

Immortalization Address No. 7

The Light in the Shadows of Divine Expressions

One of our original foundational premises for this progressive consideration on the issue of immortalization was that when something is true there will be endless avenues for confirming that truth through the countless interconnections with all other divine expressions. We should never, ever try to prove something with a single verse. This weakness empowers the human heart to deceive, which is the action of the diabolos, the false accuser... or as God says through Jeremiah... the greatest power for deceit in the universe... as the heart is deceitful above all things and desperately wicked. Therefore we will pursue the endless shadow confirmations of the understandings that have been presented. This confirmation avenue is validated by the creational feature of the progressive shadows created throughout the day as the dust of the earth revolves around under the gravitational authority of the sun. The features of creation are not accidental. Gravity demonstrates a divine principle. Light was created with all its properties to demonstrate eternal truths. The creational feature of the changing shadows throughout the day as the earth revolves around the sun is a demonstration of how our Creator radiates His truths with different shadow shapes originating from the same exact form and substance as the day progresses. Although these shadows may appear to be quite different at certain points of the day (short and squat, long and thin and even possibly disappear when the sunlight is directly overhead... or after sunset those different shadows all frame the same three dimensional object in a two-dimensional shadow. In much the same way the eternal truths and principles shining from our Creator through His written word (Bible) and spoken word (creation) create slightly different shadows throughout the progressive educational phases of the divine plan. However as we have noted, this intentionally complex divine communication pattern has a distinct separating feature from those who truly have ears to hear and truly have eyes that see ... from those with eyes that don't see and ears that don't hear. With this intentionally complex pattern of divine communication those who have will get more. Those who have not will have what little they possess... taken from them. It is highly significant that the context of Christ's explanation in Matthew 13 for this intentionally complex communication pattern was presented to the community of the enlightened and those already in covenant relationship with his Father. Therefore there are those within the community of the enlightened and in covenant relationship that have eyes but do not see and have ears but do not hear... as there always has been in every other generation of the enlightened community recorded in scripture ever since we left the Garden of Eden. We are no different from the previous generations of the enlightened.

So let's begin to take the light out of the darkness of the shadows of divine expressions. There has been a salvation ark in each of the three progressive divinely appointed educational stages in the divine plan to this point. We have explained and confirmed these educational stages in previous presentations.

1. The first salvation ark during the initial Patriarchal Priesthood Age was the gopher wood ark that saved the eight people as well as the animals onboard during the flood, when the waters placed above the upper firmament during creation were released.
2. The First Kingdom Age with its new priesthood, new laws and new rituals had the golden Ark of the Covenant with its exclusive involvement in the three rituals on the Day of Atonement (reflecting the three salvation events... the three immortalization events in the divine plan). Therefore this ark can also be understood as an ark of salvation.
3. The Ecclesial Priesthood Age, with its new priesthood and new laws and rituals that was also validated by an even greater outpouring of publicly displayed divine power, has the antitypical ark of salvation, whose very name means savior: Jesus the son of God.

This observation about the three salvation arks in each of the first three divinely appointed maturing stages in the divine plan is simply another of the multiple shadow confirmations of the three immortalization events within the divine plan. We have noted the three Day of Atonement rituals that project the progressive immortalization events of 1) our Messiah (as our High Priest), 2) the immortalization of the family of the High Priest at the beginning of the Millennial Kingdom Age and 3) the immortalization of the rest of the world at the end of the Millennial Kingdom Age, at least as many as our Lord accepts. We have also noted the divine emphasis of these patterns of three in the fact that there are three components in each of the three separated holiness stages in the Tabernacle structure.

- The Tabernacle Courtyard within the first of the three doorways is the first holiness stage with its 1) bronze altar, 2) bronze laver and 3) the tabernacle itself
- The Holy place is the 2nd holiness stage with its three components which are 1) the golden table of showbread, 2) the golden lampstand and 3) the golden altar of incense
- The Most Holy place is the 3rd holiness stage with its one ark of the covenant but with three separate and progressive deposits of 1) the bowl of incorruptible manna, 2) the stones of the covenant written by the finger of God and 3) the living rod of resurrection that identified the High Priest.

These patterns of three within three in the context of the Tabernacle certainly license our understanding of the three Day of Atonement rituals... not two as a number of our community commentators have oddly suggested in Bible School addresses and books, ignoring the first ritual of the incense dust to cloud transfiguration that saves the life of the High Priest... as if it is somehow inconsequential and invisible. They cannot see the light in the shadows because they are blinded by the presumption that atonement must be limited to just forgiveness and nothing but forgiveness.

