

The Killing Commands, Terms And Prophecies

The sixth stone covenant commandment sounds simple enough at first, but nothing is simple in the context of our Creator's righteousness. *Thou shalt not kill* (Ex. 20:13; Deut. 5:17). Oversimplification is the most frequent mistake Bible students make when presuming an appropriate response for a divine expression. The considerable challenge is always balancing one divine expression with all others, as well as the constraining considerations of a divine law or ritual within the context of the intended educational focus of each particular stage in the progression of our Creator's plan. It is the instinctive over-simplified presumptions of the human heart that construct the barriers to progressive enlightenment, prompting inappropriate and divinely unacceptable responses.

A Time to Kill and A Time Not to Kill

There were, quite obviously, exceptions to this command concerning killing. God commanded the enlightened community to kill all the residents of Jericho except Rahab and her family, as well as to burn to death Brother Achan and his family. Israel had to kill the man gathering firewood on the Sabbath. Those who broke the commandments of the stone covenant had to be stoned to death. God commanded Saul to annihilate the Amalekites. Peter executed Brother Ananias and Sister Sapphira with the same sword of the Spirit that will issue similarly from the King of kings when he leads the immortalized saints against the enemies of the Kingdom of God in the near future. Clearly, we are not free to presume that God's command indicated the enlightened were 'never' to kill under any conditions. That understanding would be a contradiction against Yahweh's righteousness, suggesting our Creator to be a hypocrite. A far too comprehensive application for this command about abstaining from killing would be a very dangerous mistake, as it would be highly insulting to the Creator of the universe who required the enlightened to both kill and not to kill.

Our challenge is always in the blending of all divine expressions, laws and rituals. The foundational principle of God manifestation requires a comprehensive, singular harmony with all interdependent components of our heavenly Father's expressions and activity. We cannot fall prey to the foolish (but exceedingly common) presumption that Yahweh is like us, that He learns as he goes and changes things up for His own amusement, or to satisfy some petty anger. Although many of the laws and rituals of the First Kingdom Age have been replaced by the laws and rituals of the Ecclesial Age, this does not indicate any inconsequence to those temporarily replaced laws and rituals. The grace and imputed righteousness being emphasized during the Ecclesial Age educational framework did not eclipse the validity of the condemnation of sin and personal righteousness being emphasized during the First Kingdom Age. The truly mature disciple (from a spiritual perspective) will blend the lessons and highlighted principles of the previous two educational dispensations with the current dispensation in order to more fully comprehend the glory of our Creator's righteousness and better understand His image and likeness that we are invited to eventually enjoy.

The enlightened community of the Ecclesial Age is currently forbidden to serve in a military capacity, to avoid political involvement as well as involvement in determining civil judgments. Yet these restrictions were actually requirements in the previous dispensation. There were specific divine laws concerning military service, with four possible exemptions. There were specific requirements and procedures for civil judgments. There was also both a political and religious structure divinely imposed on the enlightened community during the previous educational stage of the continuing divine plan. These issues will change again in the next dispensation. The immortalized saints will participate in military activities, make civil judgments and serve as the political authorities in the theocratic government of the son of God. The rotating nature of these requirements satisfy the

many with uncircumcised hearts that the God we worship is learning, experimenting or whimsical. Humanity's instinctive, serpent motivated infatuation for simplicity is the great challenge that is engaged by the intentional complexity of all divine communications. The parables, allegories, endless shadows, and veiled patterns of divine communication constitute the intentional mental and emotional obstacle course of the narrow, difficult path the enlightened are challenged to follow.

Laws Change But Our Creator Does Not Change

Therefore we are not free to oversimplify the terms of this command to abstain from killing into some kind of universal application. This presumption is the quicksand foundation for all the foolishness concerning objecting to capital punishment, assisted suicides, stem cell research and related conclusions. Mortal life was the direct result of the corrupting introduction of sin into a previously very good creative order. Death could never have been part of what our Creator defined as "*very good*" prior to creation's corruption by sin, due to the defiling nature of even the touch of death that demanded participating in two sin offerings during the First Kingdom Age (Num. 19). The introduction of mortality was the direct result of the introduction of sin (Rom. 5:12). We are not free to blame our Creator for mortality. The elimination of mortal life is absolutely necessary for our Creator to "*be all in all*". Death (mortality) will be the last enemy to be defeated (1 Cor. 15:26-28). Since death is defined as the enemy, and its elimination is necessary for the completion of the Creator's plan, then how can some of us presume mortality was part of the original *very good* creative order prior to the introduction of sin? It is the elimination of death that will facilitate an entirely different operating structure for all of creation, when there will be absolutely no contradictions to the Eternal Spirit's right-ness on every plane of existence. The sons of God should not be seduced into the wholesale worship of mortal life along with the sons of men.

In addition to the military and civil judgment exceptions for the command not to kill we also see there were varying degrees of guilt assigned to killing depending on motivation. The killing of another could be intentional (murder), unintended and also purely accidental. This distinction is also made in the civil laws of the sons of men in our current societies. Premeditated murder assigns far more serious consequences than being responsible for a malicious but unintended death (judiciously defined as manslaughter, as opposed to murder). Being carelessly responsible for causing a death (such as vehicular deaths prompted by drivers under the influence of alcohol or drugs) is also considered more offensive and consequential than being involved in an entirely accidental death. Admittedly, the civil laws of the children of men are of minimal consequence to the sons of God, however it is interesting to note they have followed the divine pattern of a descending level of guilt and consequences based on motivation and circumstances when a life is taken. Additionally the sons of men assign no guilt to killing in the context of government approved military applications or performing judicial executions. Even the instinctive thought process of a Godless mind recognizes we cannot apply a universal application to the commandment not to kill.

The Cities of Refuge For the Accidental Killer

There were cities of refuge offered to the accidental killer. Out of the 48 cities assigned to the Levites, six of them were cities of refuge where the manslayer could seek protective asylum from those seeking vengeance for the deceased. This offers an interesting mathematical link to the ultimate refuge offered through our Messiah. The application of 6 Levitical cities among the 3 Levite divisions (Merari, Kohath, Gershon) qualifying for the individual identification with refuge presents the veiled image of eight subdivisions of Levitical cities in the Kingdom's structure (as 48 can be mathematically divided evenly into eight sets of six). The numbers six and eight identify both mortality and immortality, as six is the number endlessly associated throughout scripture with the curse of sin and death and eight is the number associated with immortality and salvation. All three numbers (6-8-3) blend into the one name of our savior. The Greek form of the name of Jesus is constructed with 6 letters (iota, eta, sigma, omicron, upsilon, sigma) whose numerical assignments add up to 888. We have noted

previously how this single six to three eights progression in the name of our savior is a projection of how he is the avenue by which mortality is defeated in three stages when mortal puts on immortality. These are the three immortalization events in the divine plan, which also serve as the three harvests of the Creator's image and likeness that He sowed into creation almost 6,000 years ago: (1) Christ's immortalization; 2) the immortalization of the saints at the beginning of the Sabbath Millennium and 3) the immortalization of the rest of the saints at the end of the Sabbath Millennium. We have noted some of the more obvious 6-8-3 Messiah shadows in past commentaries. The six Levitical cities of refuge among the forty eight assigned to the 3 Levite divisions offers a more shadowed but still complimentary application to this pattern. You may recall the 6-8-3 observation of the Abrahamic covenant (Gen. 15) with the 6 severed halves of the 3 beasts (each 3 years old) added to the 2 whole birds offering a total of 8 sacrificial components. However we should also understand that one of the significant features in defining those 3 beasts as 'clean' and sacrificially acceptable was the fact they had cloven hooves. This means that each of the 3 sacrificial animals had eight foundational components (four cloven hooves) to their created design. The three sets of eight foundational components (split hooves) in these six halves is yet another confirmation of what our Messiah will achieve. You may also recall how the design of the golden ark of the covenant (the second of the three divinely designed arks of salvation) was constructed by combining six geometric planes together by joining them at eight corners where three surfaces converged at each corner... creating an enclosure within which three incorruptible deposits were made (1. golden omer of incorruptible manna; 2. incorruptible covenant stones; 3. the resurrection rod of the High Priest). There are more 6-8-3 shadows that veil the glory of our Creator for the exclusive appreciation of His children, as this example of the six cities of refuge among the 48 Levitical cities within their three divisions demonstrates.

Some Killers are Spared

The first killer was our Brother Cain. Cain certainly qualifies as a Christadelphian, as he was certainly an enlightened believer. We should always deny the instinctive urge to distance our community from any negative associations of the enlightened in the divine record. That common deflection erects an inappropriate and inaccurate presumption of a wholesale divine acceptability of our community, which is groundless. Despite the eventual First Kingdom Age law requiring a murderer to be executed, Cain was spared during that initial Patriarchal Age. He was simply marked, but that mark was designed to save his life. *And Yahweh set a mark upon Cain, lest any finding him should kill him* (Gen. 4:15). This mark that saves the life of the one marked is the pattern presented in Ezek. 9 where six were commanded to slaughter in Jerusalem but spare everyone that had been marked. This is a vision of the Gogian gang of six (Rosh, Persia, Ethiopia, Lybia, Gomer and Togarmah) that slaughter in Jerusalem just before the cherubim appear to stop the slaughter. Just as the cherubim appear in Ezekiel 10 immediately after the vision of slaughter described in chapter 9, so the immortalized Christ and the saints (antitypical cherubim) will appear to destroy five parts of that gang of six (Ezek. 39:2). Those five parts correspond to the five who actually slaughter in chapter 9, as one of the six marked those to be spared in the slaughter (Ezek 9:2).

The mark on those to be spared execution is another scriptural pattern, but the primary issue in our current consideration is that even a murderer can be divinely forgiven. However, we have to exercise wisdom in this recognition, preventing our hearts from constructing excuses for ourselves and others in the context of comparative ungodly behavior. Despite Cain and King David being spared seemingly legitimate executions we see a man merely gathering firewood on a Saturday commanded to be publicly bludgeoned to death by stones (Num. 15:35-36). Through Peter, Jesus executed Ananias and Sapphira for simply misrepresenting what their donation to the Ecclesia represented in relation to the asset sold. Two sets of Israelite captains and their fifties were divinely incinerated for following the King's orders to take the prophet Elijah into custody. The grace of our heavenly Father in forgiving murderers should not be a platform to excuse our own (or another's) somewhat

lesser sins on the basis of a presumed forgiveness anticipation by a comparison premise. We should remember that, unlike killing someone, a presumptuous sin is defined as unforgivable, under the laws of both the First Kingdom Age (Num. 15:30-31; Deut. 17:12-13) and the Ecclesial Age (Heb. 10:26-29). That is the principle that makes a man picking up firewood on a Saturday far worse than a killer. The ultimate significance of any sin is not how damaging it may be to the human experience, but how contradictory it is to our Creator's righteousness.

Thou Shalt Kill

At this time we are required to love our enemies and pray for those who spitefully abuse us. We are not permitted to support military activities. This will not be the pattern for the immortalized saints in the next dispensation. Are we mentally and emotionally prepared to actively participate in the elimination of the 'Canaanites' within the borders of the restored Kingdom under the direction of the King of kings? Unlike the first inheritance of the promised land there will be no lands outside the borders of God's Kingdom. The original instructions for those 'Christadelphians' was to drive out or annihilate the inhabitants of the promised land. In the restored Kingdom there will be no place on earth to resettle where that Kingdom will not eventually extend. The nations and peoples that will fearfully embrace that approaching involuntary enlightenment will parallel the Gibeonites, who were humbly willing to accept the terms of service within the Kingdom of God, in order to both survive and avoid displacement. Are we prepared to rejoice at the elimination of the antichrist system and those who oppose the fulfillment of our Creator's will and the establishment of His righteousness? Are we prepared to celebrate the destruction of Rome, with all those unfortunate but necessary deaths? Sin will not be initially chained for that 1,000 years without violently opposing the loss of its influence. Christ could not have defeated sin without the violence of the crucifixion. Similarly, sin's power base of the human heart will not be surrendered politely or casually. Are we prepared? Do we recognize the divine rightness of these actions in these prophecies that are so different from our current divine instructions?

The Killing of Animals

The command to not kill is understood to reference other people. There was no command to abstain from killing animals. The permission for killing animals for food (as opposed to sacrificial offerings) was originally granted to Noah after exiting the ark (Gen. 9:3 *Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things*). Not only was killing animals for food permitted, it was required for sacrificial service. Under the terms of the First Kingdom Age an offering party had to personally execute the sacrificial animal while one hand was placed on the animals head (Lev. 1:4-5; 3:2,8,13; 4:4,15,24,29,33). The head is the seat of authority and responsibility in the creative order of life. Placing one's hand on the head of the divinely acceptable animal while killing it in order to be burned on the bronze altar is ultimately a declaration of the righteousness of our Creator. It is a recognition that we deserve to die, that Yahweh was right to demand death for sin in the Garden of Eden. That personal killing of the substitutionary offering (and therefore ineffective from an eternal perspective) also recognized that our beast mentality (chosen by our ancestors in Eden) has to be killed. That serpent (beast) mentality cannot be converted or reasoned with. It must be killed. Our ritual recognitions of this same principle during the Ecclesial Age include baptism and eating the broken memorial bread. We voluntarily descend into the water grave of baptism in recognition that the beast mentality must die, in order to validate our Creator's righteousness. We eat the broken bread to remember how Jesus broke the power of sin in his unbroken and transgression-free body, through his voluntary and violent death.

Literally everything is ultimately about recognizing and appreciating the righteousness of our Creator. He is always right. Adam and Eve contradicted that rightness, corrupting all of a previously very good creation. That internalized default, serpent perspective that contradicts our Creator's righteousness through an instinctive self-promoting vision has to be recognized, resisted, despised and ultimately destroyed. This is all a procedure for

determining who shares the same vision for creation as our heavenly Father, who can identify His right-ness and appreciate that righteousness above everything, including their own mortal life. That divine perspective will always be under attack by the uncircumcised in heart who call darkness light and define light as darkness and who all worship the same god in the mirror, despite whatever name they may give that god.

The Third Transitional Generation

We now continue under the command not to kill and not to participate in the military affairs of our resident nations. But ours is the third transitional generation in the divine plan. A transitional generation is one that experiences the ending of one divinely appointed age as well as the beginning of the next. There is an elimination of old laws, rituals and a priesthood construction along with the establishment of new laws, rituals and a new priesthood construction. The first transition generation of the enlightened had great difficulty progressing from the Patriarchal Age into the First Kingdom Age, with the huge majority being divinely rejected in the wilderness. The second transition generation of the enlightened had great difficulty progressing from the First Kingdom Age into the Ecclesial Age, with the huge majority being rejected and judged through the Romans. We will be the third transition generation. We need to be mentally prepared for the changes that will be coming. We need to expect and appreciate the necessary manifestations of our Creator's righteousness, so that we might enjoy the eternal benefits. That sixth stone covenant command not to kill should never be mutated by the default serpent perspective of the human heart into some kind of universal application against killing. That would be a dangerous contradiction of our Creator's righteousness.

Bro Jim Dillingham

Thou Shalt Not Commit Any Form of Adultery

As with most of the ten stone commandments, the crime of adultery imposed a death sentence (Lev. 20:10) under the laws of the first Kingdom of God. However, the divine righteousness violation of adultery cannot be oversimplified into just a physical act of marital infidelity. Yahweh and Christ both employ this term outside that limited frame... and they are never wrong. As sincere and tenaciously dedicated servants of our heavenly Father we must beware the instinctive urge within the enlightened community to minimize every possible divine limitation into its tiniest application.

While it is difficult even to publicly comment on such a vile crime against our Creator's righteousness as adultery, we are committed to reviewing all ten of the stone commandments that served as the defining point of the entire divine sanctuary. Commentary number 67 was the first in this sub-series, entitled The Stone Covenant. That commentary addressed the powerful confirmations of the significance of these two sets of covenant stones. Therefore, as emotionally unpleasant and challenging as the task may be, we must address this seventh command of the stone covenant concerning adultery.

A Mortal Sin

As with many of the stone covenant commandments, the sin of adultery was punishable by death. However, Yahweh reserved the right to selectively forgive this violation of His righteousness (as offered to King David) and passed along that forgiveness privilege to His son (as offered to the woman taken in adultery who was presented to Jesus as a trap; John 8:11). Sadly the current societal impression of adultery dramatically contradicts our Creator's value assignment to this crime against His principles. Even those who pretend to honor the God of the Bible often presume an automatic forgiveness on the basis of merely asking. This presumptuousness dramatically diminishes the appropriate shame and Godly fear that should accompany such a serious failure.

The sin of adultery presumes a state of marriage, as fornication is the term for a premarital sexual violation against our heavenly Father's principles. As we have noted previously, the seriousness of a sin should not be gauged by its impact on the human experience but how it contradicts the righteousness of our Creator. The marriage institution was established at creation, while everything was still in that original "very good" state, before sin corrupted all of creation both physically and spiritually. *Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh* (Gen. 2:24). Therefore the marriage union of one man to one woman is a divinely approved institution which therefore must project eternal divine truths through countless layers of consideration.

The Glory of His Righteousness

This projection of divine truths and principles by word, deed and thought is the assignment we accept when we commit to pursue the salvation offered to us through our Messiah. This is what everything is all about. The divine plan has never changed. Our Creator wants people who prefer His vision of creation and His right-ness at the expense of the temporary but immediate benefits and indulgences offered by the serpent based societies of the sons of men. We must both demonstrate our Creator's righteousness in our lives as well as avoid and reconcile our contradictions to His righteousness, or perish forever. There are only two options. We can either inherit the earth forever or the earth will inherit us when we return to dust eternally. It is not simply the negative avoidance of adultery that should be maintained, but the positive projection of our Creator's righteousness in the sanctity of marriage. We have to do more than simply understand the technicalities of Yahweh's rightness. We should understand the reasons why He is right, which will promote an appreciation for that right-ness. This is

what glory is all about.. the appreciation of God's rightness. Knowing why our Creator is right in all His truths and principles can develop and mature a deep and powerful love that can identify and deflect the heart generated temptations issuing from within, as well as resisting the ungodly but infectious presumptions of the sons of men and the far more subtle and therefore even more dangerous challenges issuing from within the enlightened community of the sons of God.

We are currently living in the courtship stage of the divine plan. Salvation is presented as a marriage (Rev. 19:7-9; 21:9; Eph. 5:22-23). The marriage of the Lamb represents the immortalization of the saints, when Christ will receive us (hopefully) unto himself and we will be where he is (in nature; John 14:3). This marriage, when two become one, is when Christ refashions our vile bodies to be like his glorious body (Phil. 3:20-21). It is when mortal puts on immortality and corruptible puts on incorruptible (in the sense of an atonement covering, 1 Cor. 15:51-54). It is when the heavenly tabernacle made without hands is brought to the just so that they might no longer be naked before God (as Adam & Eve instantly recognized following their death imposing and creation corrupting sin; 2 Cor 5:1-4). The marriage institution projects the immortalization procedure (salvation) when Christ and those he justifies following judgment become one. We are now in the courtship stage.

The Courtship Stage

This courtship stage is when we have the opportunity to develop that powerful love that shields us against temptations, as Joseph ran from Potiphar's wife even abandoning his garment she had grasped. Just as love is the binding agent for the marriage of a man and woman so it is the depth and power of this sin resistant love for our Creator and His righteousness that is crucial to our potential salvation. When (the other) Judas asked Jesus to explain his promise of the mansions in John 14 Jesus responds: *If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode* (Gk is *mone*, also translated manions in vs 2) *with him* (vs 22). The condition Jesus establishes for he and his Father taking up residence within the faithful is that they love Jesus, prompting a willing obedience. It is this love that is both the foundation of a marriage (and therefore salvation) as well as its defensive shield and walls of protection against the aggressive adulterous seductions of the serpent influence.

I Never Knew You

It is interesting to note how Jesus twice defines those within the enlightened community that he rejects at the judgment as never having known them. *Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity* (Matt. 7:22-23). Since only those qualifying for the necessary degree of enlightenment (or a component of our Creator's vindication) will attend Christ's judgment then this is very obviously a reference to the fact that some first century Brethren and Sisters who actually performed miracles on the basis of a Holy Spirit gift will be eternally rejected by Christ. This also indicates that Christ's declaration that he "*never knew them*" is not some academic technicality, as if they had never been introduced. Christ "knowing" them suggests an intimacy beyond an academic level of familiarity. This is obviously the case with the five rejected wedding attendants. *Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not* (Matt. 25:11-12). Their status as wedding attendants certainly confirms their covenant relationship with Jesus Christ. Yet Christ expresses his rejection once again in the terms: *I don't know you*. Clearly, this is not an academic knowledge to which Jesus refers. Paul defines the basis by which we are divinely recognized. *But if any man love God, the same is known of him* (1 Cor. 8:3). If we TRULY love our Creator and His son then they officially recognize us. It isn't simply a covenant relationship (baptism or circumcision) qualifying that recognition. It is a TRUE, powerful, motivating, energizing and highly exclusive.... love.

Balancing the Layers of Love

One problem our last generation must face is the absurd level of dilution our society has imposed on the concept of love. This foolishness has sadly leached into the enlightened community. The endless tentacles of the entertainment and advertising industries relentlessly seduce us with a concept of love that is shallow, indulgent, temporary, flesh-based and emaciated. This love doesn't simply lack the strength to shield us from the relentless serpent influence but actually encourages adultery in both physical and spiritual forms. This problem compounds when inappropriately respected members of our community diminish the required love for Yahweh our Elohim into an illegitimate equality with the love of our neighbor. The first and greatest commandment demands the greatest love of all to be directed to our Creator, to **He Who Shall be our Mighty Ones** (Yahweh Elohim; Mk. 12:29-31; Deut. 6:4-5). However it has been often suggested that if we love our neighbor as ourselves that we are actually satisfying the necessary love for God. That is a very dangerous lie! There are many separate and layered loves in our lives. If we imbalance these loves then we will suffer terribly. If we love our parents more than our spouse, or our children more than our spouse, or our friends or career more than our children... we will eventually suffer terribly. The level of love Yahweh requires from us in relation to our neighbor is only equivalent to our self-love. He demands far more than that for Himself. Our love is unacceptable if we do not assign the plumb line for all our various loves to our Creator and His righteousness. Christ will tell us to our face "I don't know you", if we only love our God to the same degree as ourselves.... which is all that is required concerning our love for our neighbor.

