

Immortalization 4

Why Is There A Blood-free Shadow of Our Messiah's Immortalization?

In our previous address in this continuing series we were left with the task of understanding why such a clear and beautifully multi-layered projection of the immortalization of our Messiah could be blood free. This was the 1st of the three High priest rituals on the Day of Atonement. That specific ritual saved the life of the High priest... his conversion of the 2 handfuls of crushed incense, that aromatic dust that was transfigured by fire into the cloud that embraced the Mercy Seat where our heavenly Father said He would meet and communicate with Moses.

We noted the possible challenge to our understanding from the very clear statement in Hebrews 13 telling us that the God of peace brought again from the dead our Lord Jesus Christ **through** the blood of the everlasting covenant. Therefore it may seem initially logical that if we are looking for scriptural shadows for the precedent establishing immortalization of our Messiah we should **always** be looking for a blood component. That would be an incorrect presumption... and there are very good reasons why we need to understand that there is no **single**, exclusive justification for our Messiah's transfiguration from mortality to immortality. It wasn't simply that Jesus was not guilty of even a single sin that qualified him for resurrection to immortality. It was also that his life and words perfectly displayed the righteousness of his Father. The words and deeds of Jesus all declared his Father was right in everything. It was not simply that there were no contradictions to his Father's righteousness, no guilty sin. It was also the fact that there were endless confirmations of that divine righteousness culminating in his violent death. Atonement should never be limited to just the forgiveness of sins. That suggestion would initiate a dangerous progression of heart generated presumptions, like slowly falling dominos that would eventually result in divinely distancing false doctrine, perhaps even taking a generation or two. Righteousness demonstration, as well as sin forgiveness, are both components of **our** atonement. With Jesus it was righteousness demonstration as well as the complete absence of guilty sin that afforded his atonement. This dual atonement justification issue of both sin reconciliation as well as the pursuit of righteousness is highly emphasized in each of the three divinely appointed ages chronicled in scripture leading to our current point in the divine plan. We will pursue that issue in future addresses. There is more to divine acceptance than simply reconciling our failures, our sins. We must embrace our Creator's vision of creation, understanding, accepting and appreciating His rightness in everything at every level... both spiritually and physically. Simply concentrating on the forgiveness of our sins, which is the instinctive focus of all false religions, would be a dramatic reduction in the terms of our divine acceptance.

In order to understand specifically why this particular Day of Atonement ritual can so perfectly project the immortalization of our Messiah without a blood component we need to

understand the restricting educational focus of the priesthood, laws and rituals of that 1st kingdom Age. Each ritual and law that is restricted to a particular maturing stage in the divine plan has to be considered in the context of that unique educational focus. This is how we can understand why God commanded the faithful to kill others and serve militarily during the 1st Kingdom Age but we are forbidden from killing or militarily service during the Ecclesial Age. These are not contradictions. These opposing laws are each only **part** of the complete picture of divine righteousness. Neither is mutually exclusive, as we know that the faithful, as immortalized saints, will again most certainly serve in a military capacity under Christ, the lion of the tribe of Judah, the king of kings riding the white horse with the sword of the word of God issuing from his mouth for judgments against the kingdoms of men. Each divinely appointed age offers a specific educational focus **within which** the laws and rituals of that particular age should be considered.

Since this blood free shadow of our messiah's immortalization on the Day of Atonement occurs during the 1st kingdom Age we will therefore have to identify the particular constricting educational focus for that Age. This isn't difficult to do nor is the conclusion ambiguous. It is the Apostle Paul, quite appropriately, who defines that educational focus. It is extremely significant that Saul of Tarsus ... that Pharisee of Pharisee & an accomplished Mosaic Law scholar... was particularly commissioned by our King, the son of God, to be **the** Apostle to the Gentiles and shepherd the Gentile believers into the Ecclesial Age and out of the previous age governed by Mosaic Law... for which he was a highly trained expert. Jesus had pursued Saul. Saul had resisted how Christ had pricked his conscience. Saul had been resolute in his defiance to Christ's subtle prodding and directing. Christ finally dramatically humbled him on the road to Damascus, berating him for his resistance to that re-directing pricking and prodding. It was particularly Saul of Tarsus that Jesus wanted to write so much of the New Testament, with his endless commentaries on the divine laws for which he was an expert, the laws and rituals focusing on judgment and sin condemnation that were being replaced by laws and rituals focused on grace and imputed righteousness.