Another shadow of the three great immortalization events in the divine plan would be the three outpourings of Holy Spirit power at the transition into our current third Priesthood Age.... the Ecclesial Age. The gift of the Holy Spirit is expressed by the Apostle Paul as the very **earnest** of the promise of immortality (2 Cor 5:5; Eph 1:13–14). Once again we see the same three distinctive and chronologically accurate groups being presented in these three Holy Spirit outpourings. Just like the progressive three Day of Atonement rituals in the Most Holy chamber we see the first direct dispensation of Holy Spirit power as first being awarded exclusively to Jesus, the antitypical High Priest, at his baptism.... Just like the first Day of Atonement ritual in the Most Holy Chamber that saves the life of the High Priest. The second Holy Spirit outpouring is to the family of Jesus... the family of the high priest... just like the 2nd ritual on the Day of Atonement for the atonement of the entire family of the High Priest... those 120 Jewish disciples on the Day of Pentecost in Jerusalem as recorded in Acts 2, that had the Holy Spirit poured out on them, that earnest of the promise of immortalization. The third and last Holy Spirit outpouring was to the Gentiles (projecting the immortalization of the 'rest of the world'... as in the 3rd ritual on the day of Atonement that was done for the rest of the nation of Israel)... this 3rd Holy Spirit power outpouring was at the household of Cornelius in Caesarea as recorded in Acts 10. The only other way the Holy Spirit could be passed along in this period was through an indirect dispensation.... through an Apostle who placed their hands on the converted faithful. Interestingly we only see exactly three apostles recorded as having that capacity of passing along Holy Spirit power by their touch. There may have been more apostles that could do this but only Peter and John and Paul are ever expressed in scripture as demonstrating the capacity to place their hands on a believer in order to give them some miraculous power of the Holy Spirit. Just as there will be three great immortalization events in the divine plan we see a perfectly corresponding three great events when the power of the Creator was poured out on three different categories of the faithful: Christ, the Jews and the Gentiles. Interestingly, the second Holy Spirit outpouring coincides perfectly with another 2nd of a threefold shadow confirmation of these three immortalization events.

This additional threefold shadowing of the three immortalization events would be the three feast weeks mandated by the laws of the Kingdom of God given at Sinai: 1) Feast of Unleavened Bread; 2) Feast of Firstfruits (also known as the Feast of Weeks and Pentacost); 3) Feast of Tabernacles. These three divinely appointed feast weeks coincided with three significant harvest stages in the promised land. The Feast of Unleavened Bread featured the waving of the firstfruits of the barley harvest. The Feast of Weeks (Firstfruits) featured the first fruits of the wheat harvest with two leavened loaves being waved in the first day. The feast of Tabernacles coincided with the vineyard harvest. These three feast weeks project the three great divine harvest celebrations of the eternal Husbandman... our Creator. He seeks fruitfulness from his creational efforts. This is a parallel to the three divine harvests of creation... these three immortalization events. This observation is validated quite a number

of ways. The enlightened are constantly associated all through scripture with fruit bearing plantlife... barley, wheat, the vineyard, figs and the fig tree, olive trees. This is as opposed to mankind in general that is constantly paralleled to non-fruitbearing plantlife throughout scripture... Such as briars and thorns and the statement that all flesh is grass. Additionally Jesus parallels the judgment at the beginning of the Millennial Kingdom to the harvest of the wheat and the tares in Matthew 13. Interestingly that wheat harvest was the harvest directly and with perfect symmetry identified with the 2nd feast week when two leavened loaves of wheat firstfruits were waved to initiate the feast of the firstfruits, seven weeks and a day from the first day of the feast of Unleavened Bread... which is why this 2nd feast is also called the Feast of Weeks. In fact we have a very definitive relationship between the first two immortalization events in the divine plan and the first two feast weeks. Jesus, the exclusive participant in the first immortalization event, experienced that salvation procedure, that atonement of immortal nature covering mortal nature ... of life swallowing up mortality... during the Feast of Unleavened Bread. He was the antitypical Passover lamb being sacrificed on Passover day. The Feast of Unleavened Bread immediately followed Passover. Therefore, Jesus very appropriately rose from the dead, and was immortalized during the Feast of unleavened Bread, confirming our parallel. It is perfectly appropriate that just as all leaven had to be removed from all homes during the Feast of Unleavened Bread, so the immortalization of Jesus was facilitated on the basis that he had never been corrupted. He had never been polluted by sin, just as leaven is constantly associated throughout scripture as a polluting agent... completely absent from the Feast of Unleavened Bread and also absent from our Messiah... qualifying his immortalization during that Feast of Unleavened Bread... that first harvest from the divine sowing of creation itself.

