary to what my grandchildren may presume, we did have working tractors, baling equipment, electricity and indoor plumbing. However, a great deal of the work was still done by hand. This was the timeframe when family farms were still dissolving into a completely different national commercial structure.

The Three Great Harvest Feasts

The former Egyptian slaves inherited an agricultural lifestyle in the promised land. The three great harvests were associated with three great feast weeks. The Feast of Unleavened Bread marked the barley and flax harvest. The Feast of Firstfruits (also known as the Feast of Weeks and Pentacost) identified the wheat harvest. The Feast of Tabernacles coincided with the vineyard harvest which was soon followed by the olive harvest. These three harvest/feasts parallel the three great judgments and harvests in the divine plan for creation. The first would be our Messiah. Death could not hold him. He was the first to be 'harvested' from creation to enjoy the divine nature of the Creator/Husbandman. At the beginning of the Millennial Kingdom our Messiah's family (expressed as his bride, his brothers and sisters as well as his children) will experience the second judgment and harvest event, fulfilling the laws of the Feast of the Firstfruits. Christ's wheat and tare parable (Matt. 13:31-43) depicting this stage in the divine plan is so appropriate as wheat was the specific harvest associated with the Feast of the Firstfruits. This relationship is also confirmed by the fact that as Christ reconciled us at Passover (rising three days later) it was on Pentacost (Feast of the Firstfruits) that the 120 disciples were given the earnest of the promise (2 Cor 5:5; Eph. 1:13-14) of immortalization in the divine powers of the Holy Spirit. That promise will be fulfilled in the antitypical Feast of the Firstfruits when the faithful inherit the divine nature at the second great harvest in the divine plan.

Fruitbearing Enlightened Vs. Non-Fruitbearing Unenlightened

There are many, many avenues we could consider in the context of the enlightened being scripturally represented as fruit bearing plantlife. The enlightened are represented as vineyards, fig trees, olive trees, wheat and barley. However, mankind in general is repeatedly represented as grass (Is. 40:6-8) and other vegetation that bears no fruit, such as briars and thorns (Num 33:55; Song of Sol. 2:2; Ps 118:10-12, Nah. 1:10). This theme extends subtly into many areas, such as the ram caught in a 'thicket' that Abraham offered instead of Isaac on Mt. Moriah where Solomon's temple would eventually be erected. This ram represented Jesus of Nazareth, who

would be caught in the 'thicket' of the Romans and divinely fruitless Jewish authorities in his sacrificial death. With our limited space let's examine this relationship between the enlightened and fruit bearing plantlife in the context of the seed.

The Death and Resurrection of the Seed

Within the details of Paul's explanation of the resurrection to immortality (as opposed to the quite separate resurrection to judgment) the Apostle highlights how the lesson of the seed projects the principle and promise of resurrection. *But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain* (1 Cor. 15:35-37). Paul defines the concept of the resurrection to immortality that was being questioned by twisted Greek logic, as the lesson of the seed. The seed has to die for it to be reborn as a fruit bearing plant. That seed of truth and hope is planted in the cursed dust of the earth, given the water of the word and nutrients from heaven and earth to rise above the dust, straining for the heavens and eventually bearing fruit. We are the dust of the earth, from which we were made (Gen 3:19). Just as the earth has to be plowed before it is planted so the seed of divine truth cannot grow to maturity in an uncircumcised heart (Jer. 4:3-4). The lesson of the seed is a creational declaration of the principle of resurrection, which the serpent philosophy of immortal sinfulness cannot comprehend.