Merely professing love offers no substance whatsoever. Even serial adulterers tell their wives and husbands that they love them. The enlightened community refused to accept Jeremiah's and Ezekiel's reports that Yahweh declared them to be adulterous (Jer. 3; Ezek. 16). They believed their divine approval was assured and saw no possible credibility in Jeremiah's warnings, with the priests of Yahweh threatening to kill the prophet if he wouldn't stop reproving them as divinely unacceptable. They thought they loved God, but clearly did not. The enlightened community orchestrated the death of Jesus through the Romans, with many presuming they were serving God. Merely professing a love for God offers no substance, despite an accepted presence in the enlightened community.

The Adultery=Idolatry=Covetousness Equation

It is this very personal love component, added to a mere enlightenment, that invites the beneficial glory that will accompany the marriage of the saints to our Messiah. Adultery is not only physical and fleshly but can also apply spiritually. This can happen when we exalt any other love above our love for our Heavenly Father and His righteousness, just as an adulterer of the flesh degrades his professed love for his spouse beneath a love for self indulgence and lust. This is why Yahweh declares Jewish idolaters to be adulterers. Two issues should be recognized in that context. One is that covetousness is identified as idolatry and directly equated with adultery. *For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God* (Eph. 5:5). The danger to our last generation in this context is the unprecedented saturation of covetousness promotion in our societies. The second issue to remember in this context is that this sin of adultery (which is divinely interpreted as idolatry, which embraces covetousness) imposed the death sentence by divine command. Qualifying for the the mortal sins of adultery and idol worship can be accomplished simply by surrendering to society's sweeping economic current of being possessed by our possessions.

We should certainly address Christ's comments about adultery in the sermon on the mount. *Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart* (Matt. 5:27-28). One observation

we should make is this declaration is part of a pattern in this sermon where our Messiah significantly intensifies the requirements of the Law. It is often presumed that Jesus dismisses the harsh condemnations of the Law of Moses. The exact opposite was true in his sermon on the mount. In each case when he says “You have heard it said” Jesus dramatically intensifies the difficulty of the command, making it far, far more difficult to qualify for divine approval (vs. 21-22; 27-28; 31-48). This is obviously the case with this first reference by Christ to how we might qualify as an adulterer. However, it should be noted that mere temptation does not qualify as sin. The lust indicated here is not merely temptation. This is evident by the three stage definition of the progression of sin explained by James. *But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.* It is only when temptation “conceives” that it qualifies as sin, for which guilt is assigned and a repentant reconciliation must be pursued. Jesus was certainly tempted, but without sin (Heb. 2:18; 4:15). Therefore the lust in one’s heart that qualifies as adultery (which imposes a divine death sentence) has to be more than a simple temptation, but less than an actual physical encounter. While forgiveness is possible for an adulterous qualification, it is not assured and should never be presumed as automatic as that would qualify as a sin of presumption. A presumptuous sin demanded either an irreversible ostracism or an execution under Kingdom Law (Num. 15:30; Deut. 17:12-13) and currently qualifies as an unforgivable sin under the temporary laws of the Ecclesial Age (Heb. 10:26-27).

Causing the Adultery of an Abandoned Wife

Jesus references adultery a second time in the sermon on the mount. *It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery* (Matt. 5:31-32). It seems odd the way Christadelphians have often ripped this quote out of the sermon pattern of intensifying a guilt qualification to arrive at exactly the opposite conclusion of actually ‘relaxing’ divine laws. That presumption contradicts every other similar expression in the sermon where Jesus intensifies what was previously understood to be the required application of divine law. In fact Jesus is assigning the guilt of adultery to anyone who divorces his wife for any reason except what his Father had already excused... the discovered uncleanness of a new bride. The obvious nature of that understanding is demanded by the exception qualification being “fornication”, which is a pre-marital expression and does not qualify as adultery. This one exception could be exercised on the basis of a groom divorcing his bride upon finding she is not the virgin he presumed (as Joseph intended to do with Mary). Jesus offers this one exception to his assignment of the mortal sin of adultery to a husband divorcing his wife for any other reason, therefore being dangerously guilty for the resulting adultery of that abandoned wife. This is why the Pharisees, looking for the usual imaginative exemptions generated from within the enlightened community for sin, asked the question *Is it lawful for a man to put away his wife for every cause* (Matt 19:3)? These members of the enlightened community were foraging for divorce excuses, just as the enlightened community does today. It is interesting to see Christ’s answer directs them to the pre-sin, very good state of Adam and Eve to be the divine pattern of acceptability.

Adultery and divorce do not independently qualify as either of the two sin categories defined as unforgivable (as these are blasphemy of the Holy Spirit and presumptuous sin). Although someone committing any form of adultery under the misguided presumption that they will automatically be forgiven by Jesus Christ may be qualifying for that unforgivable presumptuous sin... as there will remain no more effective sacrifice for sins if we sin wilfully (Heb. 10:26-27). However, adultery does qualify as one of the mortal sins (requiring execution). Therefore any form of adultery, as defined by either Yahweh or Christ, qualifies as a mortal sin. The recognition of the seriousness of our resulting guilt and the necessity for a desperate repentance can qualify us for forgiveness for such a severe contradiction to our Creator’s righteousness... but not if we think forgiveness is

just automatic and all we have to do is attend memorial service and be socially acceptable to most Christadelphians. It should be understood that the most divinely acceptable servants of God throughout creation's history have been the most despised within the enlightened community. This pattern began with Abel, continuing undoubtedly through Noah, obviously Job, clearly Moses, the prophets who were hunted and murdered by the respected authorities of the enlightened community and that pattern is perfectly demonstrated in our Messiah. Social acceptability in the enlightened Christadelphian community has absolutely no bearing whatsoever in relation to our degree of divine acceptability.

It is with some relief we will progress in our next consideration to the eighth stone commandment demanding that we do not steal.

Bro Jim Dillingham

Thou Shalt Not Steal

The eighth stone covenant commandment declared: *Thou shalt not steal*. That sounds straightforward and simple enough. However when the natural heart generated thought process interacts with divine expressions, nothing is ever truly simple or easy. The first observation should be the appropriateness of ownership. If one is not permitted to take what belongs to another, then clearly we are being instructed to respect the borders of a singular ownership. This recognition of ownership borders does not invalidate the ‘voluntary’ participation in a non-ownership community structure (like the first century Ecclesial policy of *keeping all things common* with the apostles distributing the common goods to every person as he had need). However it does invalidate an ‘involuntary’ participation in a non-ownership community structure. This would be a government imposed socialism or communism. These human philosophies have not only failed in all cases, they spring from a divinely disrespectful perspective, as our Creator established laws supporting individual ownership.

Ownership Rights

Another confirmation of this would be the command not to remove a neighbor’s border landmarks. *Thou shalt not remove thy neighbour’s landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it* (Deut. 19:14). This reference also highlights the fact that although we can have possessions separate from each other, that ultimately all things belong to our Creator. He gave the land of the Canaanites to the children of Israel, commanding them to dispossess the resident ‘owners’ of those lands, by either driving them out or killing every man woman and child. Our rights of ownership still surrender to the ultimate ownership of He who created everything. Our lives and everything we come to own are merely divine investments we are tasked with managing in a way that validates the righteousness of the Creator. This is why we see Yahweh’s parables defining the enlightened community as vineyards (Is.5:1-7; Matt. 21:33-41) and wheat fields (Matt 13:24-50) and fig trees (Matt. 24:32; Lk. 13:6-8) . We are expected to return value (fruit) to that ultimate owner of everything in the context of the degree of investment He has made in us. This is why we will not all be judged on the same basis. *For unto whomsoever much is given, of him shall be much required* (Lk. 12:48). This is why the laws of the Kingdom of God allowed for less costly sacrificial substitutions for the financially challenged. This is why Jesus declared that the woman who deposited only two mites into the temple treasury had exceeded all the other donations that had been of greater value from a human perspective (Mark 12:41-44). Those of the enlightened community who do a lot with a little will be more highly favored at Christ’s judgment than those among us who have done little with the abundance with which we have been divinely invested.

Therefore we should understand that it is perfectly acceptable to own things separately from each other but also recognize we own nothing separate from Yahweh. Our final generation of the Ecclesial Age is challenged by a societal structure where extreme possession pursuit is a justified expectation. Those who do not pursue this ownership race are burdened with a disrespectful pity by the children of men where the love of “mammon” has reached epic proportions and is now considered normal and sane. The thorns in our Master’s sower parable represented how the deceitfulness of riches choke the effectiveness of the word in the lives of the enlightened community (the dust of the earth into which the seed of the word of God has been planted). Frequently it is a bank, credit union or credit card company that actually own our homes, vehicles and possessions that we act like we own. We should be careful about who we truly serve, as we cannot serve both God and mammon (Lk. 16:13). Service to God demands a patient long term perspective defined by sacrifice. Service to the money god demands an impatient short term perspective defined by indulgence.

Theft Statistics

The Federal Bureau of Investigation in America keeps statistics on employee theft. A commercial associate who served as a Loss Prevention executive in a mega retail chain shared some of those statistics with me. He explained that, after decades of assembling records, the FBI maintains that 13% of the workforce will steal at any opportunity, regardless of consequences. 11% of the workforce will never steal. However 66% of the workforce will steal if they see others stealing without suffering serious consequences. One of the ways I earn a living for my family is to market automatic inventory management systems that eliminate employee theft and inventory mismanagement. The resulting savings consistently range from 25-45% of annual consumable supplies expenditures. This indicates the level of employee theft and disrespect for the concept of corporate ownership in the average workplace is quite extreme. Theft is extremely common in our societies. While it would be comforting to presume that everyone within the enlightened community would rest comfortably within the 11% who will never steal, that presumption would naively contradict historical experience.

Stealing from Yahweh

Let's consider three incidents where members of the enlightened community stole from God. Anyone reading these commentaries regularly will certainly recognize a fascination with the number three as it is used so extensively in scriptural shadow patterns, therefore three examinations seems appropriate.

Brother Achan stole from Yahweh. His theft, prompted by his coveting, imposed terrible consequences on himself, his immediate family and his 'ecclesia'. One of the principles this incident demonstrates is that Yahweh doesn't limit consequences exclusively to the thief. While Achan's family may possibly have been aware of the stolen garment, silver and gold with which he returned from the Jericho battle and hidden in his tent, but the entire community was certainly unaware. Despite this direct innocence, they were still shamed before the small number of Ai defenders. 36 of them died in that battle from which the Creator's favor was absent. Despite his confession, the God of grace still condemned Achan. Additionally everything belonging to him was treated as if he had been a resident of Jericho where he stole from God. Achan, all his children, all his animals and even his tent with all its contents were destroyed, just like everything in Jericho. We don't know how old Achan's children might have been but Achan certainly qualified as a man of war and therefore had to be between the years of 20 and 59. An Israelite qualified as a man of war at the age of 20 (Num. 1:45; 26:2). However, all the men of war (who were over 20 years old) upon leaving Egypt were divinely condemned to die in the wilderness without entering the promised land (Num. 14:29; 32:11). Therefore the maximum age Achan could have been upon exiting Egypt and surviving to enter the promised land would have been 19, extending a maximum age of 59 at Jericho. However Achan could have also been born during the 40 year wilderness journey but would still have to be at least 20 years old to qualify as a man of war who would have the opportunity to steal from the divinely devoted spoil of Jericho that had to either pass through the fire or be consumed by it. It is possible Achan's children may have been fairly young, yet had to be violently bludgeoned to death by their Ecclesia because of the family defiling theft of their father.

The final battle of the 7,000 year war between flesh and spirit will interestingly be exactly the opposite of Jericho. It is the camp of the saints in the beloved city that is surrounded by those deceived into rebellious violence by the recently unchained satan influence. At this time God will destroy everyone outside the city while everyone and everything within the city will be preserved, as they will be dedicated to Yahweh in the same sense that everything in Jericho had been dedicated to Yahweh and had to pass through the fire or be consumed by the fire (Rev. 20:7-9). That last Gogian invasion will be consumed in the flames of divine judgment while everyone and everything inside the city will pass through those flames as unharmed as

Hananiah, Mishael and Azariah in Nebuchadnezzar's furnace. This is the exact opposite effect of the Jericho destruction, but confirms the exact same goal and principles.

Will A Man Rob God?

The Ecclesial leadership could not understand the validity of Yahweh's challenging questions through Malachi. Yahweh asked the priests (constituting the Ecclesial leaders of the enlightened community in that generation of Malachi) *where is My honor* and *where is My fear*. Yahweh attacked their illegitimate paradigm of confident divine favor by declaring that these Ecclesial leaders had despised His name and offered polluted bread on His altar while maintaining a blind and deaf confidence in a certain divine approval. While Malachi's message had an application to that immediate generation of the enlightened community we are forced to understand in the prophet's concluding statements that our particular last generation of the Ecclesial Age is also being directly addressed with this frightening challenge, as it describes the transition into the Millennial Kingdom. If one presumes they can easily discount the parallel between the overconfident priesthood of Malachi's generation and our generation, then a quick review of Christ's letter to the Laodicean Ecclesia would be in order. The foundation for the prophetic nature of those seven letters is expressed in the introductory statement that this is a book of prophecy, concerning *things which must shortly come to pass*. That precedent doesn't negate the underlying application to those seven ecclesias in John's generation, but does project those letters out into an application concerning things that would come to pass. The declaration that the Laodicean Brothers and Sisters were completely blind to the inappropriateness of their overconfidence in a favorable divine status immediately precedes the wonderfully rich vision of the introduction of the Millennial Kingdom, just like Malachi. Our last generation of the enlightened community is directly being addressed with both the Laodicean letter from Christ through John and Yahweh's questioning of the priests through Malachi

What Was The Theft?

The Priesthood of Malachi's generation were arrogantly defensive concerning their presumed divine favor. The questions they ask demonstrate this self-glorifying attitude where true self examination had been abandoned. *How have You loved us? How have we despised Your name? How have we polluted you?* Yahweh complained that their utter laziness combined with their disrespectful overconfidence eliminated any fear of divine disfavor. That sounds a lot like our enlightened community today with the popular foolishness of limiting our definition of the fear of God to nothing more than reverence, as well as presuming that almost all Christadelphians will be approved at judgment and that forgiveness is automatic and assured due to an exclusive imbalanced emphasis on the grace of our heavenly Father. These Brethren were not afraid to substitute convenient levels of sacrifice, since they based their presumption of divine acceptance on a mutual self-validation (meaning uncircumcised hearts). These Brethren declared the table of Yahweh to be contemptible by offering blind, lame, damaged and sick animals instead of the best of the flock and herd. They considered even that minimal level of service that would inappropriately validate their presumption of divine acceptability as "wearisome". The brotherhood was stealing from Yahweh.

How Do We Avoid Stealing From God?

What is the answer? How can we avoid the disastrous community-hypnosis of a complete blindness to the real status of our divine assessment? The answer is always the same. Arrogance cannot exist in a broken heart, a meek heart that has been circumcised by the only sword sharp and powerful enough to cut through the steel-like crust of an uncircumcised heart whose conscience has been seared through mutual self-validation. The word of God is that sharp two edged sword. Yahweh declares the solution to the Brethren addressed through Malachi: *For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts* (Mal 2:7). We are the priests of the the last generation of the Ecclesial Age (1 Pet 2:4-9). We qualify as priests as we are the sons of the ultimate High Priest, through baptism. Knowledge of the eternal

truths and principles of the Creator of the universe should be found on our lips. We are the ‘messengers’ of *He Who Shall Be Armies*. Unfortunately this is not the popular understanding within the enlightened community in this last generation before this knowledge is no longer optional. Pursuit of divine knowledge is considered to be inconsequential following baptism and supposedly even devious. The reason it is devious is because that very knowledge (truth) is divinely defined as a sharp two-edged sword (Eph. 6:17; Heb. 4:12). It is not a marshmallow or a pillow. Paul identifies the necessity for divisions in the Botherhood when he addresses the inappropriate way the Corinthian Ecclesia was operating their memorial services. *I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you* (1 Cor 11:18-19). There will always be heresies developing in the community of the enlightened. This is where apostasy comes from. It is only the personally expensive and determined pursuit and defense of eternal truths and principles that can cut away the never ending leavenous influences challenging the enlightened community of every age. The way we can steal from God is to simply offer nothing more than a convenient, comfortable and inexpensive level of sacrificial service in our pursuit of His favor.

The Danger of Stealing from Yahweh in the Ecclesial Age

Our third consideration of stealing from God will be the theft of Brother Ananias and Sister Sapphira. Just like the cursed Brother in Malachi’s generation who vowed the best of his flock but substituted a less valuable animal (Mal. 1:14) so this Ecclesial couple promised the entire value of their sold property but substituted a lesser amount. They robbed God. When Peter questioned each of them independently about their claim of a total sacrifice, they lied. Oddly, in the ecclesial environment of our current generation Peter would have been viciously condemned for merely asking that question in the first place, suggesting a possible insincerity. This policy of Ecclesial toleration at the expense of Yahweh’s glory is disastrous from an eternal perspective. Toleration is the policy of a descending moral compass, with a focus on Ecclesial unity at the expense of divine harmony. Harmony is the Creator’s definition of peace, not a toleration of diversity that defines the serpent society’s definition of peace. The conclusion of the 7,000 year plan of our Creator will see all that is diverse from Him cut away to establish perfect harmony (1 Cor 15:28). The toleration of diversity is not a component of our Creator’s eternal truths and principles.

Peter used the divine solution to the problem of a divinely disrespectful level of a comfortable level of service. He used the same sword of the Spirit that will issue from the King of Kings upon his return from heaven for the same purpose. The Apostle Peter executed Brother Ananias as well as Sister Sapphira by the power of the sword of the word of God. The reported effect of these executions was predictable. *And great fear came upon all the church, and upon as many as heard these things* (Acts 5:11). One can’t help but wonder how so many of us can read this twice every year and still maintain that the application of the fear of God should be diminished to nothing more than exclusively reverence in the context of our relationship with our Creator and His son.

The enlightened are commanded not to steal, as we see in the eighth stone covenant commandment. Stealing from our employers, family, neighbors, associates and strangers constitutes a contradiction of our Creator’s righteousness. However, stealing from our Creator is exceedingly more dangerous and consequential. This is a sin that the far larger community of the unenlightened are not capable of performing. This highly dangerous sin is limited to our community. If the sacrificial cost of our service is simply comfortable and affordable and socially pleasant then perhaps we should unsheath that sharp two edged sword of self-examination.

Bro Jim Dillingham

Bearing Witness

The ninth stone covenant commandment declared: *Thou shalt not bear false witness against thy neighbour.* (Ex. 20:16; Deut. 5:20). Interestingly, this commandment does not address the more comprehensive application of simply lying, but particularly qualifying as a ‘false witness’ which is only a sub-category of lying. Offering testimony concerning a truth for which we qualify as a witness is a significant theme throughout our heavenly Father’s communications. Our Creator understands the value of witnessing for confident decisions. Despite what many in the apostate Christian community promote, we are not dependent on faith alone. Our Creator has many witnesses that testify about His truths, principles and plan for creation. In fact this distinction of witnessing qualified the first divine sanctuary be identified as *The Tabernacle of Witness*.

There will be a highly appropriate progression of four sanctuaries in Yahweh’s plan: 1) the wilderness Tabernacle constructed under the supervision of Moses, 2) the Temple constructed by Solomon, 3) the post-captivity Temple and 4) the Millennial Kingdom Temple to be constructed by Christ. That ‘alpha’ temple was called the Tabernacle of Witness (i.e. Num. 17:7-8) as well as the Tabernacle of Testimony (i.e. Num. 1:50-53). Testimony is simply the act of publicly validating certain truths one has witnessed. The components within the Tabernacle of witness that were directly identified with a ‘testimony’ status were the second set of the two stones of the covenant which we have been addressing in these continuing commentaries. They were repeatedly identified by Yahweh as *the tables of testimony* (i.e. Ex. 31:18; 32:15; 34:29). Once Moses placed these two stones of *testimony* into the golden ark (Ex. 40:20) they became the point of reference for everything in that entire Tabernacle of Testimony. The golden ark was called the *Ark of the Testimony*. The position of the veil was identified as being *before the testimony*. Even the Mercy Seat was identified as being *over the testimony*. The 12 tribal rods were left all night *before the Testimony* to miraculously assign Yahweh’s High Priest appointment (Num. 17:4). These stone tablets of divine testimony became the reference point for everything associated with that ‘alpha’ temple. The fact that there were specifically two stones of testimony is of extreme importance in our determined pursuit to witness a greater measure of our Creator’s still hidden glory.

The Doubled Four Divine Testimony Structure

We have previously noted just a small measure of that glory veiled in those two sets of covenant stones. They were divinely inscribed on each of their two surfaces, therefore presenting a framework of two sets of four surfaces upon which the finger of God impressed His covenant, those ten commandments. This doubled four pattern demonstrated in the two sets of covenant stones is an incredibly rich scriptural pattern shadowing the principle of salvation and therefore our Savior, that man of eights. We have noted this with abundant examples on several occasions. Our attention is now drawn to the doubled format of this testimony, demonstrating the divine law of the ‘two’ witnesses that apply so perfectly to the two ‘comings demonstrating the application of the common two-fold name and title of our savior (Jesus Christ); the two-fold salvation procedure of his death for reconciliation followed by his resurrection for salvation (Rom. 5:10) which we remember with the two witnesses of the broken bread and the wine, the two-fold nature of the original and restored Kingdom of God, the two chamber pattern of Holy and Most Holy in all four temples, the two witnesses of heaven and earth assigned by God to monitor Israel, the fact that creating new life requires the two categories of mankind (man and woman) and the cloven hoof qualification identifying an edible and sacrificially acceptable animal that would validate a holiness status. These all fit within the divine theme of the law of the two witnesses, with yet a greater and very comprehensive application available for which our last generation of the Ecclesial Age enjoys a particular advantage over all other generations since our ejection from Eden.