It is absolutely appropriate that the awarding of the Holy Spirit gifts to the Jewish believers, that earnest - that evidence - of the validity of the promise of inheriting the divine nature of immortality - that this outpouring was awarded to those 120 Jewish faithful during Pentecost... which is the feast of firstfruits and also the feast of weeks. It had been 50 days since the first day of the Feast of Unleavened Bread. Just as the immortalization of Jesus took place during that first feast week, so the promise of the immortalization to the family of Jesus... the family of the High priest... takes place during the second feast week. This shadow pattern of the three immortalization events in the divine plan ... has depth and height and breadth. In fact, let's consider the significant difference between the first two feast weeks in reference to leaven in the context of how these first two feast weeks shadow the first two immortalization events in the divine plan. This will serve as a further validation of this relationship.

The Feast of Unleavened Bread is literally defined by an absence of leaven, after all this is the feast of Unleavened Bread. Leaven is scripturally defined as a polluting agent. Leaven is associated with malice and wickedness by Paul. Leaven is associated with false teaching within the body of the enlightened by Jesus... the leaven of the Pharisees & the Sadducees.

Leaven was forbidden in the Passover meal to memorialize the passing over of death in Egypt. However the 2nd feast week had to be initiated by the waving of two leavened loaves from the firstfruits of the wheat harvest. We go from absolutely no leaven to the dependence on leaven to even start the next feast week. We can understand why this dramatic reversal was required when we put this second feast week into the context of the 2nd divine harvest event, that 2nd great immortalization event in the three that have been planned by the eternal Husbandman, our Creator. Just as a basis for our Messiah's immortalization would be the complete absence of antitypical leaven, so the immortalization of the family of Christ will be accomplished despite the presence of that antitypical leaven. Our immortalization will not be afforded by our perfect righteousness, but will be on the basis of grace. Despite the presence of that negative antitypical leaven, that polluting factor, in our lives we still have the opportunity to participate in that 2nd immortalization event in the divine plan at the beginning of the Millennial Kingdom Age. It is absolutely a perfect image that the 2nd feast week, projecting that 2nd immortalization event of the wife and children and brothers and sisters of the antitypical High Priest ... that this image includes the presence of leaven... while the projection of the immortalization of our Messiah does not. He was not immortalized on the basis of grace, but the fact that death could not possibly hold him. Death could certainly hold us... if not for the grace of our Creator. This is what we validate in the 2nd stage of our personal baptismal ritual, when we exit the water grave that we voluntarily descended into. Just as Jesus did in his Jordan River baptism we demonstrate the righteousness of our Creator that despite the fact that Yahweh was perfectly right to demand death for sin... He is also right in offering renewed life on the basis of grace... that the offering of renewed life on the basis of grace is not a contradiction to His right-ness in demanding death for sin. Therefore when we understand that this 2nd feast week projects the 2nd great immortalization event in the Creator's plan we are enabled to see the beauty and the promise of why that Feast of Firstfruits had to begin with the waving of two leavened loaves of wheat bread. This projects the promise of grace, in the shadows of these divine laws and rituals that were preeminently focused on sin condemnation. These subtle confirmations are hidden in the shadows of divine expressions ... for the exclusive access by the faithful who have circumcised hearts and therefore seeing eyes and hearing ears.

Let's zoom-in on one of our original observations at the beginning of this particular presentation. We noted that there has been an ark of salvation in each of the three divinely appointed educational ages so far: 1st) the typical salvation ark of Noah in the Patriarchal Priesthood Age; 2nd) the typical golden ark of the covenant in the 1st Kingdom Priesthood Age and 3rd) the antitypical salvation ark: Jesus Christ our savior in the Ecclesial Priesthood Age. Now let's make parallel shadow observations that are consistent with all three of these salvation arks as well as perfectly blending with other related shadows of eternal divine truths and principles. These truths separate us to our Heavenly Father and separate us from

the mirror worshippers of mankind, who distort divine truths into self affirming and self-glorifying understandings.

The first two arks, the typical arks, will have to project features of the antitypical salvation ark (our Messiah) or they could not serve as shadows of the true substance of the terms of our salvation. Therefore we look for consistent patterns. Our considerations to this point in our continuing theme of immortalization have revealed a decidedly dual emphasis. We have considered the two categories of death (1. Temporary and 2. Permanent); the two categories of resurrection (1. Raised from grave to mortality for judgment and 2. Raised from mortality to immortality following judgment); the two categories of righteousness (1. Personal righteousness accounted to us individually according to how our personal thoughts, words and deeds confirm our Creator's rightness and 2. Imputed righteousness) ... and the two categories of sin (1. personal sin, assigned according to our transgressions and for which we need repentance and 2. Human nature – that deceitful, transgression promoting, instinctive serpent philosophy we are born with for which no guilt is assigned and we need no repentance, which is also called sin). We have also observed (briefly so far) that there are two basic features of our judgment. We will be judged for how we have avoided and reconciled our transgressional sins and secondly how we have pursued righteousness. Salvation is about more than simply the forgiveness of our sins. It is also about recognizing, appreciating and pursuing our Creator's vision for creation and lovingly embracing His eternal values, demonstrating His righteousness in the things we do and say and think. We see this same dual emphasis in each of the two typical salvation arks. We have also highlighted the danger in the progressive and cumulative errors that accelerate when any one of these dual issues is improperly minimalized into a single issue.