Paul repeatedly defines this specific educational focus for that Kingdom Law to the Roman Ecclesia.

*Rom 3:19–20 Now we know that what things **soever** the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become **guilty** before God. ²⁰ Therefore by the deeds of the law there shall no flesh be justified in his sight: for **by the law is the knowledge of sin**.*

The educational focus of Kingdom Law is very clearly defined here. By the law is the knowledge of sin. The response God was looking for from the law was shame... the stopping of every mouth.... No more 'buts'.... No more but, but, but ... like we hear from our children when we are correcting them. The Law assigned guilt.... That the world may become guilty before God. This educational focus for the law is repeated and repeated by Paul so that it should be difficult for us to get this wrong.

Additionally Paul's statement tells us that if we want to define sin then we can't do this without the law. If we think we can understand sin without referencing the divinely appointed text book of Kingdom Law then we are suggesting we are smarter than our teacher... we are smarter than God... who assigned the textbook of the law to educate us on sin. Paul was inspired to tell us: By the law is the knowledge of sin. There is no ambiguity there whatsoever.

Rom 5:20 *Moreover the law entered, **that the offence might abound**. But where sin abounded, grace did much more abound.*

The purpose of the law was to magnify our offenses against our Creator... to eliminate the possibility we can ignore our failures, to sweep them under the rug, to minimize our divine unacceptability. This is why those who broke the stone covenant had to be broken with stones. The man who picked up firewood on a Saturday morning breaking the 4th commandment of the stone covenant had to be bludgeoned to death with rocks by his own family. This is why Achan and his whole family with him had to be bludgeoned to death with rocks for stealing from God, breaking the 8th commandment of the stone covenant. The offense 'abounded' under the law.

Paul reasons in a progressive and comprehensive manner throughout the first eight chapters of his divinely inspired letter to the Romans on the subject of the atonement. His offers an absolute symphony of perfectly complimentary reasoning, concluding in chapter eight with a powerful crescendo of necessary conclusions. Romans chapter seven conditions us for the exultant joy for the glorious conclusions of chapter eight by driving us down to the depths of frustration with an understanding of how the Law emphasized and underlined our hopelessness on the basis of our own incapacity to save ourselves. Paul repeatedly emphasized the Law's crushing effect on our self-image throughout chapter seven.

Rom 7:7 *I had not known sin, but by the law: for I had not known lust , except the law had said, Thou shalt not covet.*

Paul categorically tells us he could not now sin, but by the law. This was – and is – the educational focus of Kingdom Law, of Mosaic Law... the knowledge of sin.

Vs 13 *But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.*

The purpose of Kingdom Law, the educational focus, was to reveal sin and emphasize guilt... to wipe out our natural capacity to diminish our own failures. Sin ... by the commandment – by the law – became exceedingly sinful. The law magnified, exaggerated sin... it made sin large... in answer to our heart's natural suppression of our failures, our natural suppression of the painful prodding of our consciences. The law was all about the condemnation of sin. This was the educational focus of the first Kingdom Age. This is how the Law school-mastered us to Christ. The Law was intended to crush us, to close every

mouth and hang every head in shame... to build within the body of believers the hope for a hero, a savior... to deliver us from the crushing and condemning judgments of the Law. The Law delivered us to our Savior and the warm and comforting embrace of grace... the obvious focus of the laws and rituals of the Ecclesial Age. The Law eliminated any imagination that we could earn an eternal divine approval on the basis of our own personal righteousness, by our own works. The Ecclesial Age emphasizes the removal of the condemning chains of sin, the contradictions to our Creator's righteousness ... on the basis of imputed righteousness awarded on the basis of faith, despite the presence of sin in our lives.