The Second Required Witnesses for A Life and Death Trial

There are two distinct avenues of divine communication that serve to deliver divine testimony. These are the written word of our Creator and His spoken word. Everything we can see about us (the features of creation) are the result of that spoken word. This is the medium by which everything we know came to be. Yahweh created by verbally commanding the features of creation into existence. He commanded: Let there be... and it was. This included our sun and moon, stars, earth's atmosphere, the waters above our atmosphere (that were released so many years later to briefly submerge the continents into the earth's magma engaging the water to eliminate all life except for inside the double sealed gopher wood ark), the land masses were commanded to rise from beneath the water covered planet, agricultural life, plant life, sea and air and land life, etc. This was all the result of our Creator's verbal summoning, His spoken word. Therefore, on the basis of recognizing the perfectly consistent integrity of our Creator we must conclude that these two forms of divine communication must agree perfectly and symmetrically. They do. Any level of examination will generate a complimentary inter-validation between the written word of our Creator (the Bible) and the spoken word of our Creator (creation). This is true from the vastness of the universe right down to atomic structure, but only visible to the enlightened community who can actually see (the truths being witnessed in that written word) and hear (the word of God witnessing those same exact truths in the features of creation). This two witness testimony of the righteousness of our Creator will be consistent throughout every scientific discipline: mathematics, physics, chemistry, biology, environment, agriculture, meteorology, etc. The reason the sons of men presume science the Bible to be contradictory is because they associate the Bible with Christianity's doctrinal contradictions of our Creator's righteousness. There can be no compatibility between a corrupted application of our Creator's testimony (Bible) and an understanding of a legitimate application of our Creator's second witness (the accurate scientific examination of the terms and features of creation). As a side note, the theory of evolution is certainly not an 'accurate' scientific examination of the terms and features of creation. If you would care to consider the incredible depth and glorious beauty of the matching witness of creation's divinely appointed testimony I would recommend reviewing the text and video presentations in the menu under Creation's Gospel at this website: <http://www.spiritsword.net> . This is not a preaching website, but is designed exclusively as a Christadelphian resource.

Our Last Generation's Advantage

No generation before our last generation, just before enlightenment is no longer optional, has ever had the opportunity to see and hear these two divine witnesses to the same degree. We have computer versions of the Bible with 50 different translations we can toggle between on our computers, concordance access with word and phrase search engines that only take a click, Christadelphian books that can be instantly searched for words and themes. We have the ability to consider that divine written testimony like no generation ever before us. The scientific examination of this second category of divine testimony is absolutely unequalled in the almost 6,000 year history of our creation. A significant understanding is that these qualify as the two witnesses for our own life and death trial.

The law of the two witnesses is stated quite clearly in Deut. 17:6-7 *At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death. The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you.* Jesus references the application of the two witness requirement concerning the validity of his preaching (John 8:17-18). At Christ's judgment the son of God will put away evil (the goats sent to his left, Matt. 25) on the basis of the two witnesses that he declares will judge us in the last day. John: 12:48-49 *He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the*

Father which sent me, he gave me a commandment, what I should say, and what I should speak. The word of God will be our judge. This is the same word Jesus presented. There are two categories (two forms of witness) to that word of God that will judge us: the written word (Bible) and the spoken word (creation). Just as Deuteronomy 17 presents, this will be a life and death trial. Subsequently we will either be among the few called to judgment who live forever or among the many called to judgment who die forever. Jesus warned us in two separate judgment parables that many are called but few will be chosen (Matt. 20:1-16; Matt. 22:1-14).

No Excuse

The apostle Paul is inspired to highlight this creational category of witness that we will face at Christ's judgment. Rom. 1:18-20 *For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.* The only people that can possibly "hold the truth" is our enlightened community. The unenlightened certainly cannot "hold" the truth. It is invisible to them. They are in love with the god in the mirror, those reverse reflections of themselves they manufactured to worship as their gods. When the wrath of God is revealed from heaven (2 Thess. 1:7-1) against the enlightened community that has held the truth, but in a way that contradicts the right-ness of our heavenly Father, that second witness of the spoken word of God will leave the rejected without any excuse whatsoever. The *things that have been made* (the terms of creation constituted by the verbal summons of our Creator) which witness to the eternal power and Godhead will serve as a condemning or a validating witness, along with the written word of God. This understanding complies perfectly with the law of the two witnesses required for a life and death trial.

The commandment we are considering is one of the "not" commandments, as in *thou shalt not*. Our heavenly Father does not permit us to be a false witness. An extension of this would be that we are also not permitted to be a silent witness. Lev. 5:1 *If a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.* In this last generation of the enlightened community we too are required to witness to the righteousness of our heavenly Father in two ways: 1) what we say and 2) what we do. Just as our Creator's two witnesses (Bible and creation) align perfectly at every level of examination, our personal spoken witness and behavioral witness must agree. If our behavior testimony is not symmetrical with our verbal testimony we are just like the abundant hypocrites in the enlightened community Jesus condemned openly and publicly during his ministry (i.e. Matt. 23). We also cannot surrender to the growing popularity within our enlightened community for being a silent witness. It is being widely promoted that we should not highlight doctrinal error or behavioral contradictions to Yahweh's righteousness by Ecclesial members. It is falsely taught that toleration and silence promotes the brotherhood unity our heavenly Father seeks. This is false testimony. Our Creator seeks harmony with Him and will not sacrifice that goal for mere unity among men based on a toleration for contradictions to His righteousness (doctrinally or behaviorally). The limit of our Ecclesial judgments is strictly for correction purposes and regaining that which has already been lost. We do not currently have the freedom to extend God's forgiveness or his condemnation. However, if we refuse to witness then we are burdened with the guilt of the silent witness.

The Danger of Silence

The law of the watcher (Ezek. 33) is an extended application of the silent witness as well. The appointed watcher (every single one of us have been commanded to "watch") is assigned a terrible guilt for his silence for witnessing but not testifying when threats appear. The leavening societal philosophy of highlighting error being negative and rude is a contradiction to the goal of harmony (peace) with our Creator. If we refuse to testify

when we witness the danger of contradictions to our Creator's righteousness within our enlightened community then we suffer the divinely assigned guilt of the silent witness.

Again, we are not permitted to be a false witness. As with our heavenly father, we also must offer two forms of witness that have to agree. Our two witnesses would be our words and our deeds. If our words and deeds are contradictory then we are a false witness. The judgment of the false witness is particularly fearful. *Behold, if the witness be a false witness, and hath testified falsely against his brother; Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you. And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you. And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot* (Deut 19:18-21). Those who remain silent, as the false teachers among us continue to corrupt the enlightened community or remain silent in the face of the ever-growing ungodly behavior within our brotherhood, will bear the same fate as those they refused to testify against. We are not free to either bear false witness or be a silent witness. The eternal goal is not unity with men but Harmony with our Creator.

Preaching Testimony

Therefore, what are our individual responsibilities for preaching, which certainly qualifies as witnessing? Not everyone has a talent for public speaking or the confidence and courage for debating. There are many preaching avenues, with the most effective always being our personal and frequent review by family, friends and associates. Personal integrity, conviction and consistency may often be mocked and even aggressively challenged (usually as a defensive measure, as exposure to resolute integrity can engage an unwelcome conscience prompting in others). A courageous response to those challenges offers an even more powerful witness to the eternal truths and divine principles to which our lives and words testify. Everyone can witness (preach) in some way or another. We may not all have a capacity for teaching, writing, presenting public lectures, producing public broadcast programs, launching and maintaining preaching websites, hosting Effective Bible Reading Seminars or radio programs... but we also cannot be a silent witness and still confidently expect divine approval. Our words and behavior must constitute those two complimentary witnesses to the greatest secrets in this universe, to which the sons of men are completely oblivious. Those to whom we withhold our witnessing testimony will perish. They may perish anyway even if we witness to the truths we know. However, if we at least offer those two witnesses of verbal and behaviour testimony we will not suffer the guilt of the silent watchman, or the guilt of the silent witness and still have the opportunity to escape sharing their assured fate.

The plan of our Creator has never changed. Man, in His image and likeness, will inherit the earth. The reason why we are required to witness is that we are our Creator witnesses. This is the principle of God manifestation. Our heavenly Father seeks those who manifest His truths and principles, just like the Bible and the features of creation. Those who promote the false doctrine of silence in the face of the leavenous growth of doctrinal and behavioral contradictions to our Creator's righteousness within the body of the enlightened may presume it is legitimate to highlight our Creator's prophesied silence from the end of the two generations of the Holy Spirit gifts to the introduction of the Millennial Kingdom when He ends His promised silence (Amos 8:11-12; Micah 3:6-7; Is. 42:13-14). However, simply because we have no prophets or the witness of the Holy Spirit gifts does not mean we are without divine witnesses. As previously noted, we have an unprecedented access to the divine witness of the written word of God (Bible) that qualified as what Paul defines as "that which is perfect" which would replace the no longer necessary gifts of the Holy Spirit (1 Cor. 13:10). Our particular generation, where the false goal of Brotherhood unity is promoted at the expense of the legitimate goal of harmony with Yahweh, also has unprecedented access to that shadow witness of creation's testimony. Additionally we have the divinely

appointed witnesses of the Jewish people (Is. 43:8-12). Our generation has witnessed the divine testimony of the resurrection of the national firstborn son of God. We witnessed the shaking in the valley in 1947 and the 20 year skeletal reconstruction, followed by the sinew, flesh and skin. We witnessed those four building stages in the four wars of Israel from 1947-1967: 1) Israel's War of Independence; 2) The War of Reprisals from 1950-1960 and 3) The Suez Crisis in 1956 and 4) The Six Day War. This body reconstruction from disjointed dried out bones took twenty years because that prophecy is only half finished. We have yet to witness Ezekiel's prophecy when the wind-like immortalized Christ and the saints save the last third of the surviving Jews at Jerusalem from annihilation from the Gogian gang of six, producing a spiritual rebirth in the Jewish people. This is what is indicated by the breath (ruach/spirit) filling the previously reconstructed dead bodies that brings them back to life. We have witnessed the double Jubilee law (Num. 25:8-15) application highlighting this resurrection of the national first born son of God. The invitation of Jewish freedom and ancestral lands return from the first Zionist convention in 1897 to the United Nations vote providing the Jews with an independent homeland in 1947 constituted a Jubilee. The Balfour Declaration's British invitation to Jewish freedom and ancestral lands return in 1917 to the reality in the Six Day War of 1967 with the end of Gentile domination of Jerusalem and borders being extended south, east and north also constitutes a fifty year Jubilee witness.

While we are still within the prophesied period of divine silence that ends dramatically at the introduction of the Millennial Kingdom, our Creator still offers very powerful and perfectly validating witnesses for those willing to circumcise their hearts to enable seeing eyes and hearing ears. Since our Creator insists on witnessing, we are commissioned on the basis of the principle of God manifestation to project our heavenly Father by witnessing. An unwilling, silent witness constitutes a contradiction of our Creator's righteousness which offers fearful consequences. We are commanded to love Yahweh our Elohim with all our heart and life and mind and strength. This includes understanding and loving His truths and principles (His right-ness). We defend what we love. If we truly love our heavenly Father more than everything else (as is required) then we will boldly witness against the doctrinal and behavioral challenges accelerating within the enlightened community. We defend what we love.

Our next commentary will address the 10th commandment of the stone covenant, addressing the contagious challenge of coveting.

Bro Jim Dillingham

Thou Shalt Not Covet

The last of the ten commandments is particularly challenging in this last generation before the violent re-education of mankind initiates the Sabbath Millennium for a rest from sin and its physical effects. The societies of the sons of men draw the sons of God into a quicksand of coveting. The presumption of compliance that insures some degree of peer acceptance serves to deflect the eager mocking of those who don't share their society's value ladder. Our innate need for acceptance and respect makes us vulnerable to the instinctive preferences of the heart controlled mind, which is the default thought pattern of the sons of men. The goal of the sons of God is to develop a mind that controls a repeatedly circumcised heart, constantly applying that two-edged sword of divine truths to suppress that naturally corrupting power of the human heart.

The Coveting Pandemic Delivery Device

The endless exposure to the various avenues of communication in our lives generates that coveting vortex. We can't escape the emails, texts, cell phones, land lines, skyping, social media, roadside video advertising, radio, television and endless entertainment and distraction avenues. The sons of God have not been so endlessly bombarded with exposure to fleshly presumptions in the history of creation. Meditational silence has become a rare commodity and should be treasured and pursued. The communication disruption at Babel (Gen. 11:1-9) has been recovered through technology. Once again, *nothing will be restrained for the people, from all they have imagined.*

One might almost be tempted to admire the inventive imagination of the sons of men in the technological development of the incredible communications capacity being experienced by this last generation of the Ecclesial Age. However, it should be understood that our current communication capacity saturation actually serves a significant divine purpose in the near future. The 'Restored' Kingdom Age will be initiated with a violence so powerful it will have the capacity to effect a global paradigm shift in the framework of a single generation. Although one sixth of the Gogian gang of six will be allowed to survive the attack of Christ and the immortalized saints as they save Jerusalem from annihilation, their personal testimony will simply reinforce the satellite imagery and the cell phone videos of the soldiers and the digital feed of the military journalists. Nothing will have been so 'viral' a communication as the Armageddon defeat when the sword issues from the mouth of the King of Kings as he (in Cherubim fashion from the Mt of Olives) commands the features of creation to battle the murderous gang of six (Rosh, Persia, Ethiopia, Lybia, Gomer & Togarmah: Ezek. chapters 9, 38-39; Zech. chapters 12-14, Joel 3, etc). That sword of Christ's mouth will command the earth to swallow the Gentile invaders, along with commanding volcanic and lightning air strikes, accompanied by accelerating disease which all combine to create a contagious panic unequalled outside of divinely initiated military actions. That instant communication capacity that now serves the serpent enthroned hearts of the sons of men will instantly extend that panic globally, serving the divine purpose for a one generation paradigm shift in all of creation. The fear of God is the greatest of all educational tools.

Fear's Correcting Capacity

Those in the enlightened community who arrogantly promote the false testimony that the only correct understanding of the fear of God must be limited to nothing more than a reverential respect cannot benefit from the realigning power of fearing our Creator's potential displeasure. Our Messiah has told us what to be afraid of and what not to be afraid of. *And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in gehenna* (Matt. 10:28). We don't need to be afraid of people. The worst they can do is to kill us (kill the body). They can't keep us dead (kill the soul/life). That is the fear that perfect love casts out. However Christ's Father can not only kill us, He can keep us dead... forever

(that 2nd death that is scripturally called perishing). That is why Paul advises us to *serve God acceptably with reverence and Godly fear. For our God is a consuming fire* (Heb. 12:28-29). This is why Paul defines one of his motivations for preaching as: *we must all appear before the judgment seat of Christ...knowing therefore the terror of the Lord, we persuade men* (1 Cor. 5:10-11). This is also why Paul strongly advises us to work out our salvation with fear and trembling (Phil. 2:12). Just as the communication technology currently spreads the coveting pandemic today, that same communication technology will spread the global panic that will power the inverting of the serpent based frame of reference for the sons of men. This is the procedure by which the serpent, dragon, devil and satan will be chained in the bottomless pit for 1,000 years (Rev. 20:1-3).

Coveting is a sin that presents a definition challenge. It is a mentally and emotionally 'interior' sin, but can certainly manifest itself into greater unGodly behavior. Despite coveting being (initially) a victimless sin, it still demands a repentance in order to access divine forgiveness. The presumption that divine forgiveness is simply automatic is the ludicrous siren song of the unenlightened Christian community. The divinely ordained path of repentance is sharply defined in the shadow ritual of the sin offering for the High Priest and nation with its 3 stages for 12 blood applications (Lev. 4). This sin repentance and reconciliation ritual can be reviewed in the 4th commentary of this series, published back in June 2008, which can be found at the www.spiritsword.net website. Forgiveness is dependent on an actively and individually pursued repentance.

Crossing the Border from Temptation to Coveting

The definition challenge in the sin of coveting is the border between simply temptation and the actual conception of a coveting sin in our mind and heart. Temptation assigns no guilt whatsoever. It is the conception from mere temptation into sin that assigns guilt. *But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death* (James 1:14-15). This 3 stage procedure declares how our Messiah broke the power of sin in his death. Jesus experienced both temptation and death, but never conceived sin, thereby breaking sin's progression. That perfect life of validating his Father's righteousness and never once contradicting that righteousness, while suffering the vicious onslaught of sin's violence, eliminated death's capacity to hold our savior. But the question remains as to when a mere coveting temptation (which requires no repentance) conceives into a coveting sin (from which repentance is definitely necessary). Therefore the unGodly act of coveting is more than simply experiencing temptation. There has to be a coveting 'conception' advancing beyond simply qualifying as a temptation.

Since the sin of coveting is committed in the mind and heart, the hidden nature of this failure is one that can easily be minimalized by instinctive heart generated reasoning. It would be wise to consult our judge on matters concerning the terms and standards by which he will judge us. It is odd to hear how some of our commentators present the expressions of our judge in his sermon on the mount, as if the focus of his comments present a milder, less judgmental frame of reference than the supposedly harsher terms of Mosaic Law. In fact Jesus repeatedly emphasizes how he will demand more difficult standards than was understood as being demanded by the Law.

Christ Raises The Bar

Jesus prefaced his tougher standards with the phrase: *You have heard it said* followed by *but I say unto you*. In every single case he increases our difficulty and cuts away our attempts to minimalize our standard of behavior and excuse ourselves from any suggested guilt. Jesus is identifying and addressing the unGodly heart-based motivations for these more overt and public sins such as adultery, failing to fulfil vows and killing. In every case Jesus makes the standards of acceptable behavior far more difficult and definitely not easier. One example equates coveting with adultery.

Jesus says: *Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart* (Matt. 5:27-28). Jesus made our judgment standards much more difficult than Moses required. Our judge equated just a lustful coveting of our neighbor's wife to the heinous crime of adultery, which was punishable by death. It would be very unwise to ignore the intensifying judgment standards of the very man who will decide whether we live forever or die forever.

Another qualifying statement demonstrating the unGodly seriousness of coveting is where Paul advises the enlightened community: *Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience* (Col. 3:5-6). Covetousness follows evil concupiscence, which is an impure desire or lewdness. Covetousness is also identified as idolatry. Just as the adultery Jesus paralleled to an impure covetousness required a divine death sentence, so did idolatry under the laws of the Kingdom of God. It should be noted that this wrath of God warning is directed to the "*children of disobedience*". The only children capable of disobedience are the children who actually know the rules of the Father. The children of disobedience being referenced here identifies the members of the enlightened community who do not obey. This does not refer to the sons of men who have no familiarity with Yahweh's rules, but the sons of God who are disobedient to those rules... such as coveting.

Therefore, we are not free to minimize the significance of this hidden, victimless crime against our Creator's righteousness... called covetousness. Unfortunately the current societal philosophy we face each day promotes covetousness as not simply completely legitimate but morally right. Society and every society generated form of entertainment teaches us from infancy to want and to crave and to obsess about possessions and advantages. We are taught that if we do not complain then we are foolish victims. It is thankfulness that has the power to overcome coveting.

We Are The Third Transition Generation

Our generation is the last of the three transition generations progressing from one divinely appointed Age into the next. The first transitional generation of the enlightened community left Egypt as slaves for a forty year exodus, entering the promised land with the new divinely appointed laws, rituals and priesthood commissioned at Sinai. The second transitional generation was driven from the promised land forty years after the 'exodus' of Jesus Christ, with the divine appointment of new laws, rituals and a new priesthood for the enlightened community. Our generation will experience the return of our Messiah, prompting our own 'exodus' along with the restored laws of the restored Kingdom that will issue from Jerusalem with an immortal priesthood assisted by the fulfillment of Yahweh's promise that Israel would become a nation of priests (Ex.19:6). The enlightened community today serves as the third transition generation when one divinely appointed Age ends and another begins, identified by a change in the law along with a change in the priesthood and validated by public displays of divine power. Unlike the first transition generation in the wilderness, we enjoy an extensive blessing of hindsight. We are free to wisely avoid the mistakes of our two older brother-generations of the enlightened community, as long as arrogance does not block our personal identification with those two generations. That first transitional generation suffered significantly because of their coveting, murmuring and complaining.

They complained about their restricted diet. Plague accompanied that second quail delivery, on the basis of their lusting (Num. 11:31-35). Earlier in that same chapter we read that God sent fire into them, burning up parts of the camp, because they complained (Num. 11:1-3). Before we follow society's standard of endless complaining

in a mindless pursuit of peer acceptance we might compare our conditions and diet to our elder brother/generation of the wilderness ecclesia. They lived in a refugee tent community in a dry, high heat environment. There was very little privacy, no running water, no air conditioning, the same diet every day and the comfort facilities required quite a hike outside their refugee camp numbering over two million strong. Yet Yahweh killed them for complaining. Balancing the equation would be respecting the understanding that they were no longer oppressed slaves with their babies being slaughtered by their oppressors. They were sustained by a miracle agricultural crop maturing every twenty four hours with an accommodating double harvest every Friday. They escaped the elite Egyptian cavalry by walking between walls of water standing at attention as they safely crossed the dry floor of the Red Sea. They heard the voice of God booming out from the miraculously burning mountain. Having no military training they mowed down the Amalekite marauders at Rephidim. They had been spared any participation in the last 7 of the 10 plagues inflicted on their cruel Egyptian overlords. However the serpent enthroned human heart has the capacity to quickly eclipse the appreciation of great blessings when some unpleasant inconvenience saturates our attention. We should personally tread very lightly in this age of presumption and entitlement, because our God has a history of killing complainers.

Thankfulness Vs. Coveting

Thankfulness is the safe, defensive bunker that can protect us from the bombardment of coveting being endlessly thrust upon us in this last generation of the Ecclesial Age. The Thanksgiving Offering at the Christ altar was the first of the three Peace Offerings. The three divisions of the Peace Offering were 1) Thanksgiving; 2) Vow Performance and 3) Freewill Offering. The ritual instructions for these offerings project a diminishing significance as restrictions are relaxed, identifying the Thanksgiving Offering as the most significant of the three Peace Offering divisions. The Peace Offering was the only one of the six altar offerings where all three parties fellowshiped together. Yahweh was given His portion on the Christ altar. The priesthood enjoyed their part of the offering and even the offerer uniquely partook of this same fellowship meal of the peace offering. The divine behavioral response expected from the Peace Offering was love. *For I desired mercy (chesed=merciful love), and not sacrifice (zebach=peace offering); And the knowledge of God more than burnt offerings* (Hos. 6:6). Just as there were three peace offerings projecting the harmony of peace through the avenue of love, there have been a perfectly appropriate three love commandments (1.Deut. 6:4-5; 2. John 13:34-35 & John 15:12-13; 3. Lev. 19:18). The Peace Offering was considered in commentaries 37 and 38 of this series back in 2011. The benefits of peace with our Creator are very dependent on concentrating on thankfulness.

Coveting Is Very Dangerous

If we are concentrating on the value of the benefits we do have, then we are not fueling the highly dangerous coveting frame of reference which is based on a concentration of whatever benefits we presume we should have. There is a distinct scriptural pattern where we see sin repeatedly being expressed as an incendiary. Coveting would therefore be a fire accelerant. We should remember that our God is a consuming fire (Heb. 12:29). Achan admitted to coveting the gold and silver and Babylonian garments in Jericho, which prompted his theft from what had been dedicated to Yahweh and His flames. Achan and his entire family got exactly what he coveted. He wanted the goods of Jericho. That coveting triggered the execution of his whole family in a rain of stones and flames. Just as Jesus paralleled coveting to adultery (death penalty) and Paul paralleled coveting to idol worship (death penalty) so Brother and Sister Achan and all their children were executed by divine command due to the father's coveting.

