

Chapter Six Cleansed by Water

Now when the Pharisees gathered to him, with some of the scribes who had come from Jerusalem, they saw that some of his disciples ate with hands that were defiled, that is, unwashed. (For the Pharisees and all the Jews do not eat unless they wash their hands, holding to the tradition of the elders, and when they come from the marketplace, they do not eat unless they wash. And there are many other traditions that they observe, such as the washing of cups and pots and copper vessels and dining couches.) And the Pharisees and the scribes asked him, “Why do your disciples not walk according to the tradition of the elders, but eat with defiled hands?” (Mark 7:1–5)

1.

One evening, fall 1960, when the hole at Red Bridge had too many Portlanders fishing it for me to wet a line there, I hiked downstream on the North Bank Road for about a mile to where I took the only twenty pound steelhead I ever caught from Salmon River—it was already dusk enough that I saw lights on in the cabin by the hole where I wanted to fish (I had come into the hole from along the river bank every previous time), so I thought I would ask permission rather than sneak through the yard ... I knocked, and an elderly woman opened the door. Behind her, sitting in a #2 galvanized washtub was, I presumed, her husband taking a bath.

Permission to fish the hole was granted, and I was thanked for asking. Apparently few asked, with me being one of the few who had fished without asking first. But it was the image of the old man sitting, his knees against his chin, in the washtub that has stayed with me for half a century, his back lathered with soap suds, a white enameled saucepan being used as dipper so he could pour water over his shoulders, a red line trimming the white enamel.

One of the first items I purchased in Alaska was an elongated washtub, the width of a #2 but twice as long as it was wide. And in this washtub my daughters took baths the winter we lived in Bishop’s cabin at Ninilchik, the cabin there on the corner of Kingsley Road and Oilwell Road—a sixteen by twenty foot cabin with an outhouse and a dug well with a hand pump. The washtub was also used while we were living in the back of the shop on Poppy Lane. And whenever it was used, I remembered the old man in his lighted frontroom, taking his Saturday night bath. The image marked the passing of an era that continued to live in

Alaska as an economy oscillated between boom and bust as if the economy were the pendulum of a grandfather clock.

Washing with water cleanses the outside of a person but does nothing for the inside other than making the person feel good about him or herself. But washing is the cultural expectation. ... My youngest daughter's third son was born two months premature and was in an incubator for more than a month. To get in to see him, everyone had to scrub hands as a surgeon would, vigorously scrubbing for a timed two minutes, enough time for the antibacterial soap to do its work. So the washing of hands, one of the reasons why Medieval Jewish communities were less affected by plague epidemics, is a particularly valuable hygienic practice, but the ritualistic washing of hands gave Jews away to Spanish inquisitors throughout that period when the Roman Church sought to purify Europe, removing from civil society the practices of Christ Jesus, who was and walked as an observant Jew.

The apostle whom Jesus loved wrote,

And by this we know that we have come to know him, if we keep his commandments. Whoever says "I know him" but does not keep his commandments is a liar, and the truth is not in him, but whoever keeps his word, in him truly the love of God is perfected. By this we may know that we are in him: whoever says he abides in him ought to walk in the same way in which he walked. (1 John 2:3-6)

The excuses *Christians* make for not walking as Jesus walked are too many to individually address, but that is all they are: excuses for not doing what the person should know is right. For Paul said, "Be imitators of me, as I am of Christ" (1 Cor 11:1) ... if Paul was imitating Christ Jesus, and if John said that disciples should walk in the same way that Jesus walked, what justification is there for a *Christian* to continue walking and living as a Gentile (i.e., as someone from *the nations*)? And why would the person who, regardless of the knowledge the person has, walks as a Gentile expect to receive anything from the Father or the Son?

Judaism developed elaborate requirements for washing hands from fairly thin reasoning: "Anyone whom the one with the discharge touches without having rinsed his hands [to the elbow] in water shall wash his clothes and bathe himself in water and be unclean until the evening" (Lev 11:15) ... when does having a bodily issue correspond to having a spiritual or theological issue? The linguistic equivocation that would have a bodily discharge as an "issue" merging into an ideological controversy as an "issue" is the type of play Jesus utilized to make his points, but is also the type of play that Romans detested. Latin speakers wanted to weld words to their linguistic objects so that a "sign" could only point in one direction. And modern translators have sought to eliminate equivocation through selecting English icons that are difficult to mend as they drift through the currents of time; hence, nocturnal issues have become discharges as in ejaculation.

If the person who ejaculates touches someone without having first washed his hands, the person touched is to bathe and wash his (or her) clothing, a reasonable

policy in an era where contact with AIDs is possible. But AIDs can only kill the tent of flesh; it cannot kill the new creature born of spirit. However, ejaculation while viewing pornography can kill the new creature, and is a nightly issue that defiles the person. It isn't the fluids that defile the person or even the images viewed, but what the mind thinks. It isn't the things of this world that defiles the new creature, but those things that are not physical such as the desires of the heart and the thoughts of the mind.