The directions for the construction of these two typical arks (Noah's ark and Moses' golden Ark of the Covenant) have basic similarities, despite one being massive and carried about by water and wind while the other was significantly smaller, being carried about by priests. Both finally settled on elevated mounts... Mt Ararat and Mount Moriah at Jerusalem in the temple constructed by Solomon. This parallels with the image of immortalization (salvation) that the antitypical ark (Jesus) presents to everyone on the **mount** of transfiguration.

The two antitypical arks are constructed of wood, from trees.. from gopher wood and from acacia wood. Our savior is also identified with wood in that he is the branch in Zechariah chapters 3 and 8. Jesus was projected in the tree Moses cast into the death waters of Marah to convert it into living waters. In a similar sense he is also the vine from which we all have the opportunity to bear fruit. Jesus is also seen in the formerly dead wooden rod of the Mosaic High Priest that had turned into a serpent in Egypt but came to life again bearing fruit as it lay before the testimony all night in the Tabernacle in order to identify God's chosen High Priest. The symbol of eternal life in the Garden of Eden was the Tree of life. The

creational symbol for sustaining life is also the tree. Earth's oxygen is continually replenished by our trees. A single tree can process the necessary oxygen for several people over the course of a year. It is highly appropriate that our typical salvation arks are constructed of wood and that our savior is repeatedly associated with wood. This is one of the many consistent shadow features of these three salvation arks.

Additionally, Noah's gopher wood ark and the acacia wood ark of the Covenant each had to be covered completely... to be sealed. This feature is consistent with the image of salvation offered by our Messiah and presented all through scripture from the animal skin covering the shameful nakedness of Adam and Eve in Genesis all the way to Revelation where we read of the cloud covering worn by the rainbowed angel and the white robes awarded to the bride of Christ to cover themselves at the marriage of the Lamb. Each of these three salvation arks were designed as containers, as complete enclosures, which is an extension of this concept of being sealed. The pitch covered ark of Noah contained the eight people and countless animals. The gold covered ark contained the four incorruptible components of manna, the 2 covenant stones and the resurrected living rod of the High Priest. The third ark, Jesus, should also be understood as a container in the same sense. We have to be "in" Jesus to be saved, just as the eight people and the animals had to be within the ark before the waters above the firmament were released. Being "in Christ" is a very common phrase throughout the inspired letters of the New Testament to describe the relationship of the faithful to our ultimate ark of salvation—Jesus Christ. It is a perfect extension of this consistent parallel to these three salvation arks that salvation itself is repeatedly described as an enclosure, a tabernacle, a mansion, an abode.... Just like an ark. We saw this in how Paul described immortalization as being given a new tabernacle made in heaven and brought to us so that we would no longer be naked in 2 Cor 5. We saw this in how Jesus described the promise of immortalization at the last supper as mansions (abiding places) he would prepare in heaven and bring back when he returned so that his disciples might be where he would be (in nature)... as recorded in John 14. All three salvation arks are complete enclosures offering safety and protection from the righteous divine judgments against everyone and everything else.

We noted that the first two arks each had to be completely covered. In addition, the divine construction plans for each required a double covering, consistent with this dual theme continuing all through scripture for sin and righteousness... and death and resurrection.

The Creator commanded Noah: *Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it **within** and **without** with pitch* (Gen 6;14).

The Creator commanded Moses: *And they shall make an ark of shittim wood And thou shalt overlay it with pure gold, **within** and **without** shalt thou overlay it.*

Our Creator emphasized this dual covering for each salvation ark.. which is a declaration that we have to see this same feature in Jesus, our ultimate salvation ark. There is not simply a single covering feature in the salvation offered through Jesus, there has to be a dual covering aspect, just like we saw the dual blood spattering for each of the two animal offerings on the day of atonement in the Most Holy Chamber. Let's examine this double sealing of the salvation arks more closely.

