

Immortalization 3

New Testament Expressions of Immortalization Being A Covering

This is the 3rd presentation on the theme of Immortalization. This address will focus on the New Testament Expressions of Immortalization as being a Covering.

There are many, many references to the promise and procedure of immortalization throughout the New Testament. There is an unmistakable consistency in how the immortalization promise and procedure is constantly expressed in the terms of being a covering. The New Testament is literally saturated with this relationship in this immortalization procedure serving as a covering. Paul, Jesus, and John particularly reference the nature covering aspect of immortalization... the resurrection to salvation.

Now this is a highly significant feature of immortalization, this covering aspect. This understanding ... which is significantly **emphasized** by Jesus, Paul and John... distances us from the false-doctrine Christian understanding of salvation being an uncovering. This is the shared understanding of those who embrace the God despising serpent lie that we don't really die because of sin and that disobeying our Creator will actually qualify us to become just like Him. These people all express the transition into salvation in the terms of an uncovering. This is expressed as the stripping away of our mortal physical frame, serving as the release for the previously hidden spirit consciousness trapped within the physical body. Christianity understands the transition into salvation being a removal and not an addition, an uncovering as opposed to a covering. They see it happening at death and not at a resurrectional rebirth. Christianity... with its pagan origins... completely reverses the divine equation of salvation, of immortalization as an addition... a covering.... When we are born-again **into** a spirit nature. The promise of immortalization includes the physical body, just like Jesus demonstrated after his immortalization... being touched and eating and visually recognizable. However those immortalized bodies are no longer flesh **nature**. The divine spirit nature has been added ...it is a covering... an enveloping of the mortal nature, eliminating its curse of sin and death... what Paul defines in Romans 8 as being the redemption of our bodies. Our bodies are redeemed from the curse of sin and death by an addition, not a subtraction... by a covering and not an uncovering.

When we try to distance our understanding of salvation away from the status of a covering of our nature, we invite that domino effect of progressively greater error... which – uncorrected – would eventually lead to the twisted logic of salvation by uncovering, the instinctive, self worshipping, heart generated logic of the immortal soul. It certainly doesn't happen immediately. This progressive apostasy of the superimposing heart generated distortions over divine truths took almost 300 years to mature at the beginning of the Ecclesial Age... with its conclusion at the Council of Nicea and the Nicean Creed mandated

by the Roman Emperor Constantine. In the 165 years since divine truths were rediscovered by Dr Thomas our community has faced repeated threats from within on this same issue of minimalizing our understandings of sin and atonement, introducing the leaven that, if left uncorrected, would eventually result in the same end-game as the beginning of the Ecclesial Age. Fortunately, the divine timing for the introduction of the Kingdom of Heaven eliminates that possibility of a similar result and timeline. We know that there is far less than 135 years before the Kingdom of Heaven is re-established on this earth by Christ and the immortalized saints. Our generation has witnessed the re-flourishing of the fig tree, a prophetic representation of the nation of Israel, that national fig tree emerging from the death of winter into the rebirth of spring. Our generation has witnessed the political resurrection of the national first born son of God in Palestine. We await the 2nd resurrection stage, the spiritual resurrection of Israel upon their repentance when Christ and the saints save them from annihilation by the Gogian invaders. The truth will not be eclipsed before the Kingdom comes... but it is always under attack and the most dangerous attacks are always from within. While the initial stage of the minimalization of sin and atonement should not be a fellowship separating issue, it most definitely has a leavening influence that will promote progressive error eventually **leading to** more serious fellowship separating distinctions... if there is no correction.