Judaism would have a person wash both hands before praying, the tradition based upon the ritual purification by washing before entering the Temple at Jerusalem, with prayers serving as the coming into God's presence that entering the Temple represented ... did Judaism never notice that there was no Ark of the Covenant in the Second Temple, that there was no presence of God in the Second Temple, that it was the angel Gabriel who appeared to Zechariah when he was chosen by lot to enter the temple and burn incense, that once the glory of the Lord left the first temple (Ezek chap 10) that glory didn't return to the Second Temple until the man Jesus entered the temple to cleanse it. The leaders of the temple scammed Israel for nearly five centuries, the high priest pretending to make atonement for Israel on *Yom Kipporim* when there was no Ark of the Covenant in the Holy of holies.

Jesus in His body saw the Second Temple destroyed and raised up in three days, with His Body (1 Cor 12:27) being today the temple of God (1 Cor 3:16–17; 2 Cor 6:16). The new creature, born of spirit as a son of God, is a spiritual Levite called to serve the Lord (1 Pet 2:9)—and this new creature cannot wash hands with water before entering the temple; rather, this new creature cleanses the heart through a journey of faith, making washing with water not the shadow and copy of the Holy Spirit but of faith.

The Babylonian Talmud describes the importance of washing hands before and after meals, with the washing after a meal (*mayim aharonim*) being the washing of greater importance, a sensibility that seems odd to endtime disciples. The reasoning apparently was that the salt used to preserve food could be harmful to eyes if it wasn't removed from the hands before eyes were rubbed, a fabricated and contorted vein of logic that has undergone revival in recent years as Judaism struggles to keep the profane from permanently contaminating the sacred, little realizing that by its unbelief all of Judaism has been contaminated.

After receiving permission to fish the hole, I made only a couple of casts before it was dark enough that thought I had better head for home, thinking all the while about the old man in the wash tub in the middle of his living room floor, knowing that it wasn't even a possibility of me taking a bath in a washtub—I was far too large.

2.

The men with the wasp-waist Langley spinning reels would disappear from under Red Bridge when fall rains raised the river, turning it into an angry torrent, making the hole nearly unfishable and washing away the litter left on the rocks. Others would come, usually from Portland or Salem; they would make a few

casts, then leave. If steelhead were to be effectively fished in the hole, the person had to go to the end of the hole and cast upstream with enough weight to get the bait down in a hurry. The drift was straight toward the fisherman, making hookups difficult. A few people would fish the drift upstream of the hole from the other side of the river. But for steelhead, the better fishing was below the hole and in the next hole downstream.

The annual flooding purged from the river organic debris from beaverchew to the spawned carcasses of Chinook, leaving anything lighter than stone tangled in the spindrift which I would search with my eyes as I passed by, looking for lures, mainly Okie Drifters not too beat-up to fish ... the plastic lure bodies were always in better shape than the hook above and below the bobber. Seldom was a hook found that was fit to fish. The exposed carbon steel of the point and barb would rust badly in days, leaving the hooks as tiny iron deposits intended to fool someone with a metal detector who hoped to find real treasure hidden in cleansed sand beaches, most a couple of yards long.

That is what water does, cleanse whatever it flows over or through, a detergent being a wetting agent that breaks water's surface tension so it can pass through where it couldn't otherwise go—and it is this physical characteristic of cleansing that is analogous to faith, which cleanses inwardly by causing a person to do those things that are right and honorable by belief that those things are what a person should do. This cleansing isn't dependent upon the person receiving a second breath of life (i.e., being born of spirit as a son of God). Rather, this cleansing by faith occurs when a person believes his (or her) neighbor and brother deserve to be treated as the person would like to be treated, the golden rule, the "gold" that is found after faith purges the insides of a person.

The work of the law is love for neighbor, with this love seen in what a person will do for his or her neighbor when it is inconvenient or a burden to the person ... when living by Twin Bridges along the Siletz River, my wife lost control of our Bronco and drove into the stream halfway up our half-mile-long lane just before midnight on a stormy night in November. Drenched, cold, she walked to the house and told me that the water was up to the hood. The Bronco couldn't be left where it was, and I called Dennis Brilley and Don Schilling to see if they could come help—both had to work day shift at the pulpmill, so it was a hardship for both to come out on this night.

Don Schilling had more experience than either Dennis or I had in getting rigs out of mud; plus, he had a four-wheel-drive Travelall with a winch ... it was two before we got the Bronco back on the graveled lane. All three of us were exhausted, soaked, but with too much adrenaline pumping through us to immediately get to sleep. And all three of us would be getting up to go to work shortly.