The Promise and the Exhortation of the Seed

The promise of the seed is the principle of a resurrection harvest. The exhortation of the seed is the necessity to bear fruit to the glory of the great Husbandman, our Creator. This lesson of the seed also contradicts the popular serpent philosophy of salvation without a behavioral response. While salvation is certainly a gift, we still have to qualify for the very consideration of being offered the gift of imputed righteousness on the basis of "works". We cannot separate works from faith, as works are the expressions of a living faith.... just as fruitfulness is the natural expression of the seed that progresses through its growth stages. Therefore we will be judged according to our faith as it has been demonstrated in works (Rev. 22:12; 20:13; Matt. 16:27; Rom 2:6; 2 Cor. 5:10). Professed faith alone cannot save us. Without proven faith our judgment rejection is assured. It was exclusively the fourth seed category in Christ's parable of the sower that was acceptable. The seed eaten by birds off the unplowed ground and the seed burned in the shallow rocks and the seed choked by weeds all represented the enlightened who had received the seed of truth but were unfruitful and therefore divinely unacceptable. Isaiah's record of the song of his beloved depicted the vineyard of Yahweh that was carefully prepared but only yielded worthless wild grapes (Isaiah 5). Therefore that vineyard (Judah) would come to ruin. The creational exhortation of fruit bearing plantlife is that we who have been made of dust and invested with the seed of divine truth **must** bear fruit to the glory of our heavenly Father... or perish forever. In fact, the promise of the seed has everything to do with the terms of divine

accountability, which has been a contentious Christadelphian issue for over a century. The features of creation validate divine truths and principles.

There are a great many additional avenues for meditational consideration in this relationship between the creation features of plantlife and divine truths, principles and exhortations. The primary point we are establishing is the greater measure of glory available to the enlightened in witnessing how flawlessly our Creator prepared every microscopic and macroscopic feature of creation to project His truths and principles. Creation can be decoded with scripture to reveal how the physical and the spiritual are so perfectly matched in every layered and interdependent relationship. This is God manifestation. Everything fits together perfectly to reveal our Creator to the seeing eyes and hearing ears of the heart circumcised. Everything affects everything else.

In our next commentary we will examine how the scientific ignorance of this creational/spiritual relationship has endangered people's lives and degraded mankind's lifestyles for several thousand years.

Jim Dillingham

Creation's Gospel

No. 10 Knowledge Will Increase

But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased (Dan. 12:4). The dramatic increase in global knowledge and travel we are experiencing was prophesied over 2½ millennia ago. These are two of the signs of the times confirming the confidence of the enlightened in the approaching fruition of divine promises. It is curious how apostate Christianity postponed these societal advantages for so long by obstinately refusing to recognize the scientific truths of divine testimony.

The Circle of the Earth

Poor Galileo was tortured by apostate Christian leaders, violently encouraged to renounce the inescapable conclusions of his scientific research. His astrophysical research and mathematics made the self-worshipping presumptions of the apostate Christian scientists of his day appear quite foolish. Not only was the earth round and not flat, the universe did not revolve around the earth but the earth revolved around the sun. Every form of false worship places oneself at the center of their self-glorifying universe. Every form of false doctrine degrades the Creator and exalts men in their own eyes, without exception. The politically powerful and wealthy don't appreciate lessons in humility. Yet anyone who could read the Bible would know that the earth was round and not flat. *Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers* (Is. 40:21-22). From the divine perspective (from any angle) Earth is a circle, therefore a globe. Anyone claiming the earth was flat would be declaring the Creator to be a liar or a fool. When science (the study of the features of creation) can finally stumble past the impediment of doctrinal distortions that contradict how creation projects divine truths, mankind always benefits. Science will always be at variance with apostate Christianity because true science will only confirm divine truths and principles which exclusively glorify our Creator.

Draining Away 'Life' to Heal?

Phlebotomy (draining blood) was practiced by supposedly Bible believing doctors of medicine for centuries for its supposedly healing benefits. George Washington, the first American President, had a dangerous amount of blood drained from him the last day of his life to resolve a horribly agitated throat. The Bible states perfectly clearly that the life of a person is in their blood (Gen. 9:4; Lev. 17:11; Deut. 12:23). What intelligent mind, claiming to respect the Bible, could possibly conclude it would be a healthy procedure to drain away their life in order to heal a diseased condition? Obviously this respected medical practice offered no respect for divine testimony concerning the features of creation. When doctors of science finally stumble onto

divine truths, even oblivious of their spiritual implications, the benefits to mankind abound. Fortunately, science finally caught up to the testimony of the Creator concerning the ignorance of draining away life blood in order to extend life. The spiritual lesson of the blood mirrors the creational features of the blood. Those who disrespect this relationship will always suffer for it.