Paul makes it **perfectly** clear that we should understand immortalization ... the transition from mortal to immortal... from corruption to incorruption... as a covering. When the Corinthian Ecclesia started listening to the pagan influences within the body of believers... questioning the validity of the concept of a resurrection... Paul laid out the facts perfectly in 1 Cor 15. However let's make one prefacing point that seems to be oddly – but frequently – overlooked. There are two separate but certainly related resurrection categories. There is a resurrection to mortality on the basis of divine accountability. This comprises both the just and the unjust. Following that first resurrection category is the judgment. Following the judgment there is a second resurrection... the resurrection to immortality, in which only the just will participate with the unjust being consigned to an everlasting death. In 1 Corinthians 15 Paul is addressing this second resurrection category, the resurrection to immortality following the judgment. It is the misunderstanding of these two resurrection categories that has resulted in such historical Christadelphian fellowship separating issues as immortal emergence, emerging from the grave already immortal.... and the misapplying of the conditions of the 2nd resurrection to immortality as if they apply to the 1st resurrection to accountability... which has totally different conditions. We will address the legitimacy of these two separate resurrection categories, the two separate death categories (temporary and eternal) , the two separate righteousness categories (both personal and imputed), and the two separate sin categories ... in later addresses. But right now let's see how Paul describes the resurrection to immortality... immortalization – the theme of our consideration.

*Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must **put on** incorruption, and this mortal must **put on** immortality. So when this corruptible shall have **put on** incorruption, and this mortal shall have **put on** immortality, then shall be brought to pass the saying that is written, Death is **swallowed up** in victory (1 Cor 15:51–54).*

There is nothing ambiguous or even slightly challenging about this perfectly clear definition of the process of immortalization as being a covering. The changing of the nature of the redeemed, that only takes a twinkling of an eye, is a swallowing up. Death is swallowed up by life. Life –immortality and incorruption – is added to the bodies of the redeemed. Immortality and incorruptibility is **put on**. This is the language of atonement, a covering. Immortalization is a covering.

This expression of immortalization being a covering is a standard pattern throughout the entire New Testament. Paul confirms and expands on this covering aspect of immortalization in his next letter to the Corinthian Ecclesia.

2 Cor 5:1–4 *For we know that if our earthly house of this tabernacle were dissolved [in other words –if we died... if our body that we live in expired], we have a **building** of God, an house not made with hands, eternal in the heavens [Paul explains we have another place to live, another abiding place besides our mortal bodies and it is reserved for us in heaven] . ² For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven [This is a very clear, completely unambiguous declaration of atonement... the putting on of the heavenly nature, the heavenly tabernacle... as a clothing upon process]: ³ If so be that being clothed we shall not be found naked. ⁴ For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.*

Paul tells us that we are to be clothed upon with our heavenly dwelling place... when mortal **puts on** immortality we will no longer be found naked. He once again describes this immortalization process in exactly the same way he did in his previous letter to the Corinthians... mortality being **swallowed up** by life... same Greek word, same expression of immortal life being added to our mortal bodies... an encompassing, a swallowing up, a complete covering when we **put on** immortality and incorruption. By this process we are no longer naked before our God. This is a phrase that is obviously intended to take us back to the Garden of Eden when the shame of nakedness was immediately imposed upon Adam and Eve following their sin. They had never experienced shame to that point. It had been unnecessary. Along with the curse of mortality came the blessing of the conscience, the painful experience of shame. We can easily validate the significance of this unique condition upon mankind as there is not a single living species on earth except mankind that produces coverings to hide the shame of our naked created form. Mankind is all alone in this distinction of covering our naked created form ... due to our shame. We know that Adam

and Eve's instinctive solution to the shame of their nakedness was divinely unacceptable. God provided the single animal skin that made a covering for both of them... as the Hebrew word for skin in Genesis is singular and not plural. It was a single skin from which the shameful nakedness of man and woman were both covered, indicating the single source of the covering from our Creator that would eventually eliminate the shame of our nakedness, as Paul indicates to the Corinthians. That single source, of course, is Jesus Christ. It is his sacrificial life and his blood that has the extended power and authority to redeem us from the curse of sin and death.

Other New Testament references to the transition into immortalization employ the same expressions that are directly and indirectly presented here by Paul. The white robes of righteousness awarded to the bride of Christ as her wedding garment are made white in the blood of Christ. This is an expression of the covering of immortality that eliminates the shame of our nakedness before our Creator. Just like the animal skin in the garden these white robes are divinely provided to the bride of Christ. We also see the inspiration for Paul's expression of immortalization being a tabernacle from heaven as coming from Jesus himself at the last supper.