Before we apply this information to our original query let's just be careful with this knowledge, careful that our hearts don't twist it into something self-affirming and God denying. The laws and rituals of the Ecclesial Age are not exclusive and do not trump the lessons of the laws and rituals of the 1st Kingdom Age into something meaningless or inconsequential. Our God did not make any mistakes by requiring the laws focusing on sin and judgment.... Because many of them will be required again with the **restoration** of the Kingdom of God. Sabbath observance and circumcision will be demanded globally. Temple worship will be restored with blood offerings on an altar. Two of the three feast weeks are prophesied as being observed in the Millennial Kingdom. Obviously there still remains great educational value to the laws and rituals of the previous and the anticipated Kingdom Ages. We have to marry the partial educational focus of the Ecclesial Age with the partial educational focus of the 1st Kingdom Age and the partial educational focus of the Patriarchal Age.... In order to avoid imbalancing or diminishing eternal divine truths and principles. ... because as we know- our Creator communicates to us with intentional complexity.

Let's consider an example of this blending of the lessons of each progressive age in the progressive law of circumcision. Circumcision was the covenant binding ritual initiated during the Patriarchal Age and emphasized during the 1st Kingdom Age. It was a physical act, a cutting away of the flesh. It was a gender specific ritual, and primarily performed on an involuntary eight day old boy on the basis of lineage. Grown men could be circumcised, such as Gentile converts and purchased slaves and of course Abraham and his household when the covenant ritual was originally imposed. The spiritual lesson of the circumcision of the heart was merely the exhortation behind that physical ritual expressed more than once by Yahweh as the behavior response He sought. However Ecclesial Age law established baptism as the new covenant binding ritual. Baptism is described as a circumcision of the heart, demonstrated by a voluntary participation in a death and resurrection simulation through water. This ritual is genderless, voluntary and exclusively performed by mature, enlightened and compliant men and women. Therefore under the laws of the Patriarchal and 1st Kingdom Ages we see a physical circumcision of the flesh performed to achieve a

covenant relationship. Under the laws of the Ecclesial Age we see a spiritual circumcision of the heart performed to achieve a covenant relationship. The interesting part of this progression is the transition into the fourth and final educational age. In the Millennial Kingdom we never read of baptism, but we do read of the absolute requirement for circumcision. However it is no longer an either-or choice of the preceding three ages. It progresses into a combination of the two that is demanded... both a circumcision of the flesh and a circumcision of the heart... both physical and spiritual. Anyone lacking either of these circumcision distinctions is forbidden from approaching the divine presence in the temple.

Ezk 44:9 Thus saith the Lord GOD; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel.

In the Millennial Kingdom it will not be a choice of one or the other... physical or spiritual, as it was in previous ages. It will be both. This is the last stage in the divine plan for the maturing of all creation. This is the issue that is frequently at the core of disputes within the body of believers... either an overwhelming focus on grace and imputed righteousness or an overwhelming focus on judgment and personal righteousness. The real truth is that both are absolutely necessary and that one without the other is completely insufficient. Our reconciliation to God through the death of Jesus would have been meaningless without his resurrection. We will be saved on the basis of his resurrection but that could not be available without already having been reconciled through his death. We don't take the memorial bread without the wine. That would be a violation of divine principles. If we try to understand the laws and rituals of the Ecclesial Age, focusing on grace and imputed righteousness, separately from the laws and rituals of the 1st Kingdom Age focusing on sin and judgment... then we will eventually dismember divine truths and principles. One must be understood in the context of the other. They are both parts of the whole and not mutually exclusive.