This (initially) victimless crime of coveting is particularly dangerous as it is a launching platform for greater and greater unGodlienss. *For the wicked boasts of his heart's desire, And blesses the covetous, whom the Lord abhors* (Ps. 10:3). Adoring, along with society, what our Creator abhors is unwise from a self-preservation perspective. *He that hateth covetousness shall prolong his days* (Prov. 28:16). The covetous are listed along with

adulterers, extortioners, idolaters, drunks and the effeminate as not inheriting the Kingdom of God (1 Cor 6:9-10).

The Coveting and Apostasy Relationship

Covetousness is also identified as a significant fuel source for the continual development of apostasy within the enlightened community. Peter warns us about those within our enlightened community who *through covetousness shall they with feigned words make merchandise of us* in Balaam-like fashion. Paul warned the elders at Ephesus: *after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.* We certainly still suffer with Brethren coveting influence and personal glory, promoting unGodly understandings and behavior in our community. They minimalize divine principles and truths. They lobby for the elimination of judgment in favor of an exclusive, imbalancing application of conditionless mercy; thereby licensing increasingly greater behavioral contradictions of Yahweh's righteousness in our community. Jude refers to these inappropriately respected Brethren in our community as waterless clouds, fruitless trees, waterless wells and foaming waves. Their mouths speak great swelling words and they feed themselves without fear at our feasts of love.

The prophet Balaam coveted the financial and social rewards Balak was offering. Even when Yahweh would not permit the prophet to curse Israel, he found a way to pursue what he coveted. Jesus warned the Pergamos Christadelphians about the Brethren being tolerated in their Ecclesia who were promoting unGodlike behavior, just as Balaam taught Balak to turn Yahweh against Israel by promoting inclusion and not exclusion (Rev. 2:14; Num. 31:16). The result of Balaam's consulting services is recorded in Numbers 25 when Phinehas ended the divinely imposed plague by executing Zimri and Cozbi in the act of physically consummating their union with one thrust of a javelin. Instead of Phinehas being tried and executed for murder in accordance with the Law, he is divinely awarded an everlasting covenant of peace. It is only the self-glorifying peace defined by the human heart that can be achieved through a unity based on toleration. Eternal peace is only achieved through complete harmony, which always includes a cutting away of whatever is divergent from that harmony. The coveting of the prophet Balaam led to his death along with those whose wealth and glory he coveted (Josh. 13:22), in similar fashion to the fate of Achan.

Since we have concluded our considerations of the stone covenant with its ten commandments our next commentary will begin to address the three harvest feast weeks in Kingdom Law that project in considerable detail the three divine creation harvests in our Creator's plan when mortal puts on immortality.

Bro Jim Dillingham

The Secret Testimony of the Feast Weeks (1)

The call and privilege of the enlightened community is to pursue the image and likeness of our beloved Creator. This determined pursuit demands a degrading sacrifice of personal exaltation and social acceptance. However it is this minimalization of self that affords the exaltation of our heavenly Father in our lives. The emptying of self affords our being filled up with Yahweh and Christ. This is why all forms of apostasy that continually develop from within the enlightened community will always challenge that equation, making divine principles small and ourselves large in our own eyes. It is the oversimplification and dilution of divine truths and principles that has always been the historical tripping point of the enlightened community for almost 6,000 years. It is no different today than it was at the beginning of the Ecclesial Age when even the Holy Spirit gifts could not retard the leavenous growth of apostasy from within the enlightened community. Easy, instinctive answers are potentially dangerous answers. Our Creator communicates with intentional complexity to filter the enlightened community, giving to those who have while simultaneously taking away from those who have not. That explanation Jesus offered when his disciples asked why he taught the enlightened community with intentional complexity confirms the very selective effect of this shadow pattern of divine communication. The incredible glory and beauty in all divine expressions is not on the surface. It cannot be witnessed with a casual glance. Our Creator veils Himself and His communications. This veiling issue is the very essence of the principle of God manifestation.

We have come to a vast subject that is incredibly rich with veins of light that can be mined from the darkness of the shadows of the three Feast Week rituals in the divine laws of the First Kingdom Age. In order to discover the considerable beauty and glory of the testimony hidden in the shadows of these three feast weeks we will need to construct a foundational platform from which we can then build and ascend our staircase of reasoning so that we can arrive at an observation platform for witnessing a greater measure of that hidden glory. We need to understand some foundational precedents.

The Two Avenues of Divine Testimony

Every divine law, ritual, miracle, parable, prophecy and divine communication of any sort qualifies as testimony concerning the right-ness (righteousness) of our Creator. Our last generation of the enlightened community in the Ecclesial Age only has access to the basic two forms of divine communication. These are the written word of God and the spoken word of God. The written word of God is the Bible. The spoken word of God is creation. The terms and features of creation came into existence by the verbal summons of our Creator. *By the word of the Lord were the heavens made; And all the host of them by the breath of his mouth. He gathereth the waters of the sea together as an heap: He layeth up the depth in storehouses. Let all the earth fear the Lord: Let all the inhabitants of the world stand in awe of him. For he spake, and it was done; He commanded, and it stood fast* (Ps. 33:6-8). We repeatedly see this expression in Genesis¹, describing how our Creator verbally summoned the continents to rise above the water. He summoned the sun and moon and stars into existence. He verbally commanded vegetation and animal life to fill the land, water and sky. All of creation is a result of the spoken word of our Creator. Therefore all of creation must perfectly complement the written expressions of our Creator in every detail. Every single category of scientific discipline can validate the perfect symmetry between these two forms of divine expression. Mathematics, physics, chemistry, biology, geology, meteorology and even linguistics offer endless proof of the validating testimony of the features of creation concerning the written word of Yahweh. This is why we see the features of creation quoted so frequently by the inspired faithful to prove particular truths of our Creator's righteousness. Jesus quotes creation to prove his claim that the faithful should

love our enemies and do good to those who despitefully use us (Matt. 5:38-48). He asks, haven't you observed the rain? Jesus explains to Nicodemus that if we want to understand how the saints will be born again to enter the kingdom, then we should study the wind (John 3:7-8). Paul aggressively addresses growing apostasy in the Corinthian Ecclesia by directing them to study the agricultural lessons of the seed in the context of the doctrine of the resurrection (1 Cor. 15:35-38). The extensive scriptural parallel between the enlightened community and fruit bearing plant life is silently shouted from Genesis to Revelation for the exclusive audible access of those with hearing ears. It is the unenlightened (and the always re-emerging apostate divisions of the enlightened community) that are always paralleled to non-fruitbearing plant life such as briars, thorns and weeds.

The Three Divine Harvests In the Creator's Plan

This agricultural division of our Creator's creational testimony forms much of this foundational platform for the examination of the three annual harvest feast weeks mandated in the laws of the Kingdom of God. These three harvest feast weeks are shadow projections of the three great divine harvests in our Creator's plan. He has and will harvest the mature, fruit bearing development where He sowed His image and likeness over that last (almost) 6,000 years. As we have previously noted on many occasions in this continuing series, those three harvests will be the immortalization of 1) Jesus Christ, 2) the immortalization of the saints at the beginning of the Millennial Kingdom and 3) the immortalization of the remaining saints at the end of the Millennial Kingdom. Each of the three progressive feast weeks is a perfect and highly specific projection of one of these immortalization 'harvesting' events. This is the observation that opens up the entire consideration of the incredible three dimensional shadow testimony of these feast weeks. However that observation only constitutes the very first stair in our ascent. We still need to firm up our foundational platform in order to secure our staircase of reasoning for a safe ascent to our viewing platform for a greater vision of our heavenly Father's glory that is veiled from the sons of men, but available to the sons of God.

The Universal Language of Creation

The testimony of creation is the one universal language that escaped the language confusion of Babel in order to impede the constructive collaborative ability of mankind to realize all they can imagine. David understood the testimony of creation in this context. *The heavens declare the glory of God; And the firmament sheweth his handywork. Day unto day uttereth speech, And night unto night sheweth knowledge. There is no speech nor language, Where their voice is not heard. Their line is gone out through all the earth, And their words to the end of the world* (Ps. 19:1-4). Anyone respecting any degree of the foolishness of the very unscientific religious order of evolution is completely deaf to this universal language of creation. There is no generation in the almost 6,000 years of creation that has ever had the capacity to hear creation's testimony to the degree that our last generation has that capacity. Just a basic education including a sampling of the available scientific disciplines, combined with a circumcised heart and regular Bible exposure will yield a skeletal framework to this avenue of divine testimony promising far greater substance and value. As those who will participate in Christ's judgment we should be aware that this 'spoken word of God' (the terms of creation) will be one of the of the two witnesses in our own life and death trial.

The Two Life and Death Witnesses

Every life and death trial always demanded at least two witnesses. The hands of the witnesses always had to be the first to effect judgment on the condemned. *At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death. The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you* (Deut 17:6-7). Since this is a divine law, it certainly testifies to the features of our Creator's righteousness. There will be two witnesses at our life and death trial either witnessing for or against us when Jesus determines whether we will live forever or die forever. Jesus defines these two witnesses as the word of his Father that he was commissioned to present (John 12:47-50). There are two divisions of that

word: the written and the spoken word. Paul confirms that application of that second witness at our judgment trial of eternal life or eternal death. *For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse (Rom.1:18-20).*

The only people who have any capacity to “hold the truth” in any way at all is the enlightened community. This warning of Paul about the wrath of God being revealed from heaven is directed exclusively to the enlightened community who certainly “hold” the truth, but not necessarily in righteousness. Those of us who will be shocked to be rejected at Christ’s judgment will have no excuse because of the testimony of the “things that have been made”. We can know God and understand His eternal power and Godhead by studying how creation testifies in perfect complementary fashion along with the written word. This is the universal divine language of creation’s testimony that escaped Babel’s confusion. This is the second witness in our impending life and death trial. This is the foundational platform from which we can begin to ascend in step by step progression for our consideration of the divine glory hidden in the shadows of the laws and rituals of the three harvest feast weeks.

Our premise is that the three harvest feast weeks are subtle divine projections of the three divine harvests in the plan of God, when He harvests the mature and fruitful development of His image and likeness that He has sowed in mankind, the appointed caretaker of creation. The Feast of Unleavened Bread is a detailed portrayal of our Messiah’s immortalization and the basis for that immortalization. The Feast of Weeks (Feast of First Fruits and Pentecost) is a detailed portrayal of the immortalization of the saints at the beginning of the Restored Kingdom and the somewhat different basis for that immortalization. The Feast of Tabernacles (feast of the final ingathering) is a detailed portrayal of the immortalization of the remaining saints at the end of the Restored Kingdom and just before the elimination of the last enemy of our Creator’s plan (death). Now this has not been the commonly presented line of reasoning in our community currently. Frequently we see impossible suggestions that the Feast of Tabernacles has some strong association with the timing of the salvation of the saints at the beginning of the Millennial Kingdom. That incorrect presumption blinds us to the glorious substance being framed by the shadows being cast by the light of our Creator’s righteousness in defining these rituals. As we have always maintained throughout these commentaries: when something is true, it can be validated through many, many complementary but separate avenues of consideration. We should never trust our instincts or settle for the potential quicksand of one verse answers.

The Master Template for the Promise of the Three Immortalizations

The three immortalization events in the divine plan are not only shadow-framed by the three harvest feast week details. There are a number of other co-validating patterns offering exact parallels. The master template for this shadow pattern is the name of our savior. As we have noted on several occasions, the 6 Greek letters forming the name of Jesus add up to 888. Iota=10 + eta=8 + sigma=200 + omicron=70 + upsilon=400 + sigma=200 totals 888. Just as the man of sin is numerically identified by triple sixes (Rev 13:18) the man of righteousness is numerically identified by triple eights.

Creations’ Validating Testimony

Creation testifies to the significance of these 6/8 numerical associations in our Savior’s name through the two elements representing mortal life and immortal life. The element carbon is universally identified throughout all the scientific community as the foundational element for all life (at least the scientifically observable life suffering under the curse of sin and death). Carbon is also scientifically defined by the six protons in its atomic structure, therefore placed at number 6 on the Chart of the Elements. The element oxygen creationally testifies

as the appointed elemental representation of immortality. Jesus defines immortalization as becoming like the wind (John 3:8). Both the Hebrew and Greek words meaning 'air' are also translated as spirit, as in the Holy Spirit. It is our oxygen supply that primarily sustains our temporary lives. Just as the tree of life in the Garden was the source of eternal life so our trees (outside the Garden) convert our exhaled carbon dioxide back into oxygen to sustain life on earth. The creational testimony found in the 6 and 8 identifiers of carbon and oxygen is actually very, very extensive, but only necessary for referencing briefly in this consideration. Those six Greek letters in the name of our savior that translate into three eights serve as the divine template for the promise of the three immortalization events in the divine plan, when mortal will put on immortality and when the curse of six becomes the blessing of eight and when carbon, flesh-based life becomes oxygen, spirit-based life. This shadow promise of the three immortalization events in the divine plan is projected in precise fashion through several avenues, such as the three rituals performed in the Most Holy Chamber on the annual Day of Atonement, the three outpourings of the Holy Spirit at the transition into the Ecclesial Age and the three harvest feast weeks. There are actually more applications but we will limit this pattern validation to an appropriate three examples, with the harvest feast weeks being the last of the three.

The Shadow Patterns of the Three Immortalizations

The three immortalization events in the divine plan are exceptionally easy to identify (as long as there is no respect offered to the God despising serpent lie of the immortality of the soul).

1. The immortalization of Jesus Christ about 1,984 years ago.
2. The impending immortalization of the enlightened who are selectively invited to inherit the Kingdom.
3. The immortalization of the rest of the saints at the end of the Millennial Kingdom.

The three rituals in the Most Holy Chamber on the Day of Atonement precisely parallel this exact progression of participants. It should be a strong hint when we see the first Day of Atonement ritual actually saving the life of the High Priest. Since Jesus is the antitypical High Priest in all typical applications it shouldn't be difficult to see the forever saving of the life of our ultimate High Priest being shadow-framed in that first ritual. It is this High Priest procedure of converting two handfuls of aromatic dust into the cloud that embraces the divine glory resting between the golden cherubim that perfectly projects the eternal saving of our High Priest's life. It is a transition from the curse of the dust nature to the blessing of the cloud nature, from mortality to immortality on the basis of successfully passing through fiery trials. *And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the vail:* ¹³ *And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not (Lev. 16:12-13). There were four equal incense ingredients doubled on the basis of two handfuls, producing that same theme of 8 in reference to salvation. This doubled four shadow application is a consistent scriptural pattern seen in the 4 men and 4 women saved on the double sealed gopher wood ark. This double 4 pattern is similarly demonstrated in the two rows of four sacrificial components in Abram's heaven and earth covenant (Gen. 15), the two layers (political and spiritual) of the doubled foursquare wilderness configuration of the enlightened community, the foursquare altar with the four blood offering categories (burnt, peace, sin, trespass), the four cherubim with four faces as well as four wheels within four wheels, etc, etc.*

As opposed to that first ritual, the second Day of Atonement ritual doesn't appear to solicit any enlightened community contradictions at this time. The east and west spattering of the bullock blood for the atonement of the family of the High Priest enjoys comprehensive agreement as a perfect projection of that second immortalization event, when the bride (also depicted as the brothers, sisters and children) of our Savior are immortalized (the full atonement procedure) at the beginning of the Millennial Kingdom. The third Day of

Atonement ritual, the atonement procedure for “the rest of the nation”, was where the goat blood was spattered east and west across that same Mercy seat where the incense cloud and the bullock blood were previously directed. This third Day of Atonement ritual projects the third immortalization event in the divine plan, when the rest of the saints will experience the atonement of salvation at the end of the Millennial Kingdom, when mortal will “put on” immortality (1 Cor 15:50-54) and when that tabernacle made in heaven without hands covers us so that we are no longer shamefully naked before God (2 Cor 5:1-5). The New Testament references that emphasize this covering (therefore ‘atoning’) nature of immortalization are extremely extensive.

The Confirming Pattern of the Three Holy Spirit Outpourings

This is the exact same pattern for the three outpourings of Holy Spirit power during that generation bridging the transition between the First Kingdom Age and the Ecclesial Age. The association between the awarding of the Holy Spirit gifts and the awarding of immortality is quite elementary. When Paul highlights the atoning/covering nature of immortalization that will eclipse the naked shame of our mortal nature before God he concludes with a direct parallel to the awarding of the Holy Spirit powers. *Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit* (2 Cor. 5:5). The awarding of Holy Spirit power served as an “earnest” of the promise of awarding immortality. There were only two avenues available for possessing some measure of Holy Spirit power. These were a direct dispensation or an indirect dispensation. Direct dispensation would be a direct outpouring of divine power from heaven. This only happened on 3 separate and highly significant occasions. Indirect dispensation was when an Apostle laid their hands on a believer. Interestingly there are only three apostles directly identified as having this power (but that doesn’t really limit the possibility of other Apostles having that awarding capacity through direct physical contact). Those three Apostles would be Peter, John and Paul (Acts 8:17; Rom 1:11; 2 Tim. 1:6). The progression of the three direct dispensations of that “earnest” of the promise of immortality directly parallels the progression of the 3 immortalizations in our Creator’s plan and the 3 Day of Atonement rituals in the Most Holy chamber and the 3 feast weeks.

1. The Holy Spirit was directly awarded to Jesus Christ exclusively at his baptism. This parallels how he alone would participate in that first immortalization event in the divine plan. Jesus was immortalized during the Feast of Unleavened Bread. This offers an exact parallel to how the first of the three rituals in the Most Holy Chamber on every Day of Atonement saved the life of the High Priest.
2. The pouring out of the Holy Spirit on the 120 constituting the Jewish family of Christ (like the family of the High Priest in the 2nd Day of Atonement ritual) at Pentecost, the first day of the 2nd annual harvest celebration (Acts 2:1-4). As John the Baptist promised, they were baptized with the Holy Spirit and fire (Lk. 3:16)
3. The pouring out of the Holy Spirit on the Gentiles assembled at the home of Cornelius was the third and last outpouring of the Holy Spirit power during this transition generation (Acts 10). In perfect symmetry they were immediately baptized on the command of the Apostle Peter. The Gentiles parallel the ‘rest of the nation’ in the third Day of Atonement ritual as well as the harvest feast of the “final ingathering” called the Feast of Tabernacles.

Each of these three sets of three progressive themes shadow-frame the same substance as the three immortalizations in the divine plan. It is only our intention at this time to highlight these mutually validating patterns and pave these connections. The depth, breadth and height available for extended examination in these particular considerations is incredibly beautiful if you care to pursue them. The intention was to demonstrate a consistent pattern to validate our first step in the ascent from our foundational platform. That platform is the extensive agricultural focus in the creational testimony of our Creator. The first stair is the recognition that the three harvest feast weeks project the progressive three immortalization events in Yahweh’s 7,000 year plan.

Our next commentary will begin to address how perfectly those harvest feast week laws and rituals shadow the substance of their corresponding immortalization events. We will have to address the issue of the alpha and omega High Sabbaths bookending only two of the feasts; the 7 and 8 day rotation of these feasts; the complete absence of leaven in the first harvest feast as opposed to the required presence of leaven to initiate the second harvest feast; the odd association of first fruits with the first two harvest feast weeks but not the third and also why the Feast of Weeks doesn't appear to be mandated for observation during the Millennial Kingdom as opposed to the Feast of Unleavened Bread and the Feast of Tabernacles.

Bro Jim Dillingham

The Secret Testimony of the Feast Weeks (2)

Our goal is to be invited by the son of the Creator of heaven and earth to participate eternally in his Father's plan for creation. There are three conversion points in the Father's plan, when the just will be invited to inherit the Creator's blessings forever. These are the three immortalization events in His plan. These are the three divine harvests planned when the ultimate Husbandman will reap the mature fruit having been developed from where He has sown His image and likeness. We anxiously hope to participate in the second harvest event at the beginning of the Millennial Kingdom sometime during this last generation of the Ecclesial Age.

Our Staircase of Reasoning

This commentary's assignment is to construct a staircase of reasoning in order to witness a greater measure of our Creator's glory that has been intentionally hidden in the shadows of Kingdom Laws and creation's perfectly corresponding gospel. Our previous commentary built our foundation on solid rock, against which no wind or rain or floods can prevail. Our foundation consists of the understanding that absolutely everything in the terms of creation perfectly projects the same truths and principles expressed in the written word of God. The spoken (creation) and written (Bible) words of our Creator must say exactly the same thing on the basis of the principle of God manifestation and the goal of ultimate divine harmony at the conclusion of the Millennial Kingdom. Our first stairway brought us to the platform of understanding that the three immortalization events in the plan of our Creator are projected in a series of highly specific patterns that will be invisible to anyone showing any disrespect to the principle of salvation being a complete change in nature, when mortality will be clothed by immortality (1 Cor. 15:51-54). This is when mortality will be swallowed up by life and we will no longer be naked before God (2 Cor. 5:1-4). There are still two remaining immortalization events to be experienced in this 7,000 year plan, at the beginning and the conclusion of the Millennial Kingdom, that Sabbath Kingdom.

We noted how the three annual harvest feast weeks mandated under the laws of the First Kingdom of God parallel these three immortalization events in the divine plan. Now we need to construct the staircase reasoning validating this parallel in extreme detail as we ascend higher to witness a greater measure of the divine glory that is hidden in the intentional complexity of all divine communications for the express faith validating value of those within the enlightened community with eyes to see and ears to hear.

We concluded our last commentary with a set of goals in pursuing the light hidden in the darkness of these shadow rituals. Our goal is to be like our heavenly Father. He took the light out of the darkness, which set a precedent and a goal for those who love Him and His righteousness more than anything else. *For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us* (2 Cor. 4:6-7). The premise by which we will build the next level of staircase reasoning is that the progressive three harvest feast weeks each year were an exact match to the progressive three divine harvests in creation. These are the three immortalization events in the divine plan when our Creator will reap the mature harvest from among the enlightened community where the seed of His image and likeness has matured to abundant fruitfulness.