The Contagious Nature of Physical Uncleaness and Sin

Isn't it strange that men claiming to be Bible believers would not wash their hands between hospital surgeries? They either did not read the Bibles they supposedly believed, or had no respect whatsoever for divine testimony. During the late 19th and early 20th centuries doctors finally began to scrub between surgeries. All of a sudden the death rate at hospitals plummeted. God's laws made it perfectly clear that uncleanness (the physical effects of sin nature) is passed by touch (Lev. 15; Hag 2:10-14). By the terms of the curse of sin and death, physical uncleanness was contagious. Whatever came in physical contact with an unclean person not only became unclean but became an uncleanness host...in the exact same way that disease is passed by touch. This condition resulted from the introduction of sin into a previously *very good* creative order (before the introduction of disease and death, as there were no contradictions to the Creator's right-ness... yet). Under the laws of the Kingdom of God an unclean person sitting on a saddle made that saddle unclean. Anyone touching that saddle prior to its cleansing became automatically unclean and anything they touched became unclean, just like disease. Interestingly, no one becomes healthy by touch and health is not contagious. However, everyone can become sick by touch. Although holiness can be achieved by touch it was not contagious. Whatever came in direct physical contact with the altar of burnt offering or the flesh of the sin offering became automatically holy (Ex. 29:37; Lev. 6:27). This law prophesied of how our Messiah (shadowed in the altar and sin offering) could reverse an unclean condition (leprosy, death, bodily issue) by his touch. Indirect contact meant nothing. God emphasizes this point through Haggai so that it should have been difficult for believers to miss (Hag. 2:10-14). Despite this divine spotlight, 'Christian' scientists and doctors were oblivious to this creational principle until the microscope was invented. Lo and behold there were microscopic disease carriers being transferred by touch whose contagious transference could be halted by cleansing. Huffing and puffing, science finally caught up to a very basic lesson of divine law, about 3,500 years late.

A Severe Warning For Missing the Point

Emphasizing the significance of cleansing ourselves from an unclean physical condition was the severe divine judgment against anyone disrespecting this issue of physical uncleanness. If anyone refused to cleanse themselves from an uncleanness issue the community was instructed to ostracize that person forever, without any recourse for return (Num 19:13,20). While it does seem quite difficult to miss the divinely appointed significance of cleansing oneself following the touching of the dead or a person with a bodily issue (etc) it was millennia after these divine communications were given to men that mankind stumbled upon the scientific principle of the contagiousness of physical uncleanness and disease. Society is still benefited even when the

divine principles of creation are only viewed from a scientific perspective, oblivious to the truly meaningful testimony.

Although there is a great deal more we can consider under this theme, we will leave it for your meditational 'cud-chewing', moving on in our next commentary to a brief review of Dr. Mario Livio's most recent book: Is God a Mathematician.

Jim Dillingham

Creation's Gospel

No. 11 Underestimating Our Creator

We can review ancient and modern records testifying how the scientific elite down through the millennia have been deeply puzzled by the unreasonable effectiveness of mathematics in defining the features of nature. The validity and consistency of the mathematical patterns, binding these features of creation, have resulted in mathematical prophesies concerning sub-atomic structures that have ultimately been vindicated. The emotionally unsettling component of these repetitive mathematical patterns is the necessary intelligent designer conclusion. This conclusion is fought with every emotional ounce of naturally self worshipping perspective for both the mathematically inclined as well as the mathematically challenged. This supposedly 'unreasonable' effectiveness generated the continuing question as to whether mathematics was invented or discovered. This continuing quandary for the unreasonable effectiveness of mathematics in displaying the patterns and inter-related and inter-dependent nature of our universe is the premise for the most recent book by a senior astrophysicist associated with the Hubble space project. Dr. Mario Livio is the author of Is God A Mathematician?