An introduction to this error is when some Christadelphian commentators suggest that the Law of Moses was all about Christ... in the sense of exclusively about Christ. While our Messiah and King and Savior and High Priest does certainly enjoy an extreme presence in the laws and rituals of the 1st Kingdom Age we have to understand that Jesus was never about 'himself'. Christ was always and exclusively promoting his Father. First and foremost the laws and rituals of any age initially have an educating application to our Creator. This is why a great deal of the laws and rituals of the Restored Kingdom Age, the Millennial Kingdom, will reinstate the laws of the 1st Kingdom Age that were suspended during the Ecclesial Age... Because those laws still have educational value despite the physical presence of Jesus Christ on the earth. It is simply that our Creator is focused through His son, therefore we can see the easy application of these laws and rituals in Christ but have to understand that they don't stop there. These laws and rituals have to extend further to the Father of Jesus in their ultimate application. One of the sad mental baby steps extending from this thought process is how we sometimes hear the question as to whether or not it would be legitimate to offer a prayer to Jesus, apart from his Father. That prospect would be highly disrespectful to both Jesus and to Yahweh. As Jesus stated more than once, he can do nothing without the Father. The entire life of our Messiah was intended to project his Father and also to provide us with access to our Creator. If we ever think it is somehow appropriate to spurn that hard fought access achieved through Jesus and elevate him to some equality level with his Father in our prayers... that would be insulting to both Jesus and

Yahweh. That question about praying to Jesus alone is completely illegitimate..... and Mosaic Law is not exclusively about Christ. It is primarily about his Father, our Creator.

With the cautionary statement for avoiding considering any one issue separate from the whole let's go back to our original query. How can we legitimately see a projection of the immortalization of our Messiah in the first of the three Day of Atonement rituals inside the Most Holy Chamber when only that first of the three immortalization projections is free of any blood? As we noted in our previous presentation, our third in this continuing series, this requires a twofold answer. First is that the constricting educational focus for the laws and rituals of the 1st Kingdom Age was sin, specifically transgressional sin for which we certainly bear guilt. I will suggest to you we will see that the educational focus of the restored Kingdom Age, the Millennial Kingdom, will also be sin but will focus on the condemnation of the nature of sin, the cursed mortal nature of man that produces sin... that nature mankind chose in the Garden of Eden... the cursed nature for which we bear absolutely no guilt, whatsoever. There is no guilt for the sin prone nature we inherit at birth. However, we can't divert our attention at the moment to examining that rotating educational focus between the four priesthood ages. It will have to be enough for now to address our query that Paul has identified the constricting educational focus of the Law ... to sin education.

The point is that the basis for the immortalization of our Messiah was not sin forgiveness... unlike the next two immortalization events in the divine plan being shadowed in the three Day of Atonement rituals within the most Holy Chamber. The immortalization of Jesus was on the basis of perfect righteousness. It certainly included a condemnation of sin ...in his death, which also declared the righteousness of our Creator for requiring death for sin. However, unlike everyone else, Jesus needed no forgiveness. He needed no covering for any guilt assigned by sin. He was not guilty in any way shape or form. He certainly possessed the sin producing nature of cursed mortality... but he did not need any forgiveness. This is how we can see a legitimate shadow of the immortalization of our Messiah within a 1st Kingdom Age ritual without any blood and yet see the blood being a key issue in the shadow projection of the next two immortalizations in the divine plan. The basis for Christ's immortalization was not forgiveness but the perfect fulfillment of his Father's righteousness.

Again... whenever something is true we can validate that truth quite a number of ways... ways that blend scripture with scripture and not simply Hebrew Greek Lexicon word manipulations. We have determined that the blood of the everlasting covenant by which the God of peace brought our Lord back from the dead cannot be related to the forgiveness of any guilt. So we have to ask the question, is there some other spiritual aspect to the blood that is separate from the forgiveness of sin-guilt? The answer would be yes and it is once again Paul, the Law scholar, that provides this answer. While we see this statement of the basis by which our Lord was immortalized by the blood of the everlasting covenant in Hebrews 13 we can look back at an earlier prefacing definition of the blood in chapter nine to see the **dual** application of the blood.