John 14:1-3 Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

Jesus comforts his disciples at this final meal with him before his arrest and execution with the promise of immortalization... the awarding of the heavenly mansions... or abiding places... in other words heavenly tabernacles... just exactly how Paul describes the immortalization procedure in 2 Cor. 5. Jesus explains to his disciples that he will leave, going to heaven to prepare these mansions for his disciples. When he returns he will take these same disciples unto himself that they may be where he is. That is not the expression of a mere geographical location, like a GPS coordinate. That is the promise of a change in nature... that his disciples may share his nature.... To be where he is... to exist as he exists... with the same glorious nature Jesus would inherit. Jesus explains he will have to leave them and go to heaven to **prepare** these mansions, these tabernacles made without hands. The Greek word for mansions here is *mone*... meaning an abiding place... a place to live, like a home or tabernacle. Jesus uses that same word again in this chapter in verse 23 when he repeats this same exact promise.

²² *Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?* ²³ *Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.* The Greek word translated as "abode" is the same Greek word translated mansions in verse 2: *mone*. Jesus makes it clear that we do not go to him to be awarded this mansion, this abiding place, this heavenly tabernacle. He comes to us ... and then he and his Father will live within us... Jesus will take us unto himself that we may **be** where he is... in nature. This change in nature, this immortalization

is expressed as a mansion, a dwelling place... just as Paul calls it a heavenly tabernacle made without hands that covers us so that we might no longer be naked before our God. The precedent for Paul's expressions in 2 Cor 5 is clearly evident in Christ's promise to his disciples when he comforted them at the last supper before his impending departure.

As opposed to the Christian perverse understanding of the faithful traveling to Jesus to receive their salvation immediately upon their death, we see Jesus expressing the understanding that he comes to us with this salvation. He concludes his communication to us with exactly this same expression in Revelation 22. In verse 12 we hear Jesus tell us: *And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.* We don't go to Jesus to claim our reward. He comes to us with that reward, which should be understood as a covering. Once again the popular Christian understanding is exactly the opposite of the unambiguous Bible teaching. Paul expresses this same understanding to the Philippians when he says;

*For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: ²¹
Who shall change our vile body, that it may be fashioned like unto his glorious body (Phil 3:19-20).*

The Greek word translated 'conversation' is politeuma... indicating a political affiliation... a citizenship. Paul explains that our citizenship is currently in heaven. We are looking for our savior who will return from heaven and when he does our vile bodies will be changed to be like his glorious body. As Jesus said to his disciples... when he returns he will take us unto himself that we may **be** where he **is**... meaning in nature—not just in geography. This heavenly citizenship is the exact same as the heavenly mansions, the heavenly abiding places that Jesus referenced, as well as the same heavenly tabernacles made without hands that will swallow up mortality with life ... that Paul wrote about to the Corinthians. Clearly immortalization should absolutely be understood as a covering. When mortal is swallowed up by life, when we are born again into the spirit nature, when our bodies are redeemed from the curse of sin and death, when Jesus awards us with our heavenly citizenship after his return... we are covered with the divine nature... no longer shamefully, nakedly exposed before our God.

This clothing relationship to the promise of the covering of immortalization that was established at Eden is pursued all through the Bible, concluding in Revelation with the white robes of righteousness awarded to the Ecclesial bride of the Lamb. The marriage supper of the Lamb is another reference to the process of inheriting the divine nature, when mortal puts on immortality and corruptible puts on incorruption... like the putting on of a white robe.

Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. ⁸ And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints (Rev 19:7-8).

This is a direct parallel to the Creator covering the shameful nakedness of Adam and Eve due to their sin. God covered the nakedness of Adam and Eve with coverings made from the

skin of an animal. God will cover the shameful nakedness of the redeemed with the white robes that have been made white by the blood of the lamb... when the saints become one with our savior.

Rev. 7:14–17 And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. ¹⁵ Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. ¹⁶ They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. ¹⁷ For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Immortalization means the absence of hunger & thirst and no reason for tears. Just as Adam and Eve's shameful nakedness for their sin, the contradiction to the Creator's righteousness, was covered by the skin of a sacrificial animal so the white robes of Christ's righteousness, seen in his sacrificial blood, covers the redeemed... eliminating all shame and all sorrow.