The first two salvation arks were constructed in different divinely appointed ages. The Patriarchal Priesthood Age had a definite educational focus that is identified and highlighted throughout the New Testament. Personal righteousness was the educational focus of the Patriarchal Priesthood Age, certainly not the exclusive focus... but definitely the primary educational focus. We read of the personal righteousness of Noah and Job and Abraham and Isaac and Jacob and Joseph. However the educational focus of the subsequent 1st Kingdom Priesthood Age was definitely not personal righteousness but transgressional sin. We have already noted how Paul identifies that educational purpose of Kingdom Law – Mosaic Law – over and over again as focusing on sin and our total incapacity to live without sin... thereby schoolmastering us to our true savior, the man who could save us from the justified condemnation of the Law by imputing his righteousness to us. This is the very pronounced educational focus of the Ecclesial Priesthood Age.... Imputed righteousness.

All three salvation arks are directly identified with the principle of atonement. This is highly appropriate as atonement is all about salvation, with forgiveness being just one of the necessary features of atonement. Yahweh literally commands Noah to make an atonement for that ark with the dual pitch covering... within and without. Here is what God specifically tells Noah:

Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch (Gen 6:14). The Hebrew verb translated as "pitch" is the word kaphar...which is predominantly translated as "make an atonement" throughout the Old Testament. Yahweh commanded Noah to make an atonement for that ark of salvation by covering/atonement it within and without. It was that sealant, that pitch that prevented the judgment waters of the flood from seeping into that salvation container and gave it the buoyancy capacity to convert the waters of judgment into waters of grace that lifted that salvation ark above the waters of destruction. Peter highlights this exact observation when he parallels this to how we enter the ultimate ark of salvation, our Messiah, through baptism.

1 Peter 3:20-21 ...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. ²¹ 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.

Baptism **into** Christ is a projection of salvation, just like how those eight people and those animals were saved by the water. Isn't that interesting... that Peter says the water saved them. The reason the water could lift that salvation ark above the destruction beneath

is because of that dual application of the sealant, that pitch within and without.... That two stage image, that double atonement sealing of that first salvation ark.

The 2nd salvation ark was also commanded to be sealed within and without, this time with gold. The direct association of this salvation ark with the atonement theme is that there was only one day each year when this salvation ark was to be approached and employed. That was the very Day of Atonement. The High Priest was warned that if he dared to enter the Most Holy Chamber on any other day, that he would die.

*Lev 16:2 And the LORD said unto Moses, Speak unto Aaron thy brother; that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; **that he die not**: for I will appear in the cloud upon the mercy seat.*

Therefore there is a direct relationship between the first two typical salvation arks and the principle of atonement. The association between our Messiah (the 3rd and **antitypical** salvation ark) and the principle of atonement is extremely obvious. We wouldn't even qualify for baptism if we didn't recognize that relationship between our savior and our atonement. Therefore each of the three salvation arks are directly associated with the principle of atonement. They also share a number of parallel distinctions, such as this dual covering. The dual covering of pitch within and without on Noah's ark during the Patriarchal Age with its primary educational focus on righteousness is emphasizing the two aspects of righteousness that are necessary for our individual salvation... personal righteousness and imputed righteousness. We will be judged according to our deeds. If our judge then imputes his righteousness to us then we will enjoy the within and without righteousness covering necessary for salvation. However it is personal righteousness that merely qualifies us for the very consideration of being awarded the gift of the imputed righteousness of our savior. This personal righteousness feature of our judgment is repeated constantly throughout the entire Bible. The appropriately **three** judgment parables Jesus offered his disciples on the Mount of Olives (recorded in Matthew 25) all feature this issue of personal righteousness. The difference between the 5 wise wedding attendants and the 5 foolish wedding attendants was the degree of their diligence and maintaining the fuel necessary for their light projection as they waited for the bridegroom. There is no mention here of sin forgiveness whatsoever.. only righteousness performance or its absence. The difference between the acceptable servants and the rejected servant in that 2nd parable was their diligence and effectiveness... not sin forgiveness or any absence of sin recognition or an absence of repentance. Thirdly , the difference between the accepted sheep to the right of the judge and the rejected goats to his left was the pursuit of righteousness in the loving care of the brethren of Christ... or the absence of that brotherhood support. Additionally we are constantly warned that we will be judged according to our deeds. Jesus tells us in Rev 22:12 that he brings his reward to the faithful with him when he returns and will give to every man... according as his work shall be. In Rom 2:6 Paul tells us God will render to every man according to his deeds, either eternal life or indignation and wrath. In 2 Cor 5:10 Paul warns us that we will all appear before the judgment seat of Christ to receive good or bad,

according to what we have done... according to the presence or absence of personal righteousness. In Matt 16:27 Jesus tells us the Son of man will come in the glory of his father to render to every man according to his works. Rev 20:11–13 defines the terms by which the final judgment is conducted, as the living and the dead will be judged *every man according to their works*.