The Three Immortalization Harvests In The Divine Plan

The (1st) Feast of Unleavened Bread is a perfect shadow of our Messiah's immortalization almost 2,000 years ago. The (2nd) Feast of Weeks is a perfect shadow of the impending immortalization of the saints at the beginning of the Millennial Kingdom. The (3rd) Feast of Tabernacles is a perfect shadow of the third and last immortalization event at the end of the Millennial Kingdom. This is exactly the same progression projected

in the shadow patterns of these three immortalizations noted in the previous commentary: The three outpourings of the Holy Spirit at the beginning of the Ecclesial Age and the three rituals performed in the Most Holy Chamber on the Day of Atonement every year. There are certainly other corresponding shadow patterns demonstrating this same progression, if one wishes to pursue that divine light hidden in the darkness of the intentional complexity of all divine communications.

First and Second Firstfruits?

Let's begin by examining the initially odd distinction of the first two feast weeks highlighting first fruits but the last feast week not only having no identification with first fruit but a direct identification with "last" fruits. Since our premise is that the three harvest feast weeks project the three divine harvests in our Creator's plan then how can we have two different feast weeks with a "firstfruits" focus? The Feast of Unleavened Bread (projecting the immortalization of our Messiah) demanded the unprocessed first fruits grain of the corresponding harvest (barley) to be waved heavenward on the second day of that feast, the day after the High Sabbath that started that feast week (Lev. 23:10-11). The Feast of Weeks was repeatedly identified with the firstfruits of the wheat harvest (Ex. 34:22-23; Ex. 23:16). The Feast of Tabernacles is repeatedly identified as the feast of ingathering at the year's end (Ex. 23:16; 34:22). While the seventh month certainly wasn't the end of the calendar year, it did identify the end of the agricultural year. So our question is how can we have two separate firstfruits? How does this distinction project truths about the three immortalization events (harvests) in our Creator's plan?

Creation's Testimony of the Two Resurrection Categories of Mortality and Immortality

It is elemental to recognize Jesus Christ was the firstfruits of his Father. Jesus was the exclusive participant in the resurrection to immortality in that first divine harvest just about a couple 'divine' days ago. This is why Paul declares to the Corinthians: *But now is Christ risen from the dead, and become the firstfruits of them that slept* (1 Cor. 15:20). Please note that this particular rising from the dead is not referencing a mere resurrection to mortality, as Jesus was definitely not the first for that experience. He was actually the seventh to rise from the dead to mortality. Rising from the dead to mortality (as the Zarephath widow's son, the Shunamite woman's son, the dead man touching the bones of Elisha and the three people Jesus raised from death back to mortality) does not constitute a divine harvesting. Jesus became the firstfruits of them that slept by experiencing the resurrection to immortality, not the mere resurrection to mortality. Creation testifies daily to the divine principle of the resurrection to mortality when we awaken from a death like sleep. However creation also testifies separately to the subsequent resurrection to immortality when we get dressed, covering our shameful naked form (2 Cor. 5:1-4, 1 Cor. 15:51-54). Human beings are the only species in all of creation to practice the covering of our created form, silently shouting divine truths but only heard by those among the enlightened community with hearing ears.

The Firstfruits of Both Yahweh AND Jesus

Since Jesus exclusively qualifies as the firstfruits to God, we should ask on what basis the saints blessed with immortality at the beginning of the restored kingdom can be projected through that Feast of Weeks as being firstfruits? We have our answer if we simply continue reading in 1 Cor. 15:20-23 *But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.* The immortalized saints at the beginning of the Millennial Kingdom qualify as the firstfruits to **both** God and Christ, while Christ was the firstfruits of his Father. This is exactly how these saints are expressed in the vision of the beginning of the Millennial Kingdom in Rev. 14:4: *These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.* While Jesus Christ qualifies as the barley-like firstfruits of Yahweh in

that first Feast of Unleavened Bread, the saints at the beginning of the Kingdom qualify as the wheat firstfruits to both God and Christ. This is why the Feast of Tabernacles is never associated with first fruits, despite the harvesting of completely different fruit categories. The Feast of Tabernacles exclusively projects the third and last immortalization in the Creator's plan, at the end of the harvest. This cannot have any association with firstfruits. This is one of several observations that completely eliminates any possibility of an application for the Feast of Tabernacles to be identified with the return of Jesus Christ for the harvesting of his own 'first' fruits. The Feast of Tabernacles had nothing to do with 'first' fruits, simply 'last' fruits. This is why the Feast of Tabernacles will still be observed during the Millennial Kingdom (Zech. 14:16-19; Ezek. 45:25) yet there is a distinct absence of any prophecy concerning observing the Feast of Weeks during the restored Kingdom. There is more to observe about this absence that we will address in the future.

The Wheat Harvest In Christ's Parable

Another conclusive identification for the Feast of Weeks serving as a shadow projection of the immortalization of the saints at the beginning of the Millennial Kingdom is Christ's parable of the wheat and the tares. It is no mere coincidence Jesus highlighted the wheat harvest in this parable of the harvesting of the faithful at the beginning of the Kingdom. It was the 'wheat' harvest that specifically identified the Feast of Weeks (Ex. 34:22). This parable defines the terms of the resurrection, the terms of judgment and the results of that judgment. The terms of resurrection participation are defined by the borders of the field, including both wheat and tares or as Paul says to Felix, *both just and the unjust* (Acts 24:15). The terms of the judgement project the requirement of fruitfulness. If we do not bear fruit to the honor and glory of our Creator then we can expect no approval. This was the resolute law for each of the feast weeks: *Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the Lord empty* (Deut 16:16).

Do We Share Our Creator's Vision?

It was forbidden to attend any of the three divinely ordained feast weeks with no fruitfulness to offer Yawheh. Therefore, if we have no fruit (no personally generated projections of our Creator's righteousness) to offer His son at our judgment, then we are nothing but the tares among the wheat. This fruitfulness is also scripturally defined as our works and deeds, by which we will be judged (Rec. 22:12; 20:12; 2 Cor. 11:15; Rom. 2:6). We certainly cannot earn salvation through whatever degree of our Creator's righteousness we personally project in our lives, but without any personal righteousness (fruits) to offer, then our eternal rejection by Christ is absolutely assured. We are required to demonstrate, to the full extent of our capacity and courage, our Creator's vision for creation in our lives. Creation was always intended to be a radiation of the eternal truths and principles of the omniscient, omnipotent and omnipresent Mighty One who had no beginning and will have no end. The only real question for us to determine is whether or not we share His vision. The foolish challenge to this divine principle is the suggestion that all we have to worry about at the judgment is whether or not we have been forgiven of all our sins or not. That isn't enough. The other judgment issue is how we have demonstrated the righteousness of our Creator (or not) in our lives. We have to come to the antitypical Feast of Weeks with fruit to offer or we will offend our Creator and His son. The three judgment parables in Matthew 25 present this same theme. The rejected wedding attendants, investment servant and goats are not rejected for anything they had done wrong, but what they had not done right.

The Absence and the Presence of Leaven

The distinct difference between the basis for our participation in the second immortalization event (projected by the Feast of Weeks) and the basis for our Messiah's exclusive participation in the first immortalization event (projected by the Feast of Unleavened Bread) is the absence or presence of leaven. Unlike ourselves, our Messiah's immortalization was not dependent on grace or forgiveness. This feature of immortalization (divine harvesting) qualification separating the Messiah and the saints is highlighted in the complete absence of leaven

in the first feast week as opposed to how the second feast week is actually initiated by waving two **leavened** loaves of wheat bread heavenward. This leaven differential is another one of those silent shouts intended exclusively for the hearing ears of those within the enlightened community.

Leaven was not allowed to be consumed with the Passover meal. The leaven consumption ban continued through the Feast of Unleavened Bread for a total of eight days (Ex. 12:8,15-20). If any one ate leaven during that timeframe they were to be permanently ostracized from the community of the enlightened. *For whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.* However the first day of the Feast of Weeks had the priest waving two baked and leavened loaves of bread (from the wheat harvest) as a wave offering to Yahweh (Lev. 23:15-21; 34:22). We go from an extreme absence of leaven with dire consequences for anyone disrespecting this feast observation feature to the highlighting of the presence of leaven to initiate the next feast week. This extreme difference is screaming silently for our cud-chewing meditations.

The Messiah is Always Presented as Unleavened

It should be understood that the divinely appointed Messiah icons under Kingdom Law never allowed any direct association with leaven. Leaven was forbidden from ever being offered on the bronze Christ altar, along with the blood of the sacrifice (Ex. 23:18; 4:25). That bronze altar certainly serves as a shadow projection of our Messiah (Heb 13:10; 1 Cor. 10:16-18). The three categories of grain offerings (1. whole unprocessed grain, 2. fine flour, 3. baked bread) always had to be unleavened. *No meat (minchah=grain) offering, which ye shall bring unto the Lord, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire* (Lev. 2:11). Another Messiah icon was the wilderness manna sustaining the enlightened community in that unfruitful desert environment. Manna was not provided by God in a leavened state, therefore unleavened. Jesus identifies himself directly with manna (John 6:32-35, 48-51). Just as a bowl of (necessarily unleavened) manna remained uncorrupted within the golden Ark of the Covenant, so those among the enlightened community who will be invited to inherit the Kingdom are expressed as being offered the *hidden manna* (Rev. 2:17). A third direct association between our Messiah and the absence of leaven is the observation that Jesus was actually immortalized during the Feast of Unleavened Bread, having died on Passover day, the day before that High Sabbath of the first day of that Feast. Jesus is exclusively associated with leaven free shadows. The Passover meal could not ever be eaten with leaven. Anyone disrespecting that law was to be permanently ostracized from the enlightened community (Ex 12:19-20).

Leaven is consistently presented throughout scripture as a polluting agent. Leaven is not a projection of either guilty sin or the unclean sin generating nature of death-cursed humanity. Leaven is simply the product of a sin producing nature that actually produces sin, unlike our Messiah who never produced any form of guilty sin. He was completely unleavened. Jesus defined the false reasoning of Brethren within the enlightened community as leaven: *Beware the leaven of the Pharisees and Sadducees.* (Matt. 16:6,11-12, Mk.8:15). Jesus associated leaven with hypocrisy (Lk 12:1). Paul defined the development of both behavioral and doctrinal apostasy within the enlightened community as the leavening of the Ecclesia (1 Cor. 5:5-8; Gal. 5:7-10). Paul associates leaven with malice and wickedness (1 Cor. 5:8). Leaven is the natural product of our sin producing nature, but not the nature itself.

Creation's Validating Gospel Testimony

The creational validation of this negative leavened association is that the leavening process is the natural result of the generation of carbon dioxide through the fermenting procedure. Carbon dioxide is the exhaled product of cursed human nature. We breathe in good air and breathe out poison (carbon dioxide). Our sin cursed mortal bodies ingest the three forms of life sustaining categories of air, liquids and solid food while expelling those

same formerly clean components as unclean waste. This unclean carbon dioxide human waste product is then reprocessed by the earth's trees back into oxygen, shadow-framing the same gospel image as the Tree of Life in the Garden of Eden. The fact that the leavening process is achieved by the generation of the same unclean carbon dioxide being exhaled by our cursed mortal bodies presents a perfectly symmetrical gospel message from both the written word (Bible) and spoken word (creation) of God.

Correspondingly, an unleavened state is always associated with divinely positive issues. Israel's escape from Egyptian bondage is remembered by unleavened bread (Deut 16:3). Paul parallels the bread of the memorial service with the manna, which was delivered by God in an unleavened state (1 Cor. 10:1-4) Paul exhorts the Corinthian Ecclesia to be unleavened, as that leaven free state is defined by truth and sincerity (1 Cor. 5:8). The bowl of (unleavened) manna beneath the Mercy Seat never corrupted.

Christ Was UnLeavened But We Are Not

Therefore the complete absence of leaven from the first feast week makes perfect sense, as this feast week projects the divine harvesting of the one man who was never polluted by any unGodly leavenous activity. He suffered with the same unclean, sin generating, cursed nature as the rest of us. Unlike ourselves, he remained unleavened for his entire life. Christ's immortalization was not based on grace but on works. Death could not hold Jesus. However, death could certainly hold us, if not for the principle of grace whereby our Messiah is free to extend his salvation to those he selectively invites to inherit his Father's nature.

This is why the second feast (Feast of weeks) was initiated by waving two leavened loaves heavenward. We can be saved despite the polluting leaven generated in our lives. These observations perfectly validate our premise that the Feast of Unleavened Bread is a shadow projection of the immortalization of our Savior while the Feast of Weeks is a shadow projection of the immortalization of the saints at the beginning of the Millennial Kingdom. This would also explain why the waved firstfruits of the Feast of Unleavened Bread had to be sheafs of harvested but unprocessed grain (representing Jesus). However the waved firstfruits of the Feast of Weeks were ground and baked with leaven and water and salt into two loaves of bread (representing the Jew and Gentile saints). Our prospective salvation is offered on a different basis than our Savior, as he alone earned it by breaking the power of sin on the basis of his validation of his Father's right-ness through his violent death on Passover.

In our next commentary we will continue to ascend our staircase of reasoning to see a further validation of our premise in the observation of the complimentary timing of our Savior's immortalization compared to the dramatic events on the Feast of Weeks (Pentecost) 49 days after that first immortalization event. We will see how and why that 66th day of the year (Pentecost) qualified as a double Sabbath when the earnest of the promise of immortality was poured out on the 120 as they were baptized in fire and the Holy Spirit.

Bro Jim Dillingham

The Secret Testimony of the Feast Weeks (3)

The foundation for our staircase reasoning ascent has been that our Creator's agricultural design projects divine truths, promises and principles. In the previous commentary we began to ascend these steps in the hope of witnessing a greater measure of the divine glory that is veiled in all divine communications for the exclusive accessibility of the enlightened with seeing eyes and hearing ears. The initial step above our foundation was the recognition how the three divinely appointed feast weeks mandated during the 1st Kingdom Age shadow the three divine harvests in the divine plan. The Feast of Unleavened Bread details the immortalization of Jesus Christ. The Feast of Weeks details the immortalization of the saints at the beginning of the Millennial Kingdom. The Feast of Tabernacles details the immortalization of the saints at the end of the Millennial Kingdom.

When the Firstfruits Are Waved to Heaven

There is an interesting distinction in the waving toward heaven of the harvest bounty between the first and second feast week rituals. This too will secure our initial step that these two feast weeks project in detail the first two immortalization events in the divine plan. We noted in the previous commentary an extreme difference in these two harvest bounty waving components being the absence of leaven as opposed to the presence of leaven. Since the Feast of Unleavened Bread shadows the immortalization of our Messiah, all elements of leaven had to be eliminated. Leaven represents the polluting action of cursed mortal nature, both behaviorally and doctrinally. This is why every divinely appointed Christ shadow in Kingdom Law had to demonstrate an absence of leaven. This is why an unprocessed sheaf of firstfruits was waved toward heaven on the day after the High Sabbath during the Feast of Unleavened Bread. However two loaves of leavened wheat bread were waved to heaven on that High Sabbath initiating the Feast of Weeks. The immortalization of the saints at the beginning of the Millennial Kingdom is not qualified on the basis of an absence of polluting behavior. We cannot be saved without the grace offered to us through the forgiveness of our sins. We are saved despite the presence of leaven. However we should note the difference in the specific days when those firstfruits are waved toward heaven for each of these two feast weeks.

The firstfruits of the Feast of Unleavened Bread are waved on the second day of the Feast, the day after that High Sabbath that initiated the Feast. *Then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it* (Lev. 23:10-11). That Sabbath was a High Sabbath on the 15th day of the first month, immediately following Passover and not a standard Saturday Sabbath. However the firstfruits of the Feast of Weeks had to be waved on that High Sabbath that initiated the Feast of Weeks. Lev. 23:17,20-21 *Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the LORD... And the priest shall wave them with the bread of the firstfruits for a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest. And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations.* The legitimate question would be why the first firstfruits waving had to happen after the High Sabbath and why the second firstfruits waving has to happen on the Sabbath.

The Three Full Days of Our Savior's Death

These timing distinctions, once again, coincide perfectly with the timings of their projected immortalization events. Unlike the two sets of saints, the Messiah would not be immortalized during that future Sabbath millennium in that seventh divine day, but was in fact immortalized just after a Sabbath... perfectly matching

the firstfruits waving to heaven on the day after the first of the three Sabbaths during each Feast of Unleavened Bread. The first and last days of each Feast of Unleavened Bread qualified as High Sabbaths while a Saturday Sabbath during that week would qualify as the third Sabbath of that Feast Week. Jesus rose from the dead after being dead for three nights and three days. Jesus testified to this when he was grieved by being repeatedly harassed by the enlightened community demanding more signs of the times (Matt 12:38-40). Those who are foolish enough to dismiss Christ's testimony by insisting the enemies of our King have been right in presuming a Friday evening death and a Sunday morning resurrection are subsequently blinded to the extreme beautiful light radiating out of the darkness of the intentional complexity of all divine communications in relation to the very necessary three full days Jesus had to be dead. Just as Jesus was under the power of death for three complete days so all of creation will continue under the influence of death for exactly three subsequent divine days of 1,000 years each. If our Messiah was truly only dead for 2 evenings and one day then the light of this perfect parallel would simply disappear into the darkness of that highly inappropriate support for the apostate Christian perspective.

The Spices Time Line Between the Two Sabbaths

Jesus actually died on Wednesday afternoon just before that High Sabbath on Thursday which began at sunset, being the first day of the Feast of Unleavened Bread. This is why we read that the women wishing to attend our Messiah's burial purchased their spices after the Sabbath was past (meaning the Thursday High Sabbath which was the first day of the feast of Unleavened Bread; Mark 16:1) yet they prepared those spices before the Sabbath (meaning the seventh day Saturday Sabbath; Lk 23:56). The only possible way these women could buy their spices after a Sabbath but prepare those spices before a Sabbath is if that second day Jesus spent in the tomb was sandwiched between two Sabbaths, just like the first and last High Sabbaths bookending the Feast of Unleavened Bread. We are told specifically that the Sabbath immediately following the death of our savior was a "high" Sabbath (John 19:31). We are specifically told in Matthew's account that Jesus was already risen before that Saturday Sabbath was concluded (Matt. 28:1-6). The referencing to the "dawning" of the first day of the week simply indicates the approaching beginning of Sunday at sunset... not sunrise. That divine pattern for the beginning of the Jewish day was sunset, based on Yahweh's creative pattern in Genesis 1. It is the children of men who have chosen to end and begin their days in the utter darkness of midnight, quite appropriately.

Resurrection to Mortality on the Seventh Day

Resurrection to Immortality on the Eighth Day

The women returned to the tomb just after that Saturday Sabbath was concluded, as we read in Matthew's and John's account. This is very logical as these women would not have waited a moment longer than they had to in order to attend to what they considered the necessary and respectful burial preparations for their beloved Lord. Jesus appeared to some of them just after the beginning (dawning) of that first day of the week, which began just after sunset. It was on the Sabbath that Jesus rose to mortality but it was the day after the Sabbath that Jesus rose to immortality... projecting how this will be accomplished in all of creation. The last two of the three necessary immortalization events take place during the imminent Sabbath Millennium. However it is after the Millennial Kingdom concludes that the last enemy is destroyed and all flesh is cut off, in that 8th divine day. In circumcision like fashion the creation project will finally be finished when all "flesh" is cut off. This is when time will be "no more" (Rev. 10: 6), becoming completely irrelevant. Although Jesus had already risen (to mortality) before the end of the Sabbath, according to the testimony of the angel, apparently he had not yet been presented to his Father as the firstfruits of that first divine harvest. Shortly after the transition into that day after the Sabbath we hear Jesus caution Mary that he had not yet ascended to his Father. *Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God* (Jn 20:17). Just like the unleavened, unprocessed harvested firstfruits of the Feast of Unleavened Bread were waved to heaven on the day after the High Sabbath

which followed Passover, so Jesus had to be immortalized (waved to heaven) on the day after the Sabbath when he had been raised back to mortality. This timeline not only projects the final conclusion for all of creation but also demonstrates the pattern of the required waving of the unleavened firstfruits of the first feast week on the day following the High Sabbath on the first day of the feast week.

There is a further validation of this observation that our savior's resurrection to mortality took place late on a seventh day but his resurrection to immortality took place (probably early) on the next day, which would qualify as an eighth day. Jesus was both the 7th resurrection participant as well as the 8th in the records of scripture. As we have noted previously, there are two resurrection categories. There is a resurrection to mortality preceding judgment in which both the just and the unjust will participate. There is also a resurrection to immortality following judgment in which only the just will participate. Jesus was the 7th resurrection to mortality participant recorded in scripture. The six resurrections to mortality preceding Jesus were: 1. The son of the widow of Zarephath; 2. The son of the Shunnamite woman; 3. The man touching the corpse of Elisha; 4. The son of the widow of Nain; 5. The daughter of Jairus and 6. Lazarus. Jesus was the 7th to experience the resurrection to mortality and then the 1st to experience the separate resurrection to immortality. Therefore that resurrection to immortality would qualify as both the 8th in this progression of resurrections as well as the first resurrection specifically to immortality. The fact that we see these three plus three raisings (3 by Christ during his ministry and 3 by Old Testament prophets) sustains the pattern of how the death of Jesus preceding his resurrection was highlighted by double threes in the context of how Jesus defines his death as lasting three nights and three days (Matt 12:40) and the six hours of his crucifixion being marked by 3 hours of light and 3 hours of darkness (Mk 15:24; Matt. 27:45-50). We have this resurrection pattern validation for the understanding that Jesus rose to mortality on the 7th day and then rose to immortality on the next, or 8th day, which is also a shadow of how our savior's victory will be extended to all of creation in the beginning of that 8th divine day following the last resurrection at the end of the 7th divine day (the end of the Millennial Kingdom)

Creation's Savior

Therefore all three resurrections to mortality are identified with the Sabbath. It is only Christ's resurrection to immortality that is beyond the Sabbath. The other two resurrections to immortality (for the saints) are each identified with the sabbath, as they bookend that Sabbath Millennium. This understanding invites us to see our Savior as not simply the savior of mankind, but the savior of all of creation. It is that 8th day following the Sabbath Millennium when all flesh will be cut off, when every feature of creation will perfectly harmonize with the Creator, without a single contradictory molecule or contradictory law of universal operation. Just as the animals on the ark were saved along with the eight men and women, so all of creation will be saved by Jesus in that divine day following the Sabbath Millennium. This observation is a hint as to why the Feast of Unleavened Bread will still be required to be observed during the Millennial Kingdom while apparently the Feast of Weeks will not be observed. Jesus still has saving work to do for his Father. His job won't be finished until all of creation is in perfect harmony (peace... and definitely not 'unity') with Yahweh.