The examples of neighbors helping me, and I, neighbors, are really too numerous to recount; nor should they be recounted. These examples make up the work of the law. One neighbor repaired small engines gratis; another welded whatever needed welding. I had an engine lathe and machined parts of all sorts. None of us living along the Siletz during the late 1960s and first few years of the

1970s asked each other for money, nor expected to be paid for the work we did for each other. We covered each other because we needed-to. The entire rural cultural of the Coast was dependent upon neighbor helping neighbor, making sure that each of us had those things we needed to not only survive but prosper.

But when I was first baptized, my neighbors were actually mad at me because I was no longer one of them as far as they were concerned, and I moved to Alaska before most of them got over the separation that comes from becoming a “Christian,” which for them was an affront because of Evangelical proselytizing (they didn’t want to be religious, and they especially didn’t want anyone asking them if they knew the Lord). What they were actually responding-to, though, was me receiving a second breath of life that somehow changed me or changed the aura I cast before I was really aware of the change. They picked-up on the change immediately: I didn’t believe in proselytizing and said nothing to any of them about religion, but they knew; they felt the difference, and they didn’t like what they felt. They became like those who would have passed judgment on the saints at Colossae (Col 2:16), because these Colossian converts no longer ran to excess ... it was not Jews nor Jewish converts who were passing judgment on Greek converts concerning food and drink, but the former friends and neighbors of the converts, who were angry that a friend had become a Judaizer.

No one questions that Judaism was Christianity’s parent religion, or that Christianity began as a sect of Judaism. The problem is whether the “Christianity” that the world knows is of the God of Abraham, Isaac, and Jacob, or whether today’s Christianity is of demons, for Paul writes,

And what I do I will continue to do, in order to undermine the claim of those who would like to claim that in their boasted mission they work on the same terms as we do. For such men are false apostles, deceitful workmen, disguising themselves as apostles of Christ. And no wonder, for even Satan disguises himself as an angel of light. So it is no surprise if his servants, also, disguise themselves as servants of righteousness. Their end will correspond to their deeds. (2 Cor 11:12–15)

And what was it that Paul was doing to separate himself from false apostles and the servants of Satan?

Or did I commit a sin in humbling myself so that you might be exalted, because I preached God's gospel to you free of charge? I robbed other churches by accepting support from them in order to serve you. And when I was with you and was in need, I did not burden anyone, for the brothers who came from Macedonia supplied my need. So I refrained and will refrain from burdening you in any way. (2 Cor 11:7–9)

Paul did not ask for money or support even when he was in need, a test that few if any of today’s Christendom, Sabbatarian or 8th-day, can pass.

There is no way to trivialize what Paul writes: no minister, teacher or televangelist who asks for support works on the same terms as Paul worked. Let it here be said with all of the authority that words can possess, if a minister or

pastor or anyone claiming to work for Christ Jesus asks for money—not that the person doesn't have the right to be supported—the person is a false apostle, a deceitful workman, a servant of Satan, disguised as a servant of righteousness.

The person who works for Christ Jesus and the Father does not need to ask men and women for support even though the person's support will come in one way or another from other men and women, whether through offerings or the sale of handwork or as wages for secular work. It is the Father's responsibility to provide the needs of the person whom He has called to labor for Him, and He is absolutely faithful to do this. But He calls far fewer people to labor for Him than there are ministers and evangelists who come in Jesus' name saying they have been called to ministry, while asking others to support them. So the test to determine whether a person labors for the Father, having been called by the Father and the Son to do this labor, or whether the person labors for demons is simply, does the person ask for support? If the answer is yes, then the person has not been called by the Father to do a work for Him—or the person is greedy and is not satisfied with how the Father provides for the person.

Apply the above logic backwards [reverse engineering], did the Levitical priesthood have to ask for support from Israelites in the other tribes—and the answer is a resounding, NO! Why? Because the Lord took the descendents of Levi from Israel in lieu of taking the firstborns of Israel (Num 1:47–54; 3:40–41, 45), and Israel was commanded by the Lord to bring to the Lord the firstfruits of the land, with the Levite to eat of the Lord's portion of all the land produced (Deut 18:1–8; chap 26). And because the command to bring to the Lord the firstfruits (i.e., the tithe) was explicit, there was no need for the Levites to get on television (not that television existed) and beg for money as if the servants of the Lord were paupers because of the Lord's failure to provide for them. Such begging is *prima facie* evidence that these televangelists serve Satan while disguised as ministers of righteousness.

If a person wants to see the fangs of the wolves who presently shepherd Christendom, quit giving money to these *canids*.