This white robe association with immortalization is confirmed in Christ's parable of the man ejected from the wedding of the King's son because he had no wedding garment. That white wedding garment in Revelation is defined by the two categories of righteousness. In Rev 19 we are told the white robes covering the bride of the lamb signify the righteous deeds of the saints... **personal** righteousness... when we **personally** confirm the right-ness of our Heavenly Father by what we individually say and do. In Rev 7 we are told these robes are made white in the blood of the lamb. That indicates imputed righteousness, which can only be on the basis of grace. This enlightened believer who had been invited to the wedding of the King's son was removed as he had no wedding covering. This would indicate either the absence of any personal righteousness or the absence of imputed righteousness or the absence of both. This man was not allowed to participate in the marriage of the Lamb, the marriage of the King's son. He had no wedding garment. In a sense he only had the fig leaf apron and not the animal skin provided by God. He was addressed as only a friend. There will be no **friends** at the marriage of the Lamb of God, the King's son. There will only be family... who will all be given the white robe coverings of immortalization.

Another confirmation for this relationship between the covering of the white robe being an indication of immortalization would be the vision of immortalization on the mount of transfiguration during Christ's ministry. When the living and the dead witness the glorification of the Messiah on the mountain we are specifically told the garment of Jesus became white as light. Mark says his raiment became shining, exceeding white as snow; as no earthly cleansing agent could possibly accomplish. Luke says Christ's garment was white and glistening. This white robe was a key feature in the mountaintop vision of immortalization when the living and the dead, the Messiah and the Creator all witnessed this projection of immortalization. Clearly... immortalization should be understood as a covering.

There is another covering aspect of immortalization that can be extended from Luke's account of the transfiguration. Luke makes the unique distinction that the cloud from which

God declared His approval for His son actually enveloped all seven of them together on that mount. *While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.* ³⁵ *And there came a voice out of the cloud, saying, This is my beloved Son: hear him* (Lk 9:34–35). All seven of them were embraced by that cloud together: Jesus, Peter, John, James, Moses, Elijah and God. Clouds throughout scripture are consistently associated with the presence and power and glory of our Heavenly Father. The covenant rainbow following the flood was set against the cloud. The cloud of God's presence hovered over the Tabernacle in the wilderness and led Israel for 40 years to the promised land. The cloud of God's presence and glory filled the Tabernacle at its dedication as well as Solomon's temple at its dedication. When Jesus rose to heaven from the Mount of Olives it was appropriately a cloud that received him from earth to heaven. The expression of Christ's return to earth with his Father's authority, power and glory is said to be "coming in the clouds". Caiaphas recognized this divine relationship between the clouds and God when he illegally ripped his clothes and screamed blasphemy to Christ's warning that his judges would personally witness him coming in the clouds of heaven. The enveloping of Christ and the living and dead servants of God into the cloud on the mount of transfiguration serves as another image of immortalization, when mortality is swallowed up by life... as the cloud of God's presence swallowed up those six mortals.

This cloud-covering image is sustained and confirmed in quite a number of ways throughout scripture. Paul obviously references this mount of transfiguration event when he comforts the Thessalonians bereaving the deaths of other beloved faithful. Paul comforts them by saying: *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). Just as Jesus comforted his disciples about his approaching departure with the promise of immortalization, so Paul exhorts the grieving Thessalonians to treasure this hope. Being caught up into the clouds and the air is a perfect reference back to the vision of immortalization on the mount of transfiguration. We seek the cloud nature of God. We want to be caught up in the cloud of God's presence and glory... as the living and dead were in the air and in the cloud on that transfiguration mount. In addition to the cloud, the reference to the air is just another creational picture of immortalization. This is what Jesus said to the confused Nicodemus. *Marvel not that I said unto thee, Ye must be born again.* ⁸ *The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit* (John 3:–8). Immortalization, being born again into the spirit nature... is to become like the wind. Now the Greek word translated wind here is *pneuma*, which is the same Greek word used to indicate the Holy Spirit (*hagios pneuma*). Additionally the component in air that currently sustains life is oxygen. Oxygen is numerically identified on the chart of the elements by the number 8 as there are 8 protons

in the nucleus of the oxygen atom. Eight is the number of immortality and the number of our savior. A sideways eight is the mathematical symbol for infinity. The Greek name of Jesus has six letters that add up to 888 (iota, eta, sigma, omicron, upsilon, sigma). Those three eights in the name of Jesus that means savior, reflect the three great immortalization events in the divine plan... the immortalization of Jesus Christ, the immortalization of Christ's bride at the beginning of the millennial kingdom and the 3rd and final immortalization at the end of the Millennial Kingdom. This is why the name Jesus, meaning savior, has a numerical value of 888. Just as the man of sin, bound to death, is numerically defined by triple sixes, so the man of righteousness, the door to immortal life, is numerically identified by triple eights.