The Perspective Differential

We have determined the foundational motivation for the intentional complexity of all divine communications is to empower the meek (heart circumcised) to progress into increasingly greater levels of divine enlightenment while preventing the self-obsessed from escaping their blissful ignorance. The expressions and parables of Yahweh and His son were carefully designed to give to those who had and take away from those who had not. The crucifying of our ego (heart) facilitates an entirely new perspective for both the written word of God (Bible) and the spoken word of God (creation). Underestimating our Creator and overestimating ourselves is the universal paradigm for the societies of the children of men (as opposed to the community of the children of God). This perspective differential is quite evident in these recorded musings of the mathematical elite, as referenced in Dr. Livio's (a Jewish scientist from Israel) book.

The Universal Underestimation of our Creator

Sir Isaac Newton was presumably the greatest of history's mathematicians. He was also a Bible student and believer in the intelligent design of creation (as opposed to 'nature' accidentally progressing from simple chaos to an ordered, interdependent complexity). However, Newton could not scientifically explain the stability of our solar system. He suggested that the reason the planets do not spiral into the sun or slingshot into deep space was the power of the Creator miraculously (and unnaturally) maintaining the balance of the solar system. Newton's reasoning suggested that because the Creator's works of creation were not perfectly balanced, this somehow proved His existence. Despite Newton's faith in a Creator, his underestimation of that Creator somehow confirmed his confidence in the existence of a (somewhat) intelligent designer. A little over a hundred years later the Marquis de Laplace published his research entitled Celestial Mechanics. This work answered the questions about the stability of our solar system, without requiring magical tweaking by an almost omniscient and almost omnipotent creator. Laplace most certainly did not believe in an Intelligent Designer. His Perturbation Theory demonstrated how the stability of our solar system would extend for far longer than anticipated by Newton. Laplace maintained that since nature was perfectly balanced, needing no magical interference, this somehow validated the absence of an intelligent designer.

Isn't that fascinating?! Both elite scientists employ their disrespectful impressions of a less than omniscient and omnipotent Creator to validate their diametrically opposed reasoning. Newton promotes

the concept that because the Creator couldn't get it quite right and had to tweak the features of creation for sustainability, this somehow proves intelligent design and control. LaPlace promotes the concept that since the sustainability of the universe is perfectly right (that the Creator did a flawless job) that this somehow proves there is no need for man to 'create' some power higher than ourselves. Both men base their conclusions on the premise that our Creator cannot be as all-powerful and all-knowing as He claims. This Creator-degrading presumption is extremely common. The Creator is not some mere manipulator of a universe greater than Himself. Literally everything that has been made projects the divine truths and principles of our Creator, right down to the finest sub-atomic detail. The mathematics, chemistry and biology disciplines offer the same patterns as scriptural expressions. The glory of the knowledge of our Creator is far more amazing than we can possibly understand with such limited mental capacities as we currently possess.

The Enlightenment Barrier

This line of reasoning begs the question: If we human beings can discover such incredibly complex scientific truths that have been the springboards for such lifestyle advances including medicine, travel, energy, communication and mechanization... why is it so impossible for mankind to see the supposedly far simpler relationship between spiritual truths and creational features? The answer is academically simple but very difficult to emotionally accept. (Jer. 17:9) *The heart is deceitful above all things, and desperately wicked: who can know it?* The human heart is the barrier to eternal spiritual truths but not scientific truths.

Listen to Our Hearts ... and We Will Always Be Wrong

The sad truth is that society's shared foundational presumptions are entirely based on the community shared value of common heart generated presumptions. Political, religious, humanist and entertainment leaders all parrot the same mantra of listening to our hearts so that we will never go wrong. This is the great lie of our final Ecclesial Age generation. The serpent philosophy, preferred by our original ancestors over divine righteousness, is naturally generated from an uncircumcised heart. Our instinctive thought process is naturally self-validating. Enlightenment doesn't reverse that reality. It simply highlights the real danger of listening to an uncircumcised heart, untrained in the eternal divine truths and principles. This is why apostasy is a constant and ever-present threat within the community of believers. This is why literally every form of false doctrine is always both God degrading and flesh exalting. Jesus addressed this issue with the Sadducees when he proved the doctrine of the resurrection by simply reminding the Sadducees how his Father defined Himself as the God of Abraham, Isaac and Jacob (Lk. 20:37-38). If there was no resurrection, this would simply have identified God as nothing but a god of the dead, like the Greek Hades, the Roman Pluto, the Egyptian Anubis or the Indian Kali. Rejecting the doctrine of the resurrection is absolutely blasphemous, as is the same case with all heart distorted doctrines. Perhaps this stinging embarrassment is why none of Jesus' opponents were willing to risk the humiliation of asking him any further 'trick' questions after this response (Lk 20:40).