We will be judged according to what we have done and what we have not done...as each of the rejected parties in the highly appropriate **three** judgment parables in Matthew 25 we referenced were rejected because of what they had not done. The rejected wedding attendants had not prepared for the coming of the bridegroom. The rejected servant had been given value that he was expected to use. He did nothing with it but hide it. He was rejected for what he had **not** done. The rejected goats did not feed or clothe or care for or visit the brethren of Christ when they were in need. Each rejected party did not do what they should have done. They did not pursue personal righteousness... living in a way that projects the right understandings of our Creator. Perhaps they too were deluded by the idea that our salvation, our atonement, is limited to simply the forgiveness of our sins. James expresses this same understanding with all the bracing clarity of an ice cold shower. James 2:19–20 *Thou believest that there is one God; thou doest well: the devils also believe, and tremble. ²⁰ But wilt thou know, O vain man, that faith without works is dead?* We know there is no such thing as the trinity.... We know the truth about the nature of our Creator... but James adds.... so what, even the lunatics... the demon possessed... know that much. If we don't live in a way that reflects our enlightenment we are as good as dead. We must not only academically understand and accept divine truths and principles. We have to appreciate them, embrace them, digest them, and project them in our words and deeds. We have to pursue both the image and the likeness of our Creator.

It should be understood that personal righteousness is definitely different from imputed righteousness. One of those differences is in the sense of degrees. One can have a degree of personal righteousness but still not qualify for the graceful **gift** of imputed righteousness. Although one cannot earn imputed righteousness, proven faith (which is personal righteousness) does qualify us for the very consideration of that gift of imputed righteousness. There are degrees of personal righteousness that are insufficient for even the consideration of being awarded that gift of imputed righteousness. Our judge makes this perfectly clear in the sermon on the mount when he warns us: *For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven* (Matt 5:20). It wasn't that the scribes and Pharisees had no personal righteousness at all. After all, Jesus approved of what they were saying... but not what they were doing. There is a degree of personal righteousness that is completely unacceptable to our judge. The default instinctive human goal of doing as little as possible just to get by is counterproductive in the salvation process. Just like the dual application of the atonement pitch on the inside and outside of Noah's ark of salvation we need both personal and

imputed righteousness to participate in salvation, to participate in the ultimate application of atonement, of putting on immortality and putting on incorruptibility and finally being in both the image and the likeness of our Creator. This image is further validated by the two aspects of righteousness identified with the covering of the white robes of righteousness awarded to the bride of the Lamb. Rev 19:7–8 *...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.* Many Bible translations express this fine linen wedding garment as the **righteous deeds** of the saints. This is the 'personal' righteousness component of immortalization projected in the white wedding covering, just like Noah's ark was sealed or covered or atoned with pitch. In Rev 7 these same white garments are described as being made white in the blood of the lamb. That is obviously the imputed righteousness component of these same white wedding coverings. Just as the dual atonement of Noah's ark of salvation is highlighted and should be understood in the context of the educational theme of righteousness in that divinely appointed age.... So the terms of the Christ ark of salvation have to present the reality, the substance of that shadow of a dual covering.

However the dual covering – within and without– of the 2nd ark of salvation (the golden Ark of the Covenant) projects an additional dual application in the context of our atonement. The detailed construction of this ark of salvation was mandated at the beginning of a new divinely appointed educational age. This was a maturity transition with new laws and a new priesthood that was validated by extreme public displays of divine power. The educational theme for this First Kingdom Age, which many – legitimately – refer to as the Mosaic Age, was sin education... specifically, but not exclusively, transgressional sin. We have reviewed this before. This understanding is punctuated by the Apostle Paul in his progressive commentary on the theme of atonement through the first 8 chapters of his letter to the Romans. In perfect compliance with this theme we can identify the dual covering feature of this salvation ark with the covering of the two aspects of sin... the guilt from transgressional sin and the guilt-free cleansing of our sin producing nature which is also defined simply as "sin" throughout the Bible... that second acceptance, as Dr Thomas referred to it.

The way we can make this connection is to consider the divinely required terms of its construction in relation to that inside and outside gold covering and also in relation to the Kingdom laws concerning sin.

As we have already noted all three salvation arks should be understood as containers. Salvation is always within these salvation containers. The golden ark of the covenant forms a container on the basis of a total of six geometric planes. This is how we make a box. These geometric planes are expressed as right side and left side and front and back and top and bottom... six surfaces. Yahweh instructed Moses to cover the inside six surfaces and

the outside six surfaces in gold. However simply six surfaces do not form a box... a container... an enclosure ... without being joined together at eight points of convergence. We call these points of convergence the corners of a box. There are eight corners on this gold covered salvation ark. At each corner we have the joining of three geometric planes... 3 sides... that come together to form that enclosure. Before we observe how these observations perfectly project our ultimate salvation ark... our Messiah...we need to place these construction features in the context of the assigned educational theme of the Kingdom Age... which is sin.