Heb 9:18-22 *Whereupon neither the first covenant was dedicated without blood. ¹⁹ For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, ²⁰ Saying, This is the blood of the covenant which God hath enjoined unto you. ²¹ Moreover he sprinkled with blood*

*both the tabernacle, and all the vessels of the ministry. ²² And almost all things are by the law purged with blood; **and** without shedding of blood is no remission.*

Now we are reading the word "covenant" where the King James translation uses the word "testament", but it should be understood that this is the same Greek word (diatheke – dee-ath-ay-kay) used in Heb 13:20 which is translated as covenant. This blood of the covenant in Heb 9 is also the blood of the covenant in Heb 13 that brought our Lord back from the dead. We are instructed here in Hebrews 9 that there are two separate applications of this covenant blood, as presented in vs 22... *And almost all things are by the law (1) purged with blood; **and** without shedding of blood is no (2) remission.*

The blood has a dual application. It both purges... or cleanses from an unclean–physically unacceptable condition from a divine perspective.... **AND** offers remission... indicating a forgiveness for guilt. The word 'and' is used because remission is an **addition** to purging. They are different. The first blood application (purging) assigns no guilt whatsoever. The second blood application (remission) addresses the assigning of guilt, offering a reconciliation. The blood of the everlasting covenant that brought again from the dead our Lord required no remission of guilt for Jesus. However that covenant blood did purge or cleanse him from his divinely unacceptable nature. His death, his poured out blood, the surrendering of his life of perfect righteousness... purged his unclean nature... a nature for which he bore no guilt whatsoever but was a direct result of his ancestors rejecting the righteousness of our Savior's Father. That dying mortal nature we suffer with due to sin is a contradiction to the original creation plan, therefore –as Dr Thomas states in Elpis Israel – it is called sin. That dying nature will be completely eliminated when the God of peace brings back from the dead all those in Christ at the end of the Millennial Kingdom when death and the grave will be disposed of permanently in the lake of fire, that second death... indicating a forever death, a perishing. Death itself is a contradiction of our Creator's righteousness in the context of our Heavenly Father's creation intention .

Hopefully we can see how the separate basis for salvation between our Messiah and everyone else is demonstrated in the three Day of Atonement rituals by the fact that the shadow of ultimate High Priest's immortalization was done without blood but the blood was emphasized in the next two rituals within the Most Holy Chamber of the divine sanctuary. So, how do we see this dual blood application that is so important to ourselves demonstrated in these atonement rituals? Actually the dual nature of what is achieved by the blood is flawlessly portrayed in the careful and detailed directions for the Mosaic High Priest. In each of the next two Day of Atonement rituals – the 2nd and the 3rd – in the Most Holy the High Priest brings the blood of the bullock and then the goat and is directed to spatter the blood over the Mercy Seat in two opposite directions. This is a truly fascinating feature of these two rituals.

Lev 16:14-15 And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times. ¹⁵

Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat.

These instructions for the blood immediately follow the instructions for generating the incense cloud. All three Day of Atonement rituals in the Most Holy are expressed in three successive verses in Lev. 16. The High Priest has to bring the blood of the bullock for the atonement of his family into the Most Holy and first spatter it in an eastward direction and then 'before' the ark... therefore in a westward direction. The only entrance into the Most Holy Chamber was westward. Every doorway faced the east... the one entrance into the Tabernacle courtyard faced east, requiring a westward approach. This was also true of the door into the Tabernacle, as well as the veil separating the Holy chamber from the Most Holy chamber. The only way to approach the divine presence in these three successive stages would be a westward approach... exactly the opposite from the original ejection from the Garden of Eden

Gen 3:24 *So he drove out the man; and he placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.* Just like all the progressive entrances into all the divine sanctuaries, the Tabernacle and the temples... 100% of these entrances face the east... requiring an westward approach in our return to our Creator.

- We surely remember that despite Israel beginning their journey to the promised land from Egypt which is to the south and the west... we see that they had to circle around the south of the promised land and enter directly westward across the Jordan River at the mouth of the Dead Sea... which is yet another powerful and detailed immortalization projection we will have to consider in a future commentary.
- Additionally when Yahweh promised Abram a land to inherit while he lived in the pagan society of Ur of the Chaldees ...that promised land was directly west of Ur... just like the Garden of Eden from the ejected mortals Adam and Eve.
- And we see that Judah's ejection from the promised land was also directly eastward... to Babylon. Their return to the promised land was westward, just like the High Priest entering the Most Holy Chamber those three times on the Day of Atonement.
- This is why the return of Jesus at the introduction of the Millennial Kingdom is paralleled to lightning that comes out of the east and shines even to the west, even so shall the coming of the son of man be (Matt 24:27).
- Ezekiel prophecies of how the King will enter Jerusalem from the eastern gate in the Millennial Kingdom... which indicates a westward procession as Jesus leads the faithful back to God, back from their eastward ejection and separation from the Creator at Eden.