The Double Sixes and Double Sevens of Pentecost

This understanding about the full three days of our Messiah's death is highly significant when we extend that timing into the Day of Pentecost. Jesus had instructed the faithful to wait at Jerusalem for the promise of the Holy Spirit. Since Passover had to be on Wednesday, when Jesus died late that afternoon, that would require Pentecost to fall on a Saturday, constituting that 66th day of the year as a double Sabbath. That particular day of Pentecost would not only qualify as a High Sabbath (being the first day of the Feast of Weeks) but also the weekly seventh day Sabbath.

The Feast of Weeks (Pentecost) was determined by counting fifty days from the day that the unprocessed grain, those unleavened firstfruits, were waved to heaven on the second day of the Feast of Unleavened Bread. The beginning point for those 50 separating days between the feasts is the day after the High Sabbath, which was when those first fruits were presented to heaven. Passover was always the 14th day of that first month (Ex. 12:6; Lev. 23:5). The Feast of Unleavened Bread immediately followed Passover with that first day being a High Sabbath (Lev 23:6-7), therefore the 15th of the month. The waving of the sheaf of firstfruits for that Feast of Unleavened Bread was always performed on the second day of the feast, following that High Sabbath, therefore always being the 16th day of that first month (Lev. 23: 10-11). The Feast of Weeks (Pentecost) began fifty days after the waving of the firstfruits of the Feast of Unleavened Bread (Lev. 23:15-16). Therefore the first day of the Feast of Weeks always landed on the 66th day of the calendar of the Kingdom of God, as each month lasted 30 days.

The Earnest of the Promise of Immortality

Therefore the day when the 120 were baptized in fire and the Holy Spirit at Jerusalem qualified as double sixes (the 66th day of the year) and double sevens (double Sabbaths as both a High Sabbath and a Saturday Sabbath). That was the second of the three events when the Holy Spirit was poured out from heaven, as opposed to the more common avenue of awarding the Holy Spirit gifts indirectly by touch. This double six and double seven day was when that earnest of the promise of immortality was given from heaven, on the day the leavened firstfruits of the wheat harvest were waved to heaven. Our first step of recognizing this second feast week is a detailed projection of the second immortalization event is confirmed once again in this shadow identification of double sixes and double sevens when sin will be eliminated from the saints in both applications as this first set of saints are finally in both the image and the likeness of our Creator, as originally planned.

The Timing Shadow Between the Firstfruits Wavings

It is very interesting to note the divine distinction that the beginning of the second harvest feast week is determined on the basis of that firstfruits waving from the 2nd day of the Feast of Unleavened Bread. The point of reference is not Passover and it is not the High Sabbath first day of that feast. The point of reference is the waving to heaven of those unleavened, bare grain firstfruits. *And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto Yahweh* (Lev 23:15-16). Our premise has been that the Feast of Unleavened Bread is a detailed projection of the divine harvesting (immortalization) of Jesus Christ. That waving to heaven of the firstfruits on the day after the Sabbath matches the understanding that Jesus was literally immortalized (presented to heaven as the firstfruits) on the day after the Sabbath. This also matches the framework for the ultimate fulfillment of creation's plan when all of creation is brought into perfect harmony with the Creator in that eighth day immediately following the conclusion of the Sabbath Millennium (1 Cor 15:24-28). Therefore we have a divine invitation to consider the timing between the first and second immortalizations in our Creator's plan. We are not invited to puzzle out the time of our Messiah's return. That is a separate issue we have been advised by Christ to ignore (Matt. 24:36). We should have no desire to unnecessarily antagonize our King. However, we have no such injunction against considering the timing of the marriage of the Lamb, which is also the antitypical day of Pentecost with the waving of the two leavened wheat-loaf firstfruits to heaven. That Pentecost was also the day when the Babel confusion (that had been imposed two divine days before) was somewhat relieved. This is when every man heard the gospel in his own tongue, from those unschooled Galileans. It will be two more divine days when the antitypical reversal of the Babel confusion is fulfilled in the application of the one pure language to be applied in the Kingdom (Zeph 3:9).

The Repetition of the Forty Day and the Fifty Day Terms

There are two timing distinctions between those two feast weeks identified with both the literal immortalization of our Messiah and the promised immortalization of the saints being experienced at Pentecost. These are the 50 days between the waving of the firstfruits of each feast week wrapped around the 40 days Jesus appeared to the disciples before he rose to the right hand of his Father in heaven. Interestingly these two timing distinctions parallel the introduction of the first Kingdom of God at Sinai. We have noted previously the 50 days from the leaving of Egypt to the giving of the laws of the Kingdom to Moses on Sinai. This was addressed in the 50th commentary published in April 2012. If you wish to review those observations and their extended conclusions you can review these commentaries at this weblink: <http://www.spiritsword.net/wp-content/uploads/2013/07/Vocational-Training-Year-5.pdf>. You would simply have to scroll to page 237 to review that reasoning. Those observations note the combination of the 50 days from leaving Egypt to the awarding of the laws of the Kingdom, being immediately followed by the 40 days Moses spent on the mount receiving those divine laws, rituals, Tabernacle designs and priesthood organization instructions. That 50th commentary addressed Jubilee law, the same seven sevens plus one frame Yahweh employs in the time measurement between the two firstfruits wavings. Those observations note a number of divine shadows projecting the 2,000 year timing between the faithful's promise of immortality seen in the death and resurrection of our savior to the reality at the beginning of the Millennial Kingdom.

After Two Days and On the Third Day

Examples include not simply the law of Jubilee, but the divine promise in Hosea 6 for the two immortalization events on the third day. *Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth* (Hos. 6:1-3). The precision redundancy of a reviving after the second day and a raising up on the third day is a shadow declaration of the two resurrections planned for the Sabbath Millennium which will be the third day after the precedent setting resurrection of our savior. The additional dual parallels of the sunrising and the latter rain are consistently used to represent the introduction of the Kingdom Age. The key to understanding the 3rd day rising is to begin counting from the resurrection of Jesus and to use divine days and not 24 hour days. This is also the key to understanding why the two sin offering applications of the red heifer ashes used for the cleansing of death defilement were the 3rd and the 7th days (Num. 19:12,19). The two antitypical death cleansing events where the antitypical ashes of the red heifer (Jesus Christ) cleanse the faithful from the defilement of death are planned for the 7th divine day from creation, which is also the 3rd divine day from the antitypical sacrifice of the red heifer (the death of Jesus Christ). As Yahweh declares through Hosea, the second resurrection event will follow the first by two divine days with the third taking place during that same divine day. After two days means after 2,000 years and "on the third day" indicates that same millennium following the 2,000 years from Christ's death and resurrection.

Waiting 2,000 Cubits Away

A further confirmation we have previously considered in this pattern is the 2,000 cubits distance from which the enlightened community is required to wait while the Christ ark enters the Jordan River at the mouth of the Dead Sea to reverse that life to death flow all the way back to the city of Adam by Zaretan (identifying the distress by Adam) when the children of God inherited the promised land under Joshua's leadership. Just like the 50 and 40 day distinctions between the two first fruit wavings, we see yet another 2,000 year shadow between the first two salvation events in our Creator's plan... when the children of God will follow their Messiah (the greater Joshua) through that life to death reversal.

This pattern would also explain why Joseph had to languish in Pharaoh's dungeons an additional two full years beyond the bread and wine dreams that brought the death of the bread baker and the raising to the right hand of power for the wine presenter (Gen. 41:1). Joseph turned thirty that year of his being raised from prison to glory (Gen 41:46). This is the age when priests and Levites began their Tabernacle service (Num. 4:3,23,35,39,43,47), projecting how the immortalized faithful will be appointed as priests to reign with Christ for 1,000 years (Rev. 20:6), following their two millennium wait from the antitypical bread and wine experience with the death and resurrection of our savior.

We are advised by Jesus to ignore the specific timing issue of when he will return for judgment. However, we have been given the 'generational' identification for that return. Our generation has witnessed the sign of the prophet Jonah in the 1st resurrection stage of the national first born son of God. We have seen the fig tree blossom and the set time to favor Zion that all cooperatively identify the last generation of the Ecclesial Age. The political restoration of Israel insures our generation is the last of the Ecclesial Age, the last within that 2,000 years between the first and second divine harvestings (immortalizations) in our Creator's plan. Despite the discouragement to postulate on the date of our judge's return, there is no scriptural discouragement in considering the timing of the marriage of the Lamb (also the antitypical Pentecost). In fact we are actually invited by our Creator to consider this issue in a parade of inter-related applications, although exclusively for those within the enlightened community possessing the necessary seeing eyes and hearing ears.

Our next consideration will address why the Feast of Weeks is not mentioned as being observed during the Millennial Kingdom, despite the required observance of both the Feast of Unleavened Bread and the Feast of Tabernacles. We will also consider how the Feast of Tabernacles shadows the third and last immortalization event in the divine plan.

Bro Jim Dillingham

The Secret Testimony of the Feast Weeks (4)

Creation's agricultural laws and patterns testify in perfect symmetrical fashion with the Bible concerning the righteousness of our beloved Creator. The depth, breadth and width of this parallel spoken and written testimony is infinite, offering filtered access to an overwhelming degree of glorious light that is hidden within the darkness of the intentional complexity of all our Creator's communications. That filter is the personal circumcision of our hearts that engages our capacity to witness that glory that will soon begin to cover the earth as the waters cover the sea. This heart circumcision is the rejection of the universal mirror worship of the sons of men as well as the source of the frustrating but relentless apostasy babysteps from within the enlightened community. This is our fourth progressive commentary in harnessing that divine testimony of agriculture in the context of the three harvest feast weeks observed during the 1st Kingdom of God. These three harvest feast weeks serve as prophetic parables testifying to the three divinely scheduled harvests for the matured fruit developed from the seed of our Creator's image and likeness sown throughout mankind over the last 6 millenniums. These divine harvests are the three great immortalization events in the divine plan progressing over three divine days of 1,000 years each: 1. The immortalization of Jesus Christ; 2. The immortalization of the saints at the beginning of the Millennial Kingdom and 3. The immortalization of the remaining saints at the end of the Millennial Kingdom.

Why is the Feast of Weeks Exclusively Absent from the Kingdom Prophecies?

At the conclusion of our last commentary we noted the odd absence of any required observation of the Feast of Weeks during the approaching restoration of the Kingdom of God, despite the required observance of both the Feast of Unleavened Bread and the Feast of Tabernacles (Ezek 45:21-25; Zech 14:16-19). While there does not appear to be a specific injunction against the Feast of Weeks during the restored Kingdom there is a distinct absence of reference, initiating the curiosity. The initial answer seems to be that the antitypical application of the Feast of Weeks is completely fulfilled with the immortalization of the saints at the beginning of the Millennial Kingdom. As we have previously noted, Christ's parable of the wheat and the tares is a parallel prophecy of the Feast of weeks, projecting the resurrection, judgment and immortalization of the approved and the burning of the judgmentally rejected at the beginning of the restored Kingdom. The wheat harvest specifically identified the Feast of Weeks.

The problem with this suggested solution to our query is that another question would be prompted. If the Feast of Weeks will not be observed due to its antitypical fulfillment with the harvesting of the saints at the beginning of the Millennial Kingdom then why would Passover and the Feast of Unleavened Bread still be mandated during the restored Kingdom, since Passover projects the death of our Messiah and the Feast of Unleavened Bread projects the resurrection to immortality of our Messiah?

There Is More To The Lesson

The answer to this 'why' question is absolutely fascinating. The truth of the matter is that the complete antitypical fulfillment of Passover and the Feast of Unleavened Bread will be when death will be completely eliminated (that last enemy) and all of creation finally enjoys a flawless confirmation of the Creator's righteousness without any contradictions whatsoever, so making peace. The Creator will "*be all and in all*".

Salvation's Patterns of Three Within A Pattern of Four

Jesus still has work to do. His assignment is not finished. He saved himself. He has to save the saints in two stages over that 7th Kingdom millennial day and then has to save all of creation in the eighth day. We have already noted how he was personally both the 7th and the 8th resurrection participant. That fourth salvation

stage encompassing all of creation when death is eliminated is a different category of salvation. These four salvation stages highlight a repeated shadow of patterns of three within a pattern of four in our Creator's written word. This scriptural pattern is endless. The three salvation stages of creation's appointed caretaker followed by the fourth and final salvation extension for all creation on that 8th divine day serves as the antitypical application of this endless set of patterns of three within a pattern of four. This subject was introduced in commentary number 51 in the Logos issue of May 2012 in the consideration of Jubilee Law. The frame of reference was the distinct 'plus one' pattern in scripture. If you wish to consider that sampling of patterns of three within a pattern of four you can review that at this web-link: <http://www.spiritsword.net/wp-content/uploads/2013/07/Vocational-Training-Year-5.pdf>. Simply scroll to page 243 to review those 17 examples. A number of these patterns of 3 within a pattern of 4 are doubled so that there is another pattern layer of 6 within 8. The 6 within 8 pattern stage is demonstrated in the name of our savior, where the 6 Greek letters comprising the name of Jesus add up to 888. As we have noted repeatedly the name Jesus (meaning savior) projects the three immortalizations in the divine plan when mortal (6) puts on immortality (8) on three occasions.

That doubled 'pattern of three within a pattern of four' is demonstrated in the 8 people on the first ark of salvation. The four men were comprised of 1 father and 3 sons in those two generations. There was also 1 mother and 3 daughter-in-laws, creating a doubled pattern of 3 within a pattern of four painted onto that salvation canvas. This observation is also evident in the heaven and earth covenant between Yahweh and Abram where we see 3 cleaved carcasses of earthbound animals with one whole fowl of heaven in each of the two parallel rows of sacrificial animals (Gen. 15).

Repetitive Doubled Patterns of 3 Within Patterns of 4

The two configuration layers in the wilderness encampment each project this sub-pattern of 3 within a pattern of 4. In the outer layer of the enlightened community in the wilderness we see that outer foursquare pattern but with 3 tribes positioned in each of those four quadrants, satisfying the pattern of 3 within the pattern of 4 template. The inner foursquare design assigns the 3 Levite divisions to the south, west and north while the fourth quadrant on the east is assigned to the priests, qualifying that two stage foursquare wilderness configuration as yet another doubled pattern of 3 within a pattern of 4.

Another example would be the four temples and four altars. The first temple and altar were unique in that they were mobile. The Tabernacle qualified as the first temple (1 Sam. 1:9; 3:3). This conclusion is assured when we read God's testimony that He never dwelt among Israel in a house but a tent (2 Sam. 7:6). Therefore the Tabernacle qualified as the first temple, initiating a pattern of four temples with three being permanent structures. The same observation can be made for the four altars built for the four temples, with the first being mobile (with staves for carrying) and the subsequent 3 altars being permanently stationed by their temple structures. These four examples of doubled patterns of 3 within a pattern of 4 should offer sufficient consistency to demonstrate the divine intention.

Seeing the Destination in the Distance To Better Understand the Path

I confess to the inappropriate timing of this observation in our staircase pursuit of our Creator's glory. We have taken an express elevator to the top. I defend myself on the scriptural precedent for revealing the end before the progressive steps leading to that end. This is the threefold Revelation pattern where a shadow demonstration of the Millennial Kingdom precedes each of the three progressive revelations of the 7 seals being unsealed, the 7 trumpets sounding and the 7 bowls outpoured. The fourth and final salvation stage is a vision of the ultimate glory of our Creator's righteousness when it completely saturates creation without a single contradiction anywhere from the universal operating structure right down to atomic construction. Our primary consideration

has been the three preceding immortalization events being projected by the three harvest feast week rituals. But it is not a bad thing to see the end before considering the steps leading up to that end.

Patterns of 3 Within Patterns of 4 Demonstrated in the Three Salvation Arks

Each of the three salvation arks presented in scripture all share this pattern of 3 within a pattern of 4. We have already noted how Noah's salvation ark demonstrates this pattern in those 8 men and women saved on that first ark. The four components deposited within the golden ark of the covenant at 3 different times demonstrate this same pattern. Although there were four components (1 golden bowl of incorruptible manna, 1 resurrection rod identifying the High Priest and 2 covenant stones with the ten commandments) there were only 3 deposits and 3 separate component categories. Interestingly even the resurrection rod demonstrates this pattern of 3 within a pattern of 4. There were four stages of maturity highlighted on Aaron's rod. *Behold, the rod of Aaron for the house of Levi (1) was budded, (2) and brought forth buds, (3) and bloomed blossoms, (4) and yielded almonds* (Num. 17:8). Although there were four maturity stages on that rod (demonstrated by the use of the term "and") there were only three separate categories as the buds are presented as both barely sprouting as well as fully formed. This observation may have seemed like straining at a gnat if it weren't for the overwhelming repetition of this scriptural pattern of 3 within a pattern of 4.

The third salvation ark is the antitypical salvation ark of our savior, Jesus Christ. Just as those eight men and women had to be inside Noah's ark to be saved and just like those four incorruptible deposits were placed inside the golden ark of the covenant we too have to be "in" Christ in order to be saved. Being "in" Christ is a major theme throughout the apostolic writings. Therefore we are invited to look for a pattern of three within a pattern of four in the context of our Messiah's saving assignment.

We have three occasions where we see our Messiah choosing an inner circle of his disciples into a group of four (including himself). We see Jesus specifically and exclusively choosing Peter, James and John to join him inside the bedchamber of the 12 year old girl he will raise back to life in the presence of her father and mother (Mark 5:37). This miracle is a divine snapshot of the resurrection to mortality. The one Master with his 3 disciples forms that pattern of 3 within a pattern of 4 within the framework of the hope of salvation. The second application is the transfiguration on the mount, projecting the second resurrection category from mortality to immortality. There are exactly seven present in each miracle (1. Jesus, his wife, Peter, James, John and the dead child; 2. Jesus, Peter, James, John, Moses, Elijah and God). In each case we see this inner circle with its pattern of 3 (disciples) within a pattern of four (adding our savior). The third application is in the Garden of Gethsemane where Jesus separates out Peter, James and John from the other eight disciples (as Judas had departed to lead the temple guard to Jesus). These twelve separate into a group of eight and a group of four. That group of four subdivides again into a group of three and just our savior as he faces his temptation in the garden, just as Adam and Eve did many years before. There is a definite pattern of 3 within a pattern of 4 within a salvation framework that can be applied to our beloved Messiah, the third and antitypical salvation ark.

The Original Point of These Observations

The intended point of this observation and explanation of the extensive scriptural patterns of 3 within patterns of 4 is to explain why the Feast of Unleavened Bread still has an antitypical fulfillment beyond our Messiah's immortalization while the Feast of Weeks will be completely fulfilled at the beginning of the Millennial Kingdom without any further antitypical application. The ritual of Passover must still be observed during the Millennial Kingdom (Ezek. 45:21) because although death was 'passed over' in our Messiah, that victory of our Messiah will not be complete until that last enemy (death) is destroyed at the conclusion of the seven thousand year plan of the Creator. The ritual of the Feast of Unleavened Bread will have to be observed during the Millennial Kingdom because although our Messiah was certainly immortalized, that forever nature

demonstrating the right-ness of our Creator will have to be extended to all of creation at the conclusion of the Millennial Kingdom. Jesus is not simply the savior of mankind. He is the savior of his Father's entire creation project, which is that 'fourth' salvation stage. Animals were saved on Noah's ark as well as people. Animals and plants also enjoyed the Sabbath rest with which the enlightened community was blessed (Lev. 25:4; Ex. 20:10). All of creation has to be saved in whatever sense our Creator determines to be right, not just people. Decay, unfruitfulness and violence, which are some of the effects of sin, have to end as they contradict our Creator's right-ness. This is why the whole creation groaneth and travaileth in pain together until now waiting for the adoption of sons. This is why we see this very frequent shadow pattern of three within a pattern of four.

We will have to leave our consideration of the Feast of Tabernacles for our next commentary. The unique ritual requirements for this last harvest feast present patterns within our Creator's intentionally complex expressions that will demonstrate a measure of that hidden glory we pursue on the basis of our love for our Heavenly Father's righteousness.

Bro Jim Dillingham

The Secret Testimony of the Feast Weeks (5)

We have been ascending our staircase reasoning from the foundation platform that the agricultural features of creation testify to the same truths as the Bible. We have seen how the three harvest feast weeks project the three harvests in the divine plan. We have seen how perfectly the Feast of Unleavened Bread projects the immortalization (atonement) of our Savior, but also projecting the conclusion of the Creation project when all of creation will be saved after that third immortalization/atonement event at the end of the Millennial Kingdom. We have seen how perfectly the Feast of Weeks projects the approaching second divine harvesting of the matured image and likeness of the Creator at the beginning of the Millennial Kingdom. Now we will consider how the Feast of Tabernacles projects the third divine harvest of that fruitful seed that will have been sown in mankind during the Millennial Kingdom.

The Feast of the Final Ingathering

The Feast of Tabernacles was the feast of the final ingathering. Therefore it should project the final divine harvesting event in our Creator's plan. The Feast of Tabernacles has no association with the second divine harvest planned for the beginning of the Millennial Kingdom, as is sometimes suggested in our community. That inappropriate presumption would dismantle the structure of our stair by stair reasoning ascension to witnessing that greater measure of our Creator's glory. As our beloved Brother Thomas famously said "Men were not ushered into being for the purpose of being saved or lost. God-manifestation, not human salvation, was the grand purpose of the Eternal Spirit." We are invited to see our Creator manifested in subtle shadows at this time, before the darkness of mankind's self-worshipping imaginations are violently removed for that glory to be witnessed by even the most arrogantly opposed. We should remember that we are made of earth (dust thou art and to dust thou shalt return). The plan is to fill the earth with the glory of the knowledge of Yahweh as the waters cover the sea (Hab. 2:14). Therefore the clear exhortation is to be now fulfilling the Creator's plan within our personal portion of that earth: ourselves. We are encouraged to fill ourselves (our 'earth') with the knowledge of the glory of Yahweh as completely as the waters cover the sea. Therefore we will continue to pursue that knowledge of His glory in the laws and rituals of the Feast of Tabernacles.

We have already noted how the Feast of Tabernacles has no association with first fruits, unlike the two previous feast weeks. The Feast of Tabernacles is simply described as the feast of ingathering at the year's end (Ex. 23:16; 34:22). Although the seventh month was not the end of the calendar year, it was the end of the agricultural year. There was no specific product associated with this harvest as opposed to the wheat in the previous Feast of Weeks, although the vineyard would be prominent. There are unique distinctions with the Feast of Tabernacles that separate this last harvest celebration from the preceding two feast weeks. The Feast of Tabernacles was uniquely extended to eight days. There was no fruit waving to heaven for the Feast of Tabernacles, as opposed to the two preceding feast weeks. Similar to the Feast of Unleavened Bread but dissimilar from the Feast of Weeks we see a High Sabbath assigned to the first and last days of this last feast.