Therefore when Paul says we should take great comfort in the understanding that the living and the dead will be caught up into the air and the cloud at the return of Jesus, he is reminding us of the hope of immortality... that cloud covering and that spirit rebirth when we will become like the wind.... Perfectly extending these expressions from the vision of immortalization on the transfiguration mount where the six mortals witnessed the vision of immortalization in the air and in the cloud on the mount.

This understanding is validated quite clearly in John's description of the immortalized saints as the rainbow'd angel in Rev, 10. *And I saw another mighty angel come down from heaven, **clothed with a cloud**: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire.* The clothing of this rainbow'd angel with a cloud is this same expression of an immortalized nature. It is a covering and not simply a covering, but a cloud covering. Just as God's covenant promise seen in the rainbow was set against a cloud, so this vision of the immortalized saints present a rainbow'd angel clothed in the divine cloud nature. As is the unmistakable and brightly shining pattern **throughout** the New Testament... this addition of the divine nature is once again expressed as a **covering**... over and over and over again.

The divine identification with the cloud is a pattern that is confirmed in each of the four divinely appointed stages in the maturing of creation and creation's appointed caretaker... mankind. We have seen this from the rainbow covenant signature placed in the medium of the cloud... the cloud of divine presence that led Israel to the promised land. The cloud of divine presence embracing the living and dead on the mount of transfiguration ... the cloud that received Jesus to heaven and the clouds of divine authority that escort him back with power and great glory... the promise of being caught up in the clouds and the air at the resurrection to immortality and the cloud clothing of the rainbow'd angel. Now let's consider this cloud nature in the context of the rituals of the 1st Kingdom Age, which was initiated at Mt Sinai. One of our foundational understandings was that if we have truth, then there will be endless ways to validate that truth... on the basis of the principle of God manifestation... the principle of a multitudinous singularity... a harmonious blending of all truths that are complimentary and interdependent, forming an unbroken, three dimensional

singularity. We should be able to see the same truths and principles projected in every stage in the divine maturing procedures despite the changing priesthoods, changing laws and changing rituals.

Let's look at the lesson of the cloud on the Day of Atonement in that most holy chamber of the Tabernacle. There were three progressive rituals performed by the High Priest in the Most Holy Chamber on every Day of Atonement. It is extremely odd to hear commentators sometimes refer to only two rituals when the record is exceedingly simple and direct. This rather obvious minimalization of the Day of Atonement activities, reducing the three Most Holy rituals to just two, often precedes a subsequent minimalization of the very principle of atonement. These three Day of Atonement rituals perfectly portray the three great immortalization events in the divine plan with the creation of the cloud gloriously projecting the immortalization of our Messiah.

1. The first of the three Day of Atonement rituals in the Most Holy chamber of the Tabernacle would be when the High Priest would take 2 handfuls of incense with a censor of fire from the altar of burnt offering into the Most Holy, within the veil that Hebrews 10 tells us represents the flesh of Christ, that cursed human nature he shared with us. The High Priest had to toss those two handfuls of incense into the fire, transforming that aromatic dust into a cloud that would blend with our Creator's glory between the Cherubim overshadowing the mercy seat. We are told this ritual would save the life of the High Priest.
2. The second High Priest entrance into the Most Holy chamber was with the blood of the bullock for the atonement of the entire family of the High Priest.. to be spattered eastward and westward onto that same mercy seat with which the incense cloud was identified.
3. The third High Priest entrance into the Most Holy Chamber was with the blood of the goat for the atonement of the rest of the nation.