So when the High Priest is instructed to actually spatter that blood of the bullock eastward – for the atonement of his family in that 2nd ritual inside the Most Holy Chamber on the day of Atonement ... that eastward blood spattering would demand that the High Priest would have to enter the Most Holy chamber and continue beyond the ark of the covenant to the

back of the chamber and then turn around to face the ark and the veil, from behind the ark. This is the only way the blood could possibly have been spattered eastward... as divinely instructed... to go behind the ark, turn around and spatter across the mercy Seat from behind the ark. In addition the high Priest is instructed to spatter the blood from 'before' the ark...as well as behind as it says in vs 14.... *sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood.*

Isn't that interesting. In the shadow projection of our Messiah's immortalization we see no blood whatsoever but in the next two immortalization projections we not only see an emphasis on blood but a definite dual emphasis for that blood. The answer for this is the observation made in Hebrews 9... the dual value of the blood in both purging (cleansing that which is physically unacceptable to divine standards)... as well as the remission of sins. And isn't it perfectly validating that this dual blood application is expressed in the west to east and then the east to west spattering of that atonement blood, indicating a progression and a marriage of spirit to flesh and then flesh to spirit... west to east and then east to west... combining both the resolution of our unclean nature for which we bear no guilt whatsoever and the remission of sins by the flesh against the spirit for which we do bear guilt.

The total absence of blood in this shadow of our Messiah's immortalization in the context of the emphasis of blood in the immortalization basis for everyone else is a declaration of the difference for the **basis** of the immortalization of Jesus Christ as opposed to ourselves. His immortalization had no basis in forgiveness, only righteousness demonstration. The basis for **our** immortalization participation is very much based on forgiveness and that process of immortalization, that atonement, that covering of our nature repeated so frequently all throughout the New Testament and shadowed so frequently in the Old Testament ... satisfies two separate categories of divine unacceptability: That immortalization eliminates the guilt of our sins , covering the shame of our nakedness – as Paul explains telling the Corinthians the benefits of life swallowing up mortality. Secondly immortalization saves us from the uncleanness of mortality, as mortality is a contradiction of our Heavenly Father's right-ness in His creational standards.

There is a dual nature in many divine principles.... As we have seen in this application of the blood... both purging and facilitating the remission of sins. Unfortunately a dual identification, instead of a singular identity, is a platform for potential error in the greatest and most common stumbling block in scriptural studies. This is the problem of oversimplification. We human beings, with our natural heart based thought process, are always looking for easy, simple answers. However that is not the way the **divine** mind works. The principle of God manifestation is a direct contradiction of that basic human thought pattern, that addiction for simplicity. God manifestation is a multitudinous singularity. Nothing can be separated completely from anything else as everything is