The First and Last of the First and Last

It is interesting that the first and last Feast Weeks shared this first and last High Sabbath assignment, while the Feast of Weeks started with a High Sabbath but did not end with one. We should also note that this would present an interesting number of Sabbaths spanning these three harvest feast weeks representing the three immortalization events in the Creator's plan. Since each feast lasted at least a week then there would be an additional Saturday Sabbath during each of these harvest celebrations. That would make a total of 3 Sabbaths for the Feast of Unleavened Bread, 2 Sabbaths for the Feast of Weeks and 3 Sabbaths during the Feast of Tabernacles. This would make a highly appropriate 8 Sabbaths for these three divinely appointed salvation

projections. Eight is the scriptural number representing salvation, along with the issues within salvation such as immortality, eternity and our savior.

Move Into New Tabernacles

The signature ritual of the Feast of Tabernacles was the requirement for the enlightened community to abandon their homes and move into newly constructed tabernacles made of *the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook* (Lev. 23:40). This new tabernacle ritual distinction is obviously why this harvest feast was defined as the Feast of “Tabernacles.” This ‘new tabernacle’ issue is a scriptural theme that cements the relationship between this harvest feast to the promise of immortality for the participants in the third divine harvest of the matured fruit where our Creator’s image and likeness will have been sown. The two cementing components for this relationship are the “new tabernacle” into which the enlightened community were to move and the fact those tabernacles had to be constructed with tree components.

The “new tabernacle” signature ritual of this Feast of Tabernacles directly binds this agricultural harvest feast to the divine promise of salvation, when the eternal Husbandman harvests the matured fruit from where He has planted the seed of His image and likeness throughout the 1,000 years of the 2nd Kingdom Age. That salvation nature constituting the promise to the faithful is repeatedly presented in the context of being a tabernacle, or a dwelling place. This ‘tabernacle’ identification for salvation is part of the bigger picture of immortalization being endlessly presented throughout scripture as a covering (an atonement) or a complete enclosure.

The First of the Four Temples

The most obvious foundational application for this understanding would be the first of the four divinely designed temples: the Tabernacle constructed at Sinai. This Tabernacle is a structural representation of the antitypical sanctuary of the Creator, the immortalized Christ and the saints. This is why the three Day of Atonement rituals inside the Most Holy Chamber so perfectly project the three atonement events in the divine plan: 1) the immortalization of Jesus Christ which is seen in the transition of the dust into the cloud that embraces Yahweh’s glory between the cherubim, saving the life of the High Priest; 2) the immortalization of the saints at the beginning of the Millennial Kingdom which is seen in the east-west blood spattering of the bullock for the High Priest family and 3) the immortalization of the rest of the saints at the end of the Millennial Kingdom, as seen in the east-west blood spattering of the goat blood for the atonement of the rest of the nation.

Each of the four temples radiate the light of divine truths and principles from the shadows of their design, dimensions, components, rituals and construction. This is why Jesus expresses the promise of inheriting the divine nature to the Philadelphian Ecclesia in this way: *Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.* ¹² *Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God.* Once the faithful become a permanent part of that divine sanctuary... they never leave or as Jesus says “*he shall go out no more*”. This picture of immortalization defines the faithful as entering the temple and becoming permanent components of the divine sanctuary. Therefore the signature ritual of building new ‘tabernacles’ for the third harvest feast provides an exact match to this same scriptural pattern of divine expression.

The Mansions in My Father’s House

Both Jesus and his personally appointed Apostle to the Gentiles references this powerful scriptural identification of salvation as being a tabernacle. Jesus promises his disciples at that last supper: *In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.* (John 14:2-3). It is strange to see how some of us go through lexicon and concordance gyrations in an attempt to

explain away the highly appropriate heaven location of these “mansions”. These mansions are the antitypical tabernacles of tree components into which the enlightened community moved during the Feast of Tabernacles. Admittedly, even the disciples were confused by this expression. One asks how Jesus will manifest himself to the disciples differently than the rest of the world. *He that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?* Christ’s answer puts his comments about the heavenly mansions into perfect perspective. *Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.* The Greek word from which “abode” is translated is the exact same word translated “mansions” earlier in the chapter. The promise of the mansions is that there are abiding places (tabernacles) prepared in heaven as a reward for the faithful. As Jesus told the disciples, they do not go to him to receive those mansions. He comes back to them. This parallels perfectly the wonderfully comforting declaration of our savior in the last chapter of the Bible: *And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be* (Rev. 22:12). Just like Jesus said at the last supper, he has to come back to the disciples so that he might take them to himself that they might be “where” he is... indicating that change in nature where they will be clothed with those mansions prepared in heaven that he will bring with him. The faithful become the abiding places (mansions made in heaven) of God and Christ who will abide within the faithful.

Heavenly Citizenship

These mansions or abiding places or tabernacles are also defined by Paul as our heavenly citizenship. *For our conversation* (Greek = politeuma, meaning a political affiliation or citizenship) *is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself* (Phil3:20-21). Our primary citizenship is in the Kingdom of Heaven, that will be established a second time on the earth in the near future. This is where our primary loyalty must be centered. These mansions/abiding places/tabernacles/citizenships are reserved in heaven but will be brought to us by our Messiah when he returns. He will manifest himself very uniquely to the faithful, fashioning our vile bodies unto his own glorious body. This is what Jesus meant when he told his disciples at the last supper that when he returned from heaven he would “*receive you unto myself; that where I am, there ye may be also*”.

Tabernacles From Heaven Eliminate Shameful Nakedness

The clearest and most definitive explanation for why the Israelites in the First Kingdom Age were required to build new tabernacles for the Feast of Tabernacles is found in 1 Cor 5:1-4. Paul defines salvation as being awarded a new tabernacle made in heaven that covers us (atonement) completely, eliminating our shameful nakedness before God. *For we know that if our earthly house of this tabernacle* (our mortal body) *were dissolved* (if we died), *we have a building* (that new tabernacle, mansion, citizenship) *of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle* (our current mortal frame) *do groan, being burdened: not for that we would be unclothed* (not because we want to die), *but clothed upon, that mortality might be swallowed up of life.* We are not suicidal. We don’t want death, but we shouldn’t fear death. Our faithful confidence anticipates the return of our Messiah when he will bring those heavenly tabernacles projected by the booths into which the faithful moved during that third harvest feast during the First Kingdom Age.

This phrasing by Paul serves as one of the endless New Testament references defining the change in nature from mortality to immortality as a covering... an atonement. The concept of atonement is about more than simply forgiveness, which is why the immortalization of our Messiah was so perfectly projected in the first of the three

rituals in the Most Holy Chamber of the divine sanctuary on every Day of Atonement, why Noah's salvation ark had to be atoned (mis-translated as 'pitched) inside and outside, why the Christ altar had to have seven days of sin offerings for its own atonement and why Paul describes the salvation process as mortal "putting on" immortality and corruptibility "putting on" incorruptibility, why the salvation process is described as death being "swallowed up" in victory and why Paul describes death as being unclothed and immortalization as being clothed upon and no longer naked.

Our understanding that the Feast of Tabernacles is a prophecy projection of the terms, features and timing of the third immortalization event in the Creator's plan at the end of His 7,000 year plan is validated by the scriptural and creational foundations and extensions for all the details of this third harvest feast. The requirement of moving into these new tabernacles made of tree components perfectly expresses its antitypical fulfillment as the third divine harvest in our Creator's plan.

Tabernacles Made of Tree Boughs

Additionally these new tabernacles had to be constructed of tree components. This was not a convenience accommodation but a significant component of the shadowed principles. *And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days. And ye shall keep it a feast unto the Lord seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths* (Lev. 23:40-42). The observation that this harvest feast projects salvation is validated by the realization that God appointed a tree in the Garden of Eden to be the symbol of eternal life. We have previously noted how the gospel of creation confirms this same understanding in recognizing the scientific feature of how trees regenerate oxygen from the carbon dioxide waste our sin cursed mortal bodies exhale. This oxygen production from the trees is creational testimony to the hope of eternal life that was centered in the tree of life in the Garden before sin corrupted that previously very good creative order.

Like The Wind

Jesus explains to a confused Ecclesial Master in the dark of night how the immortalization process (being born again into spirit nature) is becoming like the wind. *Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit* (John 3:7-8). To be reborn into the eternal spirit nature is to become like the wind. The element within the wind that is produced by the trees of life to sustain life is oxygen. It is perfect symmetry to realize that oxygen is numerically identified by the number eight, being assigned that number on the chart of the elements due to its eight protons. Creation's gospel is very comprehensive, confirming scriptural testimony at every level of examination.

The Feast of Tabernacles serves as the third 8 in the three 8's projected by the name of our savior. As we have noted many times, the six Greek letters in the name of Jesus add up to 888. These three 8's project the three salvation events in the Creator's plan. Therefore it is perfect synergy that these new tabernacles had to be constructed from tree components for the enlightened faithful to inhabit for 7 of the 8 days of that Feast. We have also noted several times in these continuing commentaries how that number 8 scripturally projects the principle of salvation and eternity and how even science (the examination of the features of creation) uses an 8 on its side to mathematically represent infinity (∞). This is why there were 8 people on that first of the three salvation arks. This is why Peter defined Noah as the 8th person, despite the fact that his sons were not even born when he was commissioned to construct that ark of salvation for man and beast. This is why the second salvation ark was constructed by joining six planes (left-right-top-bottom-front-rear) together at 8 points of

convergence (corners) where 3 planes would join. This construction pattern perfectly projects the name of the third and antitypical ark of salvation in that those six Greek letters of the name of Jesus that add up to three 8's.

The truths and principles of our Creator are three dimensional. They are not linear, like a simple thread. They are even simply two dimensional, like a fabric. They are three dimensional, like a complete enclosure. They fit perfectly together in every direction. If we get just one thing wrong, it will all start to fall apart. If we want to be like our heavenly Father, we have to be absolutely right. He is always right. That is what righteousness is all about, right-ness in both understanding and behavior.

Bro Jim Dillingham

The Silent Watchman's Guilt

It has been seven years now. This is our 84th commentary concerning Vocational Training for an Immortal Priesthood. The next commentary will be the last in this particular series. It is appropriate that we end this after seven years with seven sets of twelve commentaries. This is the Creator's pattern with the 7,000 year plan. We anxiously await that promised seventh divine day, the 7th millennium when we will see the Kingdom of Heaven on Earth. If we are among the few chosen from the many judged to become the immortal priests in the approaching fourth divinely appointed Age we will be appointed to teach and police the Kingdom Laws we have been considering for the last seven years.

Preparing For What We Truly Desire

One motivational template for these considerations has been King David's enthusiasm for the construction of the Jerusalem temple that he was forbidden to build. He sought no liberties from that injunction, but energetically labored, financed, planned and educated so that the resulting temple to be built by his son would be magnificent. His intent was to glorify the God he had loved and trusted and had repeatedly saved him since he was a shepherd boy. David was all about Yahweh's glory, not his own. We certainly do not currently serve under the laws of that First Kingdom Age. Sadly, quite a number of teachers and commentators in our somewhat enlightened community presume the laws and rituals of the Ecclesial Age emphasizing grace and imputed righteousness actually permanently replaced the educational precedents of Kingdom laws requiring circumcision, Sabbath observance, temple worship, bloody animal sacrifices and the physical terms of holiness. That conclusion presumes God made a mistake that had to be corrected. This is never the case. Yahweh is always right, 100% of the time. We need to understand that the education of the enlightened community is progressively cumulative. God is not making this up as He goes along, correcting ideas that didn't work. Everything actually fits together perfectly... from beginning to end.

Like David, we have the opportunity to prepare ourselves for that which we eagerly anticipate. These commentaries have been intended to serve as vocational training for the few of us who will be chosen to implement, educate and police the restored laws and rituals of the approaching Kingdom Age. Literally everything is about understanding and appreciating the righteousness of our Creator. That right-ness in all things is radiated through every expression and activity of our heavenly Father. All those First Kingdom Age laws and rituals have the capacity to demonstrate features of our Creator's right-ness. The four rituals of the Ecclesial Age (baptism, memorial service, the presence or absence of headcoverings during prayer and Sisters silence) all define features of our Creator's righteousness. Every scientific observation of creation (the spoken word of God) validates the features and principles of our Creator's right-ness in all things. It was Adam & Eve's contradiction of our Creator's right testimony in Eden that introduced the contagious corruption of sin into a previously "very good" creative order, inflicting all the horrible physical effects of sin such as death, disease, suffering, hard work, unfruitfulness and decay.

Contradicting Divine Righteousness

That righteousness of Yahweh is being increasingly challenged in the enlightened community as we inevitably approach that point of divine correction. God will soon end His prophesied silence (Micah 3:6-7; Amos 8:11-12; Is. 42:13-14; Hos. 6:2) and make bare His arm (Is. 52:10). Enlightenment will no longer be optional. The living and the dead that are accountable to the vindication of our Creator's righteousness will face eternal judgment. As Jesus warned the enlightened community at the conclusion of two judgment parables: *many will be called* (to judgment) *but only a few are going to be chosen* (Matt. 20:1-16; 22:1-14). The challenges within the

enlightened community are accelerating as more and more of the components of the serpent philosophy of the world are promoted and adopted into mainstream Christadelphian understandings and activities.

The law of the Watcher was not imposed at Sinai under Moses, although the principle certainly existed. Ezekiel was given the law of the watcher between the two visions of the cherubim. This was also between the two deportations from Judah to Babylon, when the Jews were both residing in Judah as well as dispersed, just like our generation as we wait for the antitypical fulfillment of the vision of the cherubim in the immortalized Christ and the saints that has been promised to our last generation of the Ecclesial Age.

The Silent Watchman's Guilt

The assignment of the watchman demanded highlighting the dangerous unGodly behavior and understandings of those who bear the name of Yahweh. Not only will God not hold him guiltless that bears His name in vain (3rd of the 10 commandments), God will actually assign the guilt of the one or ones dangerously contradicting His righteousness to the silent watchman who sees the danger but refuses to sound the alarm. *When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.*(Ezek. 3:18-19). We don't have the freedom to remain silent as our Creator's righteousness is contradicted and our Creator's glory is increasingly denied throughout the Christadelphian community both doctrinally and behaviorally.

However this responsibility comes with significant cost. The enlightened community's Watchmen have always been intensely hated by their respective generation of the enlightened community. The watchmen in the Christadelphian community since Abel and Cain have been victims. Abel was the first to die at the hands of a Christadelphian. Jesus wasn't the last, but he is the ultimate template. It was the enlightened community in a covenant relationship with his Father (therefore qualifying as the Christadelphian community of that generation) that orchestrated the death of the Messiah. Moses was hated and endlessly threatened by the enlightened community of his generation. Jeremiah was horribly abused by the 'Christadelphians' of his generation for highlighting their ungodliness. The apostle Paul was abandoned by all but a very few Christadelphians in his final Roman imprisonment and execution. Jesus highlighted how it was the enlightened community (therefore Christadelphians) that killed the prophets (Matt. 23:31; Lk. 11:47). The eventual victim status of those who will be God's saints is assured on the basis of the principle of sacrifice. The principle of sacrifice defines our value ladder.

Personal Sacrifice Defines Our Value Ladder

We sacrifice according to the value we assign the varying components of our life. We sacrifice for our wife (or husband). We sacrifice for our children and our parents. We sacrifice for our job or business. We sacrifice for our Messiah and our heavenly Father. However all these sacrifices are measured in precise accordance to the value we assign each sacrificial motivation. We have all seen members of our Community who condition their devotion to God on the basis of their spouse or children or job. Shallow commitment in the enlightened community is as common as weeds. If we truly assign our Creator the highest rung in our value ladder, this will highlight the hypocrisy of those among us who place God lower on their value ladder. This unappreciated and uncomfortable conscience prodding prompts varying degrees of victimization and accompanying self-justifications.

One of the great weapons of those among us who continue to increasingly challenge our Creator's righteousness is the necessary evil of democracy. Since Jesus has already warned us that only a few of the many called to

judgment are actually going to be chosen, this highlights the imbalanced nature in majority voting. Those within the enlightened community who are prophesied as being surprised to be rejected by Christ outnumber those who will be chosen at the judgment. Again, Jesus declared that many will be called to judgment but only a few are going to be chosen... validating the invariable judgment pattern demonstrated throughout scripture. The future saints are in a minority disadvantage in most ecclesial votes when our Creator's righteousness is being increasingly challenged. Therefore, as in past generations of the enlightened community, the watchmen highlighting dangerous ungodly considerations will be outnumbered.

Here are six examples of issues currently leavening the enlightened community.

1. The growth of the Creator challenging and highly unscientific delusion of theistic evolution not only contradicts our Creator's right-ness, it blinds us to the incredible beauty demonstrated in how the features of creation silently shout the same truths testified within the written gospel.
2. The growth of the partial atonement heresy contradicts God's righteousness in our Messiah's death, blinds us to endless New Testament expressions defining immortalization as a covering, blacks out the capacity of God's assigned text book of Kingdom Law for defining sin to demonstrate the atonement projections of our Messiah in the sin offerings for the atonement of the altar of burnt offering, the first of the three Day of Atonement rituals and the six guilt-free sin offerings. This particular apostasy exposes us to the signature doctrine of the antichrist system: the denial of the flesh of Christ.
3. The accelerating minimalization of the 'dual' nature of divine principles imbalances the righteousness of our Creator. Insisting imputed righteousness is the only legitimate category of righteousness throws wide the door to the delusion of guaranteed salvation that is not dependent on personal righteousness... the works and deeds that personally validate the righteousness of Yahweh. Insisting that the only application for the fear of God in our community must exclusively be reverential fear strips away the capacity for the fear of God to be the beginning of knowledge and the perfecter of holiness, on the basis of our arrogant overconfidence.
4. The insistence that the primary purpose for the death of our Messiah was for our sins to be forgiven is a contradiction of God's righteousness. Jesus died to validate the righteousness of his Father in his judgment of death for sin. The forgiveness of our sins is a fortunate and blessed side benefit. We don't qualify as the main event. That's is our Creator's position in every equation. This is an understanding that is increasingly being challenged within the Christadelphian community, elevating ourselves above Yahweh in the context of Christ's sacrifice. This degrading of our heavenly Father and elevation of the flesh are the two common components of all false doctrine, in every single application.
5. The accelerating expression that the limited love of our neighbor (only equivalent to the love of self) satisfies the total nature of our Love for Yahweh is particularly troubling. It follows this same pattern of all false doctrine by exalting mankind and degrading God. The law states that we are only required to love our neighbor to the same degree we love ourselves. But that is far, far, far less than is required for the love of our heavenly Father. This imbalancing of divine principles is the common denominator in the accelerating decay of the Christadelphian community in this last generation of the Ecclesial Age.
6. Misdefining the enlightened community in the context of scripture is one of the subtlest corrupting influences. We often hear identifications of negative divisions of the enlightened community throughout scripture as being "the world" while the positive divisions of the enlightened community supposedly exclusively represent the Christadelphians. We hear references to the separate nation of Israel as being "the world" but Judah being the Christadelphians. We hear of Christ's disciples being the Christadelphians while the remaining Jewish enlightened community during his ministry is defined as "the world". This elevated self-presumption frame of reference actually paves that broad easy path leading to eternal destruction.

Thinking too highly of the enlightened community promotes a completely unjustified sense of security, an open mind to respecting opposing opinions, variations and new understandings. This disengages serious self-examination and inappropriately labels the Watchmen in our community as unloving. The oddly common Bible School policy of forbidding the discussion of controversial subjects is a perfect example of this ungodly philosophy. This policy presumes it is far more important that Christadelphians enjoy pleasant social interaction than eternal divine truths concerning our Creator's righteousness be defended.

These six challenges certainly do not constitute an exhaustive inventory of the rapidly leavening activity within the decaying enlightened community in these "last days". There are many opportunities for those who truly love Yahweh our Elohim with all their heart, mind, strength and life to address these and other contradictions to our Creator's righteousness within the enlightened community, under the required Watchman mandate. The challenge comes in the vicious nature of the resistance to correction for this serpent philosophy slithering into the enlightened community through uncircumcised hearts. Those who have the courage to defend our beloved Creator's righteousness should be thankful Christadelphians no longer have the freedom to 'kill the prophets' as they did during the previous First Kingdom Age. Fearing being assigned the guilt of the silent watchman should be greater than the fear of being socially targeted by the wolves in sheep's clothing within the flock. Everyone always hates the Watchman, almost universally. Cain hated Abel for highlighting his error in presuming he was free to offer whatever sacrifices in whatever manner he chose, presuming good intentions trumped divine precedents.

The Four Generation Bridges

We are a very special generation. We are one of the four transitional generations in our beloved Creator's plan. One of our foundational observations for these past seven years of commentaries has been recognizing the progressive educational features of that plan when one divinely appointed Age transitions into the next. These ages are sharply bordered by a change in divine laws and rituals, a change in the appointed priesthood construction and then validated by an increasing measure of public displays of divine power. These four Ages are the 1) Patriarchal Age, 2) the First Kingdom Age, 3) the Ecclesial Age and 4) the Millennial Kingdom Age. While other name assignments could easily be applied, these identifications serve to define the rotating focus of our heavenly Father's progressive and cumulative education for the maturing bride of His son. Additionally this highlights the four transition generations that bridge the end of one Age and the beginning of the next. Our enlightened generation qualifies as the third in this pattern. However, this is not a very flattering fraternity of generations. All four are defined in very uncomplimentary fashion from the divine perspective.

The transition generation of the enlightened community bridging the end of the Patriarchal Age and the beginning of the First Kingdom Age at Sinai was condemned to die in the wilderness for their repeated failures and faithless cowardice. The transition generation of the enlightened community experiencing the end of the First Kingdom Age and the beginning of the Ecclesial Age suffered the loss of the promised land with over a million being executed by the Romans and so many of the enlightened community enslaved that the slave market in Egypt collapsed. Jesus asks this utterly chilling question targeting our specific generation of the enlightened community: *Nevertheless when the Son of man cometh, shall he find faith on the earth?* (Luke 18:8). Jesus doesn't ask meaningless or inconsequential questions. This is only one of a number of indicators presenting our generation of the enlightened community in a highly unfavorable frame.