Our final Creation's Gospel commentary will touch on the microscopic validation of divine truths and principles offered by *the things that have been made* (Rom. 1:20).

Jim Dillingham

Creation's Gospel

No. 12 The Veiled Glory

Although this will be the final commentary in this series, the opportunity for the meditational expansion of this scriptural/creational theme is limitless. The basic doctrinal truths of scripture offers the exclusive platform from which to view the veiled divine glory in how the tiniest to the largest features of creation perfectly project those eternal divine truths and principles expressed in scripture. Unenlightened humanity has no excuse for ignorant innocence because that which may be known of our Creator is manifested openly to all. The invisible things of our Creator can be seen and understood in the things that He has made (Rom. 1:19-20). Creation's testimony is a universal language, testifying every day to the glory of the Creator (Ps. 19:1-3). The foolishness of the natural, heart generated thought process of mankind blinds and deafens the unenlightened to these humbling declarations that only the meek are empowered to see and hear.

The Three Immortalization Events in the Divine Plan

We previously reviewed how the basic design of our universe perfectly parallels the divinely designed configuration of the Kingdom of God established at Sinai. Now let's look briefly at the atomic and molecular validations of our Creator's veiled glory. In a separate commentary we noted that water is scripturally identified by the word of God, having a modified testimonial application in all the natural forms of water (seas, clouds, rivers, ice, snow, steam, the early and latter rains, etc). The word of God (scripture) repeatedly presents the three stage progression of the divine plan for harmony (peace) between creation and the Creator. These three stages are the three great immortalization events in the divine plan. The first was our Messiah about two divine days ago (two millennia). The second great immortalization event will be the great cloud of witnesses at the beginning of the Millennial Kingdom Age. The third and final stage in creating peace between all that is physical and all that is spiritual will be the final immortalization at the end of the Millennial Kingdom when the last enemy will be destroyed. Death will be eliminated (cast into the lake of fire which is the second death ...of perishing). These three great stages in the completion of the divine plan are repeatedly presented in scripture in different formats.

- The three holiness stages depicted in the wilderness Tabernacle (1. Courtyard 2. Holy Place 3. Most Holy Place)
- The three configuration stages of the wilderness encampment (1. Foursquare political construction of 12 tribes; 2. Foursquare spiritual construction of Levites and priests 3. Tabernacle)
- The three Atonement events in the Most Holy on the annual Day of Atonement (1. The High Priest's life is saved by the incense to cloud conversion by fire 2. The bullock sin offering blood is spattered on the Mercy Seat 3. The goat sin offering blood is spattered on the Mercy Seat)
- The three great Feast Weeks at the three significant annual harvests (1. Feast of Unleavened Bread/barley 2. Feast of Firstfruits/ wheat 3. Feast of Tabernacles/vineyard)

There is quite a long list for this scriptural pattern, but space does not permit our pursuit. However the potential for expansion offers an opportunity for continuing meditational development on a personal level. These three great stages in the divine plan are expressed in the three part molecular structure of the creational symbol for the word of God. Water's molecular structure is two parts hydrogen and one part oxygen (H₂O). Hydrogen is the first element on the Periodic Chart of the Elements and oxygen is the eighth. These numeric positions are identified by the number of protons in the nucleus of each atom. The

placements and numbers of creational elements are not without divine significance. The fact that hydrogen is the most abundant element in the universe as well as being the first element on the chart with a single proton suggests a logical relationship with our Creator. This is similar to the color blue. Blue is the most dominant color in our created environment (sky and water) and is directly identified with Yahweh (Num 15:38-41).