interdependent in creating a singular whole with many complimentary and balancing factors. We naturally search for quick easy answers that are comprehensive. Bible commentators among us can access that instinctive need within ourselves using oversimplified expressions presented emotionally that evoke sympathetic identification. This cultivates a fan base within the brotherhood... without offering any real Bible exposition value whatsoever. We human beings crave entertainers... not teachers... whether we are unenlightened, or enlightened. The natural urge of the human heart to diminish and reduce complexity into idioms and mission statements and chanting phrases... directly opposes the divine policy of communicating with intentional complexity. There are many dual aspects to divine truths and principles that offer the opportunity to inappropriately oversimplify an issue into an imbalanced single focus. We often hear and read of the remission of sins due to blood but very rarely hear or read of the significance of the purging or cleansing feature of the blood. Why is that? Why is this issue dismissed as insignificant or ignored completely? Also, why is forgiveness elevated to extreme significance while the performance of righteous deeds validating divine principles is treated with an academic acceptance, being brushed aside quickly as if it has very little significance? Why are the two acceptations of sin highlighted in Elpis Israel being promoted as really just one acceptation but explaining that one acceptation is real and one is fake. Why do we speak of 'the' resurrection as if there were only one category of resurrection? One of our fellowship separating issues is applying the conditions for participation in the resurrection to immortality to the totally separate category of the resurrection to judgment. Speaking of 'the' resurrection without distinguishing which resurrection one is referring to is an invitation for distortion of divine truths. In fact there are two categories of many divine truths and principles. Problems develop when our commentators stress one category to the exclusion or the insignificance of the other. There are two categories of death... temporary and permanent. There are two categories of resurrection: the resurrection to judgment for the just and the unjust and following the judgment the 2nd category of resurrection to immortality, strictly limited to the just. There are two categories of righteousness... personal and imputed. There are two categories of sin.... Guilty sin and guilt-free sin related to the unclean creational contradictions that resulted from the corrupting influence of behavioral sin being introduced into a previously very good creation (which we will address, hopefully, in our next commentary). There are two primary judgment issues we will face: sin and righteousness. One is how we avoided and reconciled sin and the other is how we pursued and demonstrated righteousness. This observation is validated endless ways, such as in the two measurement tools with which the gleaming brass man in Ezekiel's vision measured that temple. That is a portrait of our judge measuring those accountable to judgment to determine if we will be acceptable as the materials for constructing a dwelling place for the eternal spirit we call our Heavenly Father. This gleaming brass man used a 6 cubit reed and a flax line with no determined length. These two measuring tools project the two measuring issues for judgment... sin and righteousness.... How we dealt with sin...

avoiding and correcting.... **And** how we pursued and demonstrated our Creator's righteousness in our words, deeds and thoughts. If we emphasize any one of these counterbalancing dual applications to the elimination or suppression of the other application, we imbalance divine truths and eternal principles. We invite progressive error with one subtle – almost imperceptible – mental baby step following another – powered by our naturally deceitful hearts... until eventually we are far, far away from our beginning point.

Accelerating this oversimplification challenge we face in understanding the dual nature of many divine principles is the growing respect and adoption within our brotherhood for the societal values of the children of men. Instead of pursuing harmony with God, many among us have been promoting unity with a wider range of diverse Christadelphian fellowships. This isn't being done on the basis of correction, but on tolerating divergent understandings about divine truths... as if –somehow – the unity among men is more significant than harmony with divine truths and principles. It is actually being suggested that we pursue unity with men instead of harmony with God. We are seeing the toleration of diversity replacing the basis for peace with God. We are seeing brethren actually suggesting that the love of our neighbor satisfies the first and great commandment to love the LORD our God with all our heart, mind, strength and life. That suggestion is particularly reprehensible. The toleration of diversity that is the basis for the absence of conflict and disturbance is the hallmark of the Christian ecumenical movement. It is the defining feature of the 'United' States of America and the political binding of the European Union. The supposed justified pursuit of the toleration of diversity is dependent on a completely false definition of the divine principle of peace. Peace is not unity. It is harmony. The Bible and the dictionary directly oppose each other in defining the principle of peace. The dictionary distorts peace into an understanding that peace is the absence of disturbance and the absence of aggression. The Bible defines peace as the presence of harmony. These are direct opposites. Jesus achieves peace by making two into one.

Eph 3:14-15 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; ¹⁵ Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace.

Scripture defines the peace of God, accomplished through Christ, as the **eliminating** of diversity... not the **toleration** of diversity. The peace of God marries physical with spiritual in a flawless and seamless projection of divine truths and principles. Any respect for the understanding of peace being merely the absence of disturbance would afford a legitimacy for presuming the toleration of diversity as a righteous pursuit. That was the mistake King Jehoshaphat made, pursuing an inappropriate unity with the nation of Israel and the house of Ahab. While Jehoshaphat was declared to be a righteous king, he brought horror and destruction on his family by agreeing to take the daughter of Jezebel as his daughter in law. Athaliah seized the throne of the Kingdom of God by murdering all of Jehoshaphat's

grandchildren but one. King Jehoshaphat's inappropriate pursuit of unity with an apostate Israel was his greatest failure. Jehoshaphat – sadly– sought unity, instead of harmony.