Just as there were six interior surfaces and six exterior surfaces that had to be covered in gold we see under kingdom laws the requirements for six sin offerings for guilty sin for which repentance was required and six sin offerings for guilt-free sin that were necessary for a physical cleansing but not repentance. Both sin categories are expressed as being necessary for an atonement within the instructions for each ritual. We reviewed these six repentance sin offerings as well as the six cleansing sin offerings for which no repentance was necessary in an earlier presentation. With the divinely appointed educational focus of the laws and rituals of that 1st Kingdom Age being sin it isn't difficult to see why the ark of salvation commissioned at the beginning of that new age should have this focus of covering (atonement) being two sets of six surfaces with gold. This is an ark projecting the principle of salvation. Salvation – immortalization – takes place when mortal puts on immortality, when corruptible puts on incorruption, when that tabernacle made in heaven without hands completely encloses us, eliminating our shameful nakedness, just as the gold completely eliminated the evidence of the wooden frame within its dual covering. This is when we are born again into spirit nature, when our bodies are redeemed from the power of sin and death. That complete covering of spirit nature will eliminate all guilty sin and also – secondly – all the effects of our physical uncleanness... exactly the same shadow portrait as the ark of salvation – the ark of the covenant – where the gold covered the inside six surfaces and the outside six surfaces. This double sealing was also a requirement for the 1st ark of salvation during the Patriarchal age when the educational focus was personal righteousness. Yahweh instructed Noah to make an atonement (pitch) that ark with pitch (that sealant) both inside and outside, just as both personal and imputed righteousness are necessary for our salvation covering.

As we've noted, the enclosure status of the golden ark of the covenant, that 2nd salvation ark in the 2nd priesthood age, is completed by the joining together of those six surfaces at eight corners where three surfaces converge together into a corner. That is how any box is made. This is another perfect shadow of the three salvation events in the divine plan that will be achieved through our savior, the man of eights. We noted in our third presentation of this series how the six Greek letters in the name of Jesus (meaning savior) add up to 888. iota=10, eta=8, sigma=200, omicron=70, upsilon=400 and sigma=200. The total of these six letters is 888... three eights. In the Greek and Hebrew languages their alphabet also

served as their numeric system, assigning a number to each letter. Just as the man of sin is identified by triple sixes (Rev. 13:18) so the man of righteousness is identified by triple eights. Interestingly there were originally only six letters in the alphabet for the language of the man of sin: Latin. The sum of those six letters is also 666. They are I=1; V=5; X=10; L=50; C=100 and D=500. The three eights in the name of Jesus, our savior, subtly confirms the three immortalization events in the divine plan. We reviewed in an earlier presentation how those three immortalization events are projected in the three rituals within the Most Holy Chamber with that golden ark of the covenant on the annual Day of Atonement:

1. The immortalization of Jesus Christ almost 2,000 years ago
2. The immortalization of the family of the High Priest at the beginning of the Millennial Kingdom (the marriage of the Lamb)
3. The immortalization of the rest of the world at the end of the Millennial Kingdom

The eight corners where three surfaces meet to form the enclosure of the golden ark of the covenant, that 2nd salvation ark, with its 6 interior surfaces and six exterior surfaces being covered in gold are consistent features in the divine light that can be drawn from the darkness of the shadows of the intentional complexity of all divine expressions.

Our concluding observation in this progressive line of reasoning is that we should also understand our third and final salvation ark in the same terms of a complete enclosure. That third ark of salvation that was commissioned at the transition into that 3rd divinely appointed educational stage... the Ecclesial Age ... would be our messiah: Jesus Christ. He is the 3rd and the atypical ark of salvation. The very obvious educational focus for the third priesthood age is imputed righteousness. In our third salvation ark we see the blending of the progressive applications of the first two salvation arks. We see the combination of the inside and outside coverings of **both** righteousness categories and **both** sin categories: the personal righteousness and imputed righteousness inside and outside coverings of the salvation ark from the first priesthood age- that double atonement sealing of the pitch on Noah's ark; and also the transgressional sin and serpent nature sin in the inside and outside gold coverings of the salvation ark of the covenant from the 2nd priesthood age. These issues are seen in our ultimate salvation ark, our Messiah. We also have to understand the continuing representation of salvation being a complete enclosure, a complete covering ... an atonement. If we try to limit the concept of atonement to simply forgiveness of sins, as an extension of the minimalization of the expression of sin being simply transgressional sin... then all the glory of the beauty of these perfectly layered shadow expressions are completely lost from our blinded view. We will have eyes but we will not be able to see. These minimalizations of sin and atonement... these oversimplifications of the intentionally complex divine communications will blind us and deafen us to the progressive enlightenment of divine communications. We cannot fully plumb the divine mind. That is

beyond our extremely limited capacity. However we can view a greater and greater measure of the divine glory that is still being veiled from the self-possessed and the wise in their own eyes that fill this earth.