These three progressive rituals in the Most Holy Chamber of the Tabernacle project the three great immortalization events in the divine plan.

1. The immortalization of Jesus Christ ... paralleling the saving of the life of the High Priest by creating that incense cloud.
2. The immortalization of the family of the High Priest at the beginning of the Millennial Kingdom... paralleling the atonement of the family of the High Priest
3. The immortalization of the rest of the world at the end of the Millennial Kingdom... paralleling the atonement of the rest of the nation.

The initial parallel is quite striking. However, as with every other divine truth, the evidence always extends far deeper, much higher and exceedingly broader. First let's confirm an emphasis on the progressive nature of this three stage pattern highlighted in the Tabernacle. There is a great deal more significance to the spiritual identification of the number three... which we will highlight in a later commentary. However for the purpose of noting the divine emphasis on the three stage progressive nature shadowed in the Tabernacle we will note how there are three progressive stages of holiness emphasized in the Tabernacle construction with an additional emphasis of three in each of the three stages. The first holiness stage in relation to the Tabernacle design would be the courtyard. Within this first holiness stage there were three components: 1) the bronze altar of burnt offering 2) the bronze laver and 3) the tabernacle. The 2nd holiness stage would be the Holy Place in the first chamber of the Tabernacle. This chamber had three components: 1) the golden table of showbread to the north; 2) the golden lampstand to the south and the golden altar of incense to the west. The third holiness stage was the Most Holy Place with its one component... the golden ark of the covenant. However this was a container and it received three deposits at three times. The first item was the golden bowl of manna reflecting the immortal nature by its incorruptibility. The second deposit was the 2 covenant stones with the ten commandments written on all four surfaces by the finger of God. Just like the manna, stones are incorruptible. Stones don't rust, corrode, age, becomes diseased or rot. On the basis of the assigned creational features, stones are incorruptible. The third deposit was the rod of resurrection. The rod of the High Priest that had been a serpent, that had been used to turn the Nile River to blood and been raised to a living, fruit bearing rod to identify the appointment of the High Priest to a skeptical nation. There are three components in each of these three progressive holiness stages... just at there were three rituals inside the Most Holy on the Day of Atonement... projecting the three stage divine plan for the maturity of the creator's plan. In fact from beginning to completion the three stage immortalization plan takes place over three divine days of 1,000 years each. The immortalization of Jesus Christ is three thousand years from the 3rd and final immortalization in the divine plan at the end of the Millennial Kingdom. This is why Jesus was in the grave for three days and three nights... prophesying how creation would continue to suffer under the power of death for three more (divine) days and then death would end... just as it did with Jesus. Perhaps now we can begin to see why suggesting there were only two rituals on the Day of Atonement is such a contradiction to the highly emphasized divine pattern.

Let's examine more carefully that first ritual inside the Most Holy on the Day of Atonement that so beautifully and perfectly projects the immortalization of our Messiah.

Lev 16:12-13 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 veil: ¹³ 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.

This specific ritual procedure is expressed as saving the life of the Mosaic High Priest. It isn't difficult to see how this procedure would project the ultimate saving of the life of the ultimate High Priest. Let's examine the ritual itself and see if it maintains or contradicts this first impression. The High Priest is instructed to take sweet incense in both hands into the Most Holy. Incense was divinely compounded with four equal ingredients of stacte, galbanum, onycha and frankincense. This doubled four pattern with incense in each of the two hands is a consistent pattern in relation to our Messiah. We can certainly see how two fours make eight, which we have noted is the number of immortality and the numerical identification of our savior, as the six Greek letters of the name Jesus (meaning savior) add up to 888. However a doubled four pattern is also significant.

- We see this in ark of salvation with its four men and four women saved from the flood.
- We see this in the heaven and earth covenant with Abram in Genesis 15 when God instructed him to place 4 sacrificial animal components into two parallel rows.
- We see this same doubled four pattern in the two altars of bronze and gold with their foursquare design with their four horns. We see this doubled four pattern in the configuration of the body of believers in the wilderness with its doubled foursquare construction. There is a political outer foursquare design with the 12 tribes and an inner spiritual foursquare design with the Levites and priests camped according to the appointed design pattern.
- We also see the four cherubim representing the multitudinous Christ with their four faces.
- Additionally they have four wheels within four wheels beneath them.
- Also The covenant stones with the 10 commandments offer this same consistent pattern as there were two sets of two stones written on the front and back... meaning all four sides form both sets of stones – doubled fours.
- There will be a total of four temples in the divine plan with four sacrificial altars.
- These repeated divine images of doubled fours are continued in the two handfuls of four equal incense components in the two hands of the High Priest on the Day of Atonement.