As we have stated several times... divine truths are validated in countless ways and with an unfathomable depth. Peace is a divinely right principle. There is no way any feature of divine righteousness can be creationally projected as a negative. The dictionary defines peace as an absence. The Kingdoms of men see disturbance and aggression to be what is real... what is forever... and peace to be nothing but an absence of the reality of disturbance and conflict. Our Creator defines peace as the reality, the presence of harmony... with disturbance and aggression and violence being the temporary absence of peace. These directly opposite foundational understandings of the word peace is entirely based on perspective. We said that no feature of divine right-ness can be projected as a negative. Let's think about the features of creation and what is real and what is an absence. Light is real. Light can be measured. We can create light. Light has a speed. Light scripturally represents knowledge and truth, which are eternal. However darkness is nothing but an absence. It is not real. Darkness is simply the absence of light. We cannot create darkness. We can only remove light... and we call that absence of light–darkness. Darkness symbolizes ignorance and death... which are both temporary.

Heat is a positive feature of creation. It sustains life. It cooks our food. It warms our planet and our homes. Heat sanitizes and cauterizes. Heat tempers metal, making it stronger, more flexible and more easily blended with other metals. Heat eliminates harmful bacteria. Heat can be created and measured. It is a positive feature of creation. However there is no such thing as cold. Cold is merely the absence of heat. We cannot create cold. We can only take away heat. That is the absolute foundational understanding of the science of refrigeration.

This is also true of life. A husband and wife can create a life. We cannot create death. We can only take away life and what is left is what we call death. The positive features of creation are real, projecting eternal truths. The negative features are the absences. Creation itself proves that a correct understanding of the principle of peace cannot be negatively expressed. Peace is forever. Peace is real. Disturbance, aggression, violence are all the manifestations of the temporary absence of peace.

This divine understanding of peace being the presence of harmony illegitimizes the pursuit of brotherhood unity on the basis of tolerating diversity. The divinely right path to peace is through harmony, the correction of errors... not the acceptance of disagreement. This societal diminishing of the concept of peace and the respecting of diversity as a legitimate basis for unity ... results in unwise policies in our brotherhood. Over the last generation a policy has developed that no controversial subjects should be discussed at Christadelphian Bible Schools or study weekends or fraternal gatherings. The initial hope was to avoid unpleasant confrontations. This policy is based on the misconception that it is better to

accommodate possible error and discourage correction than it is to experience uncomfortable social environments. By discouraging correction, we are inviting unaccountable error. The societal focus of the children of men exclusively promotes positive affirmation. The children of God should know better. This policy disrespects our Creator's teaching patterns and long history of correction and discipline. This policy suggests that the pleasant social intercourse of men and women is more significant than maintaining divine truth and our Creator's right-ness in our community. That is a considerable imbalancing of priorities. We do not have the right to presume that potentially jeopardizing our social calmness is more significant than the divine righteousness of eternal truths and principles.

Let's review what we have covered. An extension of this recognition of the two primary applications of the blood: purging and remission... was the recognition that there are many counterbalancing dualities of divine principles. We recognized further that our natural thought process, our instinctive thinking... can lead us to oversimplify these dualities in favor of a single emphasis... an emphasis that will – sadly – always be self-validating. We have to recognize the dual applications of many divine principles so that we can properly balance divine right-ness in every challenge. We need to understand why Yahweh was right to incinerate Nadab and Abihu for modifying a single ritual in the priestly ordination procedure and why Yahweh was also right to not only spare their father Aaron when he cast the golden calf but to promote him to being the High priest... to the shock of the whole nation of Israel. Our Creator is always right. We will not be able to understand that rightness if we imbalance His principles. In our next commentary concerning immortalization we will address the dual aspects of sin, the two acceptations of sin... as Dr Thomas described this. Eliminating one of these sin categories introduces a leavening error that can't help but grow if left uncorrected.

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