The expressions abound throughout the New Testament that continue this theme of salvation being an enclosure... an ark... a heavenly tabernacle... mansions prepared in heaven and then brought to us... an eternal abiding place.... a complete covering/an atonement... a white robe awarded to the bride of Christ... the cloud covering of the rainbowed angel. These expressions blend perfectly in our Savior in the frequent expressions throughout the New Testament where we constantly read of having to be "in" Christ in order to be saved. In fact this phrasing is a key part of Paul's transition statements from the depressing state of our sin producing nature emphasized in Romans 7 to the wonderful opportunity for salvation available to us for being "in" Christ presented in the first two verses of Romans 8.

Rom 8:1-2 *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. ² For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.*

We are baptized into Christ, but that does not insure our continuing "in" Christ. We also have to walk not after the flesh, but after the Spirit... if we wish to maintain the status of being within our ultimate ark of salvation. The law of the Spirit of life (that is only **inside** Jesus Christ) has made us free from the law of sin and death in the same sense that Israel was released from their Egyptian bondage through the Passover events. Israel was free but that generation still died in the wilderness, due to their unwillingness to walk after the Spirit and not the flesh. We have to continue to the end if we wish to maintain any confidence to be **forever** free from condemnation. Baptism is only a ritual depicting the commitment and the hope. Baptism itself does not forever remove any degree of condemnation, just as an Israelite's participation in the original Passover did not shield them from any subsequent divine condemnation. Jude highlights this issue in his letter of grave warning about the danger of apostasy coming from within the brotherhood.

Jude 4-5 *For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. ⁵ I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.*

Despite having been saved in the land of Egypt through the power of Passover that generation of the redeemed was destroyed in the wilderness... because they *believed not*. The freedom from condemnation highlighted in baptism is simply the freedom from an assured eternal condemnation. Baptism is an act projecting our loyalty transition from slavery to sin to divine service. We made a citizenship transition through baptism by declaring our Creator's righteousness and rejecting the serpent testimony as false.

The understanding of Christ being our salvation enclosure is a defining feature of the multitudinous singularity (God manifestation principle) that is supposed to be projected by the one body of believers. That body of believers is Christ's body. Rom 12:5 *So we, being many, are one body in Christ, and every one members one of another.* This specific theme of the believers being expressed as the single body of Christ is powerfully presented in 1 Cor 12 where Paul begins to address the negative ego generated competition within the Corinthian Ecclesia on the basis of exhibiting their miraculous Holy Spirit gifts.

This multitudinous singularity that defines the original divine purpose of creation is achieved by being within...inside... of Christ... doubly sealed with the antitypical salvation ark. Paul expresses this multitudinous singularity within our savior to the Galatians in this way.

Gal 3:26–28 *For ye are all the children of God by faith in Christ Jesus. ²⁷ For as many of you as have been baptized into Christ have **put on** Christ. ²⁸ There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one **in** Christ Jesus.*

We have to be 'inside' Christ' our salvation ark and we have to 'put on' Christ, to be doubly covered just like the previous two salvation arks. This is the language of atonement, of a complete covering, and enclosure.

The divine plan is that our Creator will be all and in all, as Paul explains to the Corinthians. 1 Cor 15:26–28 *The last enemy that shall be destroyed is death. ²⁷ For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. ²⁸ And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.* After death is eliminated, which would necessarily also eliminate sin, eliminate all contradictions to our Creator's right-ness... our Creator will then be in perfect harmony with everything that exists... not simply mankind but all creation... every structure and design and natural law and molecule will align perfectly with the eternal truths and principles of our Creator. This is what God manifestation is all about. This is the ultimate multitudinous singularity. This is what peace is. Peace is not the pathetic concept of our current societies that preach the toleration of diversity in order to achieve an absence of conflict and an absence of disturbance. Our Creator's peace is definitely not the toleration of diversity but the total elimination of all things that are diverse from Himself. Our Creator's peace is complete harmony, total agreement... and not respecting disagreement.

Our next presentation on the theme of immortalization will highlight this understanding of God manifestation and explain on what basis Jesus identifies the greatest of all commandments. Then we will re-address the foundational understandings of our

community concerning the issues related to immortalization when Bro Robert Roberts had to defend these truths from attacks from within our community.

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