The Glory of the Number of His Name in the Things That Have Been Made

Oxygen has eight protons. This numerical status identifies oxygen with both eternity and our Messiah. Even mathematicians recognize the relationship between 8 and eternity as that digit, placed sideways, is the mathematical symbol for infinity. The eighth millennium in the divine plan is when all mortal life is completely eliminated. Our Creator will **be** all and **in** all (1 Cor 15:28). Eight is the number of our Messiah. Christ's six letter Greek name adds up to 888 (Iesous: iota=10, eta=8, sigma=200, omicron=70, upsilon=400 and sigma=200... equaling 888). The triple eights in the name of Jesus is another veiled validation of the three immortalization stages in the divine plan. While 666 is the number of the man of sin (Rev 13:18) 888 is the number of the man of righteousness. This understanding is cemented by the subtle divine identifications of our Messiah's roles with the number eight. His savior role is seen in the eight people on Noah's ark. His kingship is inherited from his ancestor David, the eighth son of Jesse. His sacrifice and mediatorship is seen in the eight carcass components of the heaven and earth covenant with Abram (Gen 15). His covenant status is seen in the eight surfaces on the two sets of four stones upon which our Creator wrote the words of the covenant, the ten commandments. The covenant sealing ritual of circumcision was performed on the eighth day of a baby boy's life. Christ's sacrificial status is seen in the ritual law that a sacrificial animal is unacceptable until the eighth day of its life (Lev. 22:27).

Oxygen's numerical status of eight is also directly associated with immortality by Jesus in his comments to Nicodemus. In describing immortalization (being born again) Jesus explains this new nature as becoming like the wind (John 3:8). The only elemental component of wind that sustains life is oxygen. The Greek word for wind is similar to the Hebrew word for wind and air. They are also each used to define the omnipotent power and nature of our Creator: the Holy Spirit (Heb:ruach; Gk:pneuma). Oxygen is the first of the three components that sustains life under the curse of sin and death. An absence of oxygen will result in death within minutes. An absence of water will result in death within days. An absence of bread (solid food) will result in death within a couple months. Oxygen, the most significant element sustaining mortal life, is the creation icon for immortal life.

Carbon Based Mortal Life

The creation icon for mortal life is quite simple to identify. This would have to be carbon. Every single form of life in our sin-cursed creation is scientifically defined as carbon based life. This understanding is taught to us before we are even teenagers. Appropriately, the atomic number of carbon is six. Six is the scripturally assigned number for the curse of sin and death, including all its effects. It is not simply the number of mortal man or just the number of sin. It is the number of the curse, including the other effects of that curse such as disease, hard labor, subjugation, and frustration.

The Six and Eight Pattern of Scripture and Creation

The status of our Messiah being both the son of man and son of God as well as his mediatorship is expressed in his saving name of Jesus where six Greek letters add up to triple eights. This presents exactly the same message projected by the atomic numbers and creational assignments for carbon and oxygen. The six and eight pattern in Christ's name and creation's design is confirmed repeatedly in scripture. The golden ark of the covenant was formed by six separate geometric planes (left, right, front, back, top and bottom) that converge at eight points (corners) formed where three planes meet. The heaven and earth covenant with Abram required two sets of halved carcasses from three, 3-year-old, earth-bound animals (heifer, female goat, ram) as well as 2 whole carcasses of the fowls of the heavens (turtledoves). The six

carcass halves representing earth added to the two whole birds of the heavens make a total of eight components declaring our salvation through the sacrificial man of eights who was of the earth but also of heaven. The six-eight pattern of the name of Jesus is whispered with that still small voice through the stormy winds, earthquakes and raging fires of fleshly perspective both scripturally and creationally exclusively for those with seeing eyes and hearing ears.

The End and the Beginning

It has been our intention over these twelve successive commentaries to provide a foundational ascent platform for witnessing a greater measure of our Creator's glory. The presentation of these creation/spiritual patterns has been intentionally measured and conservative. There is an ocean of evidence offering discovery at every level of consideration, for the sheer joy of witnessing glimpses of our beloved Creator in the things that have been made. While these commentaries have concluded, our opportunity for expanding the application abounds, to our Creator's glory. The observations of these patterns comes from the threefold source of a simple high school science education, daily Bible readings and the grateful education of divine truths taught from youth by parents and our Christadelphian community.

In the Service of our King,

Brother Jim Dillingham