The fourth and final generation concluding the Millennial Kingdom Age demonstrates the exact same pattern. One could not logically presume that there will be anyone on Earth at the end of the Millennial Kingdom that could possibly qualify as unenlightened. Jesus will have been the King of the planet for 1,000 years with

immortalized priest-kings governing and educating all nations. If any nation refuses to participate in the Feast of Tabernacles they will suffer famine or plague. There is a zero possibility that anyone will qualify as unenlightened at the end of the Millennial Kingdom Age. However we read that the influence of sin will be unchained at the end of the Kingdom Age, prompting rebellious activity within the necessarily enlightened community. *And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them* (Rev. 20:7-9). Despite being defined as Gog and Magog, one would have to be incredibly creative to suggest there is some possibility this horde would have somehow escaped enlightenment during Christ's and the saints global rule. We would have to take for granted Christ and the immortalized saints will have done a pretty miserable job of educating mankind for that thousand years when a man dying at 100 years old will be considered to have been just a child in his life expectancy (Is. 65:20). Immediately following this prophecy we see the resurrection and judgment at the end of the Millennial Kingdom when that last enemy (death) is permanently eliminated.

Every single one of the four transition generations between the divinely appointed ages demonstrates this commonality of being highly unfavorable from a divine perspective. We really need to face the fact that as a whole our enlightened generation is just not as wonderful as we are often told from those we invite to the podiums of our Bible Schools and Study Days and whose books we buy.

Quality As Opposed to Quantity

Those of us who choose to escape the guilt of the silent watchman will have to face the isolation and disdain of not only those who promote these increasing errors but those who accommodate the festering growth on the mistaken impression that unity in the enlightened community on the basis of toleration is to be preferred over the necessarily contentious defence of our Creator's righteousness. The foundational mistake being made is to presume God's selection process is based on quantity and not quality. The actual divine emphasis has always been quality and not quantity. This explains why only a few of the many accountable to judgment will actually be chosen for immortalization and why there were only eight people on Noah's ark when easily over a billion of the enlightened community died horribly in the necessarily global flood. There is no reference to any doctrinal apostasy before the flood. It was the behavioral failure of the necessarily enlightened community that prompted that severe divine judgment. If quantity were the divine focus then our preaching results would be exponentially more successful.

This quality at the expense of quantity focus also explains the painfully obvious divine policy of intentional complexity in all divine communications. God rebuked Aaron & Miriam on the basis of their extreme foolishness for not realizing the significance of the exclusive communication pattern God used with their younger brother (Num. 12). God communicated through visions, dreams, parables and dark sayings... with the one exception of Moses who was already the meekest man in the world. Jesus validated this same understanding when his confused disciples asked why he insisted on teaching in parables that he wouldn't explain to anyone else in the enlightened community except for them, always privately. That intentionally complex teaching pattern was designed to give more to those in the enlightened community who already "had" but simultaneously take away from those in the enlightened community who "had not" (Matt. 13:10-15), as Jesus was commissioned by his Father to preach exclusively to the enlightened community... therefore to the Christadelphians of his generation. Complex communication has to be interpreted. Trying to understand our Creator's communications with an uncircumcised heart will distort the true understanding into the instinctive

self-worshipping, default thought process common to all mortals. That Moses-like meekness of a circumcised heart is the only way to 'get more' and not have what little we already possess taken away from us. The common feature of all those six identified leavening issues is the bloated presumption of certain divine acceptability... just like Korah, Dathan, Abiram, Bildad, Zophar, Eliphaz, Ahithophel, Zedekiah, the priests addressed by Malachi, Caiaphus, Diotrefes and so many others.

In this context, following the next and final commentary in this series a new direction will be pursued. The divinely insulting growth of the theistic evolution contradiction of our Creator's righteousness within the enlightened community will be addressed in a somewhat unique manner. The new series will be titled Creation's Gospel. These considerations will highlight the hidden glory and testimony in the things that have been made (Rom. 1:19-20). Scientific observations of the features of creation will always validate our Creator's righteousness and always contradict the foolishness of all other opposing religious understandings. We will be considering how all of creation currently testifies to the glory of the knowledge of Yahweh Elohim that will soon begin to cover the earth as the waters cover the sea. Before that, our final vocational training commentary will appropriately answer WHY the sin defining rituals and laws introduced through Moses during the First Kingdom Age will have to be restored for this fourth and final educational phase of our Creator's plan . The 'why' questions are always the most revealing as they always address the issue of motive.

Bro Jim Dillingham

The Necessary Restoration of Kingdom Law

This will be the final commentary addressing the laws and rituals the immortalized priesthood will be tasked with teaching and policing in the Millennium Kingdom. The gospel of the kingdom Jesus taught throughout his ministry and even after his immortalization defines the nature of this Kingdom as a restoration, not an entirely new application in the divine plan. The last question from the disciples and the answer of Christ before his ascension to heaven confirm this kingdom ‘restoration’ understanding. *When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power (Acts 1:6-7).* Jesus did not correct the nature of their question. He simply denied their access to the timing of that restoration. Understandably, it would have been rather demoralizing to be told the Kingdom restoration was still two millenniums away.

It is confusing to see how some within the enlightened community dismiss this ‘kingdom restoration’ understanding so effortlessly, especially when we understand it is the throne of David that Christ will inherit. It is sadly promoted that there will be no fourth temple, no fourth altar, no more four blood offerings on the altar, no Sabbath observance, no feast weeks and no physical circumcision required... despite all the detailed prophecies. This frame of reference is dependent on several highly illegitimate oversimplifications and presumptions.

There is No Shadow Without Substance Being Framed in Light

One of the avenues of objection is to suggest the Kingdom prophecies in Ezekiel (chapters 40-48) immediately following the destruction of the Gogian gang of six by Christ and the saints (Chap. 38-39), which immediately follows the prophecy of the resurrection of the nation of Israel (Chap. 37)... are all simply symbolic. Supposedly, this symbolic tag somehow renders Ezekiel chapters 40-48 as therefore inconsequential. The understanding that Kingdom Law will be restored in the Millennial Kingdom is certainly not dependent exclusively on those nine chapters, but this presumptive dismissal highlights a very dangerous thought process. If we have ever had conversations with Jehovah Witnesses about scripture we have undoubtedly witnessed the same illegitimate thought process, where even components within a single verse are separated into literal and symbolic issues, such as the war in heaven prophecy in Revelation 12. A “symbolism” dismissal of divine testimony is nothing more than another application of the harlot church’s default defense of “being a mystery”. Just like Jesus and his Father, we can quote the terms of creation to validate divine truths (Matt 5:43-45; Ezek. 15). One of the endless significant creational principles is that there can be no shadow if there is no substance. There will be no shadow of a rock, if there is no rock.

Our Creator’s communication policy to the enlightened community has always been one of intentional complexity. Jesus obediently followed his Father’s educational pattern by only speaking in parables to the enlightened community (the Ecclesia), exclusively explaining these parables to his disciples privately. Yahweh teaches through shadows. It is our responsibility to define the substance by examining all the shadows being framed in light. If our thought process is influenced by a heart controlled mind we will not see that substance. If our thought process is influenced by a mind controlled heart (a circumcised heart) then we have the capacity to develop the eyes that see and ears that hear that have always been so infrequently available within the enlightened community for almost 6,000 years. The excuse of ‘symbolism’ is completely meaningless in our pursuit of divine truth. If we are unwilling to define the necessary substance casting the divine shadows, we are

crippled in our attempt to pursue the image and likeness of our Creator. This is the ultimate substance casting the shadows.

The Sabbath's Shadow Substance Yet To Come

One particular shadow identification defines the incredible privilege the enlightened faithful are called to provide for the Creator of the universe. Paul explained that Sabbath observance was not required during the Ecclesial Age, but explained that the substance behind that Sabbath shadow still needed to be fulfilled. *Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ.* (Col. 2:16-17). While we are not required to observe the Sabbath during the temporary Ecclesial Age we have to respect that it is a shadow of yet unfulfilled substance. The Sabbath still qualifies as a shadow of things yet to come, beyond the Ecclesial Age.

The Millennial Kingdom will be the Sabbath Kingdom of the seventh divine day of 1,000 years. The value of the Sabbath substance casting the Sabbath ritual shadow will not be extinguished until the end of that 7th divine day. The value of circumcision's substance casting that ritual shadow will not be extinguished until that 8th divine day when all flesh (mortality) will be cut off in circumcision-like fashion. That is when the last enemy (death) will be destroyed. The value of a ritual shadow is not extinguished until its full antitypical substance has materialized.

What Is This Rest Our Creator Seeks For Himself In That Seventh Day?

The foundational premise for the Sabbath ritual was the 7th day rest of the Creator. This odd expression should rivet our attention to the substance casting that Sabbath shadow. Our creator does not need to rest as we do. He does not need a nap or some recreational activity to escape the stress of creating or maintaining the universe. So what is this rest (Sabbath) our Creator is shadow-defining on the 7th day? Why was it a death sentence to disrespect this shadow ritual and therefore the substance casting that shadow?

In the middle of a detailed vision of the Millennial Kingdom we are given the answer to this 'rest' our heavenly Father seeks in the 7th day. *Thus saith the Lord, The heaven is my throne, and the earth is my footstool: Where is the house that ye build unto me? And where is the place of my rest? For all those things hath mine hand made, And all those things have been, saith the Lord: But to this man will I look, Even to him that is poor and of a contrite spirit, And trembleth at my word* (Is. 66:1-2). The temple, understood to be the house the enlightened community was directed to build for Yahweh, still existed when Isaiah wrote these words. Solomon's temple was really just a shadow. It wasn't the substance. The house that God is looking for as a place of His rest is men with poor and contrite spirits that tremble at His word. That is something even our Creator cannot make without our consent.

We Offer What God Cannot Make Without Us

Yahweh has never wanted robots or computerized humanoids incapable of disrespecting Him. Similarly, we don't buy talking dolls instead of producing children in our own image and likeness who we know will eventually demonstrate disrespect but hopefully never break our hearts. In order for our heavenly Father to find His place of rest on the 7th day He needs volunteers who are willing to sacrifice everything just to qualify as the places of the Creator's rest. The entire creation project with its incredible complexity and endless shadows all point to the same conclusion.. this rest our Creator can enjoy in the antitypical temples of Christ and the saints. The qualifications are always the same. *For thus saith the high and lofty One That inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones* (Is. 57:15).

Yahweh can instantly command billions of stars into existence, larger than our sun. They would all have all the perfect energy, mass, elements and gravitational placement for universal sustainability. He can command the entire animal kingdom into existence with its incredible interdependent sustainability, just by saying “*let it be*”. But the Sabbath rest He wants demands sacrificial volunteers who love Him more than the fleeting pleasures of this sin cursed life. He wants volunteers who love Him more than wife or husband, children, parents, friends and any degree of personal glory available in this short life. We can give Him what He can’t make alone. This is why the first and greatest commandment is to **love** He Who Shall Be our Mighty Ones with all our heart and strength and mind and life. God will not force us to love Him. We have to volunteer and be ready to sacrifice everything to qualify as His places of rest, the temple He can’t make without our loving participation. This is the Sabbath shadow yet to come. This is why the song of Moses declares: *He is my God, and I will prepare him an habitation* (Ex. 15:2). We are the intended habitations that we prepare as a place of rest for the Creator of the universe in that Sabbath Kingdom. He even places the mental obstacle course of intentional complexity in front of us in our pursuit of His image and likeness. The cost is high because the value is absolutely unimaginable.

If we dismiss the shadows of Kingdom Law as inconsequential we blind ourselves to the value of the substance casting the shadow. The shadow of a gold nugget looks no different than the shadow of a pebble.

The Strange Things of the Law of Moses Will be Magnified

Those of us who truly love Yahweh our Elohim with all our power will be mystified by the odd but historical unresponsiveness within the enlightened community to the challenge of pursuing the divine motivation for restoring the Kingdom as opposed to creating an unprecedented Kingdom. God complained of this very issue concerning the enlightened community through Hosea. *I have written to him the great things of my law, But they were counted as a strange thing* (Hos. 8:12). There are many great things in God’s laws, but these great things are often discounted within the enlightened community as being nothing but “strange things”. However, our Creator’s will cannot be over-ruled by our hearts indefinitely. His vindication is imminent.

In Malachi’s immediate context of the judgment and immortalization of the saints (3:16-18) and the treading down of the wicked (4:1-3) we have the declaration: *Remember ye the law of Moses my servant, Which I commanded unto him in Horeb for all Israel, With the statutes and judgments* (4:4). The law of Moses (the law of the Kingdom of God) will be remembered again when God’s judgments are in the earth.

In the context of one of Isaiah’s detailed prophecies of the Millennial Kingdom we hear God say: *The Lord is well pleased for his righteousness’ sake; He will magnify the law, and make it honourable* (Is 42:21). Isaiah chapter 42 is an absolutely unmistakable prophecy of the Millennial Kingdom. When the Kingdom of God is restored on the earth, ending His long silence (verses 14-15), God will magnify His law and make it honorable. That will be the glorious assignment of the immortalized saints, the kings and priests serving the King of kings and the High Priest. We hope to be among those who will magnify the laws we have commented on for the last 7 years and make that law honorable, being the Sabbath resting places of the Creator of the universe in that Sabbath Kingdom.

But Why?

So the real question is why. ‘Why’ is always the most significant question, as it highlights motivation. We should understand ‘why’ Kingdom Law has to be restored and honored globally. Certainly we can see that the antitypical fulfillment is necessary. The new moon, holydays, and Sabbath shadows will have to reveal their substance. However there has to be a reason why the Law must be restored. The primary educational focus of Kingdom Law should answer this question. Paul defines this educational focus repeatedly in his letter to the Roman Ecclesia.

The Law's Magnification of Sin

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. 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 (Rom. 3:19-20). The effect of the law is to eliminate self-justification, to crush the ever ascending human ego, to shut every mouth. By the Law is the knowledge of sin. If one tries to define sin without God's assigned sin textbook of Kingdom Law they are giving the natural serpent perspective far too great an advantage in their reasoning.

Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound (Rom. 5:20). The educational value of Kingdom Law is to magnify sin, to make the offense against God to abound. The Law takes sin out of the shadows where it hides in the recesses of our heart, which serves as the serpent's throne.

I had not known sin, but by the law... Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? Certainly not. 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 (Rom. 7:7,12-13). Paul explains his familiarity with and identification of sin as being sourced in Kingdom Law. The commandments of Kingdom Law magnified sin so that it became exceedingly sinful. This is the educational value of the laws of the Kingdom of God. These laws were not invented by Moses. He was just the divinely appointed avenue of delivery and instruction. The greater deliverer, Jesus Christ, will also serve as the appointed avenue of re-delivery and instruction of this same Law in the Kingdom that he will restore.

The Prince's Sin Offering

This 'sin' focus for the laws of the Millennial Kingdom Age provide the necessary framework for understanding why the "Prince" will be offering a sin offering for himself and the people during the Feast of Unleavened Bread (Ezek 45:21-22). This is the same "Prince" that will have exclusive access into the temple through the east gate, as everyone else will have to use either the south or north gates (Ezek 44:1-3;46:9-12). Jesus Christ is the only possible identification of the Prince. Therefore we are being tasked with understanding why our immortal Messiah would have to offer a sin offering for himself and the people. The mental tripping point that would prevent a correct answer would be the common misconception that salvation is all about forgiveness. That would be an incomplete answer. The issue is not whether Jesus would need forgiveness of sins for himself, as that would be impossible. The issue is that Jesus still has to defeat sin in the final two maturity stages of sin.

The three maturing stages of sin are defined by James (1:14-15) as being (1) temptation (no guilt is assigned to this sin stage); (2) the conception of sin (guilt is assigned) and (3) death (the divine answer for sin). Jesus broke the power of sin by experiencing the first and third stages but never the second. That sin cleaving substance casts many shadows throughout scripture, such as the breaking of the memorial bread representing the flesh (humanity) of our Messiah, the ripping of the temple veil (also representing the flesh of our Messiah, Heb. 10:19-20) immediately upon his death, the cleaving of the Christ rock at Rephidim (1 Cor 10:4), the cleaving of the Red Sea and the Jordan River. All these shadows share a common salvation theme. Jesus still has two sin defeating assignments to accomplish and he is the only one capable of accomplishing this.

Defeating Sin in All Three Stages

Jesus will defeat the temptation generating nature of sin in two stages at the beginning and end of the Millennial Kingdom through the immortalization of the saints when mortal will put on immortality (atonement). That will only leave the third sin maturity stage of death. In circumcision-like fashion our Prince will cut away all that

remains of the curse of sin and death by eliminating that last enemy, death in that eighth day (1 Cor 15:26). When all three of the maturing stages of sin have been defeated by our savior, the Prince will deliver the Kingdom to his Father (1 Cor. 15:24). We are told Jesus must reign until he has defeated all enemies (vs. 25). Death, that 3rd maturing stage of sin, will still have to be defeated. Jesus, the Prince, is the only one who can defeat the last two maturing stages of sin. This is why he will offer a sin offering for himself and the people.

The Three Dimensional Nature of All Divine Communication

We have noted on a number of occasions in the past how the very name of Jesus spells out his purpose in life. The six alphanumeric Greek letters of his name, meaning savior, add up to 888. The conversion from 6 (endlessly representing the curse of sin and death) into 8 (endlessly representing salvation and immortality) on 3 separate occasions certainly projects the 3 great immortalization events in the divine plan (Jesus, the saints at the beginning and also the end of the restored Kingdom). However in the standard and perfect dual application precision of our heavenly Father's expressions, that name also spells out our savior's defeat of each of the 3 sin maturing stages of (1) lustful temptations generated by our sin cursed nature; (2) the conception of sin; (3) death over a period of 3 divine days (3,000 years) from the time of his first defeat of stage two upon his death to the last defeat of that last enemy... death. This three divine day term for the full defeat of the 3 maturing stages of sin is shadow prophesied by the full 3 days and nights during which death had power over our savior in the tomb. Our Messiah has a 3 stage sin defeating assignment from his Father with a time limit of 3 divine days.

The Law's Indictment and Judgment of Sin

Kingdom Law bordered, highlighted and magnified sin. This is why the Law has to be restored. This is how creation can enjoy a rest from the physical effects of sin, due to the identification and chaining of sin. The four scriptural sin icons of satan, diabolos, the serpent and the dragon will be chained in the bottomless pit (Rev 20:1-3). This restraining of sin delivers a subsequent rest from the physical effects of sin. Mortal life is extended. Carnivorous beasts are biologically changed into herbivores. Venomous reptiles and insects become harmless. Violence is restricted with weapons being reforged into very necessary agricultural tools. Agricultural bounty is increased as the earth enjoys a rest from the horrible physical effects of sin for the Sabbath millennium (Is. 65:17-5; Amos 9:13-15; Is. 2:1-4; Ezek. 34:29; Is. 11; Is. 35, Micah 4:1-4). It may be this phenomenon will be limited to the Holy Mountain (Zion/Jerusalem) referenced in some of these prophecies. It also may be the effect will simply radiate out from Zion as the sin restraining effect of the fear of God is combined with the sin defining features of Kingdom Law issuing from that holy mountain.

The Rotating Focus of the Creator's Maturing Education Plan

Each of the four divinely appointed educational stages in the Creator's plan are focused on only part of Yahweh's righteousness. This 'focus' does not eliminate those balancing features being less emphasized. This is not unlike how parents teach their children differently at different stages in their lives. We wouldn't teach our teenagers about right and wrong the same way we would teach our toddlers. That would be extremely counterproductive. The enlightened community qualifies as the intended bride of the Creator's son. Our particular generation should offer the most spiritually mature Christ fiance over the last 6,000 years. Sadly, the enlightened community has often mistaken a divine emphasis for an exclusivity, imbalancing the more comprehensive divine educational intention. This is why the enlightened community was not ready for the Messiah's first coming, despite expecting him in that generation. Even the disciples mistakenly expected an immediate Kingdom restoration. Today many in our community imbalance grace and judgment, imputed righteousness and personal righteousness, the reverential fear of God and being afraid of encouraging God's displeasure, transgressional sin and our sin cursed nature that naturally generates lust and temptation. This imbalancing is due to concentrating exclusively on just the divine educational focus of the current educational stage in the whole divine plan instead of the comprehensive whole.

The Patriarchal Age focused on personally projecting God's righteousness in our lives. Abel, Noah, Job, Abram, Jacob and Joseph were defined as righteous men on an individual and personal basis. They performed priestly duties of altar offerings, instructing and judging their communities in divine truth and worship. The First Kingdom Age was introduced by a change in the priesthood and a change in divine law that was validated by powerful public outpourings of miraculous heavenly power. The obvious educational focus of that First Kingdom Age addressed transgressional sin, as Paul testified repeatedly to the Romans. The Ecclesial Age was introduced by another priesthood change and very significant changes in divine laws and rituals, validated by an even greater outpouring of heavenly power. The obvious educational focus of the Ecclesial Age has been imputed righteousness and grace. The educational focus for the fourth progressive educational stage in the divine plan will rotate back to sin with the restoration of Kingdom Law. However, this educational stage will center on that second acceptance of sin identified by Dr Thomas and scripture as sin nature, the guilt-free application of sin for which no repentance is necessary. There will be immortals acting as kings and priests in the service of the King of kings and the High Priest. The goal will be highly visible, as opposed to the Ecclesial Age when that Creator's image and likeness can be so easily ignored.

A new level of the necessary moral and physical holiness will be achieved in this Sabbath Kingdom with its rest from sin and the physical effects of sin. That sin producing nature mankind chose when first contradicting our Creator's righteousness in the garden does not require repentance, but does need purging (cleansing) as it is naturally unclean by divine standards. Correspondingly the only thing that issues from a human body that qualifies as 'clean' is mother's milk, serving as creational testimony to both the inherently unclean nature of mankind as well as the exclusive avenue of its redemption being the seed of the woman (Gen. 3:15). It is highly appropriate that Kingdom Law will be a significant tool in the restraining of the serpent, dragon, satan and devil. The First Kingdom Age served to highlight and magnify sin. The Restored Kingdom Age will shackle sin for that 1,000 year Sabbath day when our Creator will find His place of rest in those who were willing to lovingly sacrifice everything in their lives for the incredible privilege of sharing His image and likeness.

Thank You

It has been my privilege over the last seven years to share insights into the educational value of the laws of the Kingdom of God. We don't pretend there isn't much more to see in these laws and rituals that we hope to teach and police in the approaching Sabbath Kingdom. All the expressions of God are three dimensional, blending perfectly and in every direction with every other expression. The infinite vastness of the glory of its symmetry is unfathomable by our limited minds. I have learned so much and witnessed such incredible beauty in Yahweh's word over these past seven years due to this assignment. I thank you.

Bro Jim Dillingham