This incense had been processed into a dust-like consistency. It was finely ground. Without processing... if it had been left as **chunks** of incense ... it would have no capacity to offer an instant conversion by fire into that cloud of incense . It had to be beaten and crushed into a fine powder, into dust. This dust clearly represents the dust nature of mortality. Mortality is the curse of the dust. God cursed mankind with death by declaring to Adam: Thou art dust and to dust thou shalt return. However this incense was not ordinary dust. It was quite aromatic dust, very pleasant to be breathed in through the nose and mouth. This is a picture of our Messiah in his mortal nature. He was not simply mortal – dust – he was highly

acceptable. His life was pleasant to his Father. Still he had to be processed. Jesus had to be crushed and ground and bruised... processed before he could be burned... before he would willingly offer his life on the cross. That picture of the crushed aromatic, eight component dust being transfigured into the glorious cloud is perfectly interpreted in Heb 5:7-9 *Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered; ⁹ And being made perfect, he became the author of eternal salvation unto all them that obey him.* Like the two handfuls of four incense components, Jesus was divinely processed. Isaiah tells us in chapter 53 *he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.* Our Messiah was ground to a dust-like consistency. Then that incense was tossed into the fire. The action of the fire transfigured the substance nature of the dust into the vapor nature of the cloud, which then covered the mercy seat... exactly the point that Yahweh said He would communicate with Israel (Ex 25:22). We have already seen how the cloud is constantly and directly associated with the divine presence, glory and nature. The issue that seals this progressive association between the immortalization of our Messiah and this 1st ritual in the Most Holy chamber on the Day of Atonement is the fact that this procedure saved the life of the High Priest. We are told by God that the High Priest had to perform this incense dust to cloud transfiguration ... **that he die not.**

Now when something is true, there can be no legitimate contradictions. There may be **initially** confusing issues but if something is true, these confusing issues will only serve to more perfectly refine our understandings of that truth once they are fully understood. Therefore... one issue that may initially raise an objection to this relationship between the Day of Atonement dust to cloud ritual serving as a projection of the immortalization of Jesus Christ could be the absence of blood in that ritual. The next two Day of Atonement rituals highly feature the blood of the bullock for the family of the High Priest and the blood of the goat for the rest of the nation. **This absence of blood** in this 1st day of atonement ritual of the incense dust and the cloud – is actually a fascinating consideration. Now we certainly could establish the fact that there are other **atonement** rituals under divine law where there is a complete absence of blood. i.e. The ½ shekel census tax that redeems Israel when a military census is taken. It is even called the atonement money and is expressed as achieving an atonement for their souls (Ex. 30:15-16). That is an atonement ... without blood. Additionally the omer, or tenth of an ephah of fine flour that the most financially destitute Israelite could use for their sin offering gave them a blood-free atonement. There are other examples as well. This repetition of blood-free atonement rituals certainly licenses the freedom to observe another blood free atonement ritual. But It doesn't really explain **why** or on what basis a shadowing of Christ's immortalization would be blood free and particularly in the same context as the blood-based immortalizations of everyone else... the High Priest's family and the rest of the nation. After all... Hebrews 13

specifically tells us that the God of peace brought again from the dead our Lord Jesus through the blood of the everlasting covenant. Therefore on what basis could we presume that such a perfect portrayal of the immortalization of Jesus would be shadowed without blood... simply transfiguring the two handfuls of crushed aromatic incense into the one cloud? The answer to this is to define the dual application of the blood in the context of the limited educational focus of the laws and rituals of the 1st kingdom age. This can't be done quickly ... at least not convincingly anyway.... as we will once again have to address minimalized presumptions.

So we will have pick up at this point in our next and 4th presentation on the scriptural theme of immortalization.