If the Levitical priesthood had no need to ask for tithes and offerings but received them because every Israelite knew what the Lord required of Israel, especially after the prophet Malachi wrote,

For I the Lord do not change; therefore you, O children of Jacob, are not consumed. From the days of your fathers you have turned aside from my statutes and have not kept them. Return to me, and I will return to you, says the Lord of hosts. But you say, 'How shall we return?' Will man rob God? Yet you are robbing me. But you say, 'How have we robbed you?' In your tithes and contributions. You are cursed with a curse, for you are robbing me, the whole nation of you. Bring the full tithe into the storehouse, that there may be food in my house. And thereby put me to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you a blessing until there is no more need. I will rebuke the devourer for you, so that it will not destroy the fruits of your soil,

and your vine in the field shall not fail to bear, says the Lord of hosts. Then all nations will call you blessed, for you will be a land of delight, says the Lord of hosts. (3:6–12)

then those who have been called by the Father and the Son for a work like that foreshadowed by the Levitical priesthood serving in the earthly temple have no more need to ask other men for support than a Levite had of asking other men for support; for when Israel did not support the Levite, Israel was cursed by the Lord whereas the land was blessed when Israel brought the full tithe into the storehouse of the Lord.

Tithing did not end with the destruction of the earthly temple just as Israel did not end either at Calvary or with the destruction of the temple; rather, Israel went from being a nation outwardly circumcised to a nation circumcised of heart (Rom 2:28–29). And the temple went from being an earthly structure built of wood and stone to being the body/Body of Christ.

But one Levite did not tithe to another Levite so one new creature, born of spirit as a son of God, would not tithe to another new creature so born. Tithes were brought to the temple—and if the fleshly bodies of disciples are the temple, then from the storehouse of the Lord will come the means of supporting the fleshly bodies of disciples, something seen in type when the prophet Elijah lived with the widow of Zarephath (1 Kings chap 17).

Jesus tells His disciple when sending them forth,

Acquire no gold nor silver nor copper for your belts, no bag for your journey, nor two tunics nor sandals nor a staff, for the laborer deserves his food. And whatever town or village you enter, find out who is worthy in it and stay there until you depart. As you enter the house, greet it. And if the house is worthy, let your peace come upon it, but if it is not worthy, let your peace return to you. And if anyone will not receive you or listen to your words, shake off the dust from your feet when you leave that house or town. (Matt 10:9–14)

In the same passage, He adds,

Whoever receives you receives me, and whoever receives me receives him who sent me. The one who receives a prophet because he is a prophet will receive a prophet's reward, and the one who receives a righteous person because he is a righteous person will receive a righteous person's reward. And whoever gives one of these little ones even a cup of cold water because he is a disciple, truly, I say to you, he will by no means lose his reward. (Matt 10:40–42)

The one sent forth by Christ Jesus is worthy of his hire, of being supported by those who hear whatever the one has to say or teach, with the person who receives a prophet because he is a prophet receiving a prophet's reward. The person who has been called by the Father and the Son to teach, to prophesy has the right to be supported, but there is no right by the one who teaches or prophecies to ask for moneys. If this person called by the Father is not received, he (or she) is not to plead for support even when in need, but is to move on to others who will receive a prophet because he is a prophet, or a righteous person

because he is righteous. The prophet or evangelist need not save up for a rainy day (acquire gold or silver for moneybags); nor does the genuine prophet or righteous person need to stay where he is not supported.

How does the above pertain to the modern Christian Church? It doesn't pertain, for the modern Christian Church is not of God, said without a caveat. What tentacle of Christendom doesn't attempt to pick the pockets of disciples? What denomination doesn't ask for support? The obligation to support is there, certainly, but the right to ask for that support is not in the gospels or the epistles of Paul ... inevitably, the Sabbatarian teacher, when pressed about tithing in the New Testament will retreat to what the prophet Malachi records about proving God without mentioning that Malachi adds, "Remember the law of my servant Moses, the statutes and rules that I commanded him at Horeb [Sinai] for all Israel" (4:4), statutes and rules that made keeping the Sabbath equal to having not other God by the Lord.

Malachi records the Lord saying, "For I the Lord [YHWH] do not change" (3:6); yet Christendom bets its salvation on God having changed, having forgotten what was said on Horeb about keeping the Sabbaths, weekly and annual ... is that a bet you really want to make?

The person who learns from me needs to support a local work in the person's area if such a work exists, or begin a work if none exists. If a person chooses to send support to me to further the ministry I do, I will be grateful, but I have no right to ask for that support, nor do I ask. I would rather the person begins a local work, but I will not deny the person the opportunity to receive the same reward that I will receive.

When I returned to the Lower 48 from Alaska, I moved into the small town of McCammon, Idaho, a community that prided itself upon having more than 90% of its residents in ward services every Sunday. I was not and am not L.D.S.—and members of the community were eager to assist me in any way they could, but they absolutely would not let me assist them. They knew that a blessing came with giving; they wanted to receive that blessing. But they did not want me to receive the same blessing ... more than six years passed before anyone allowed me to help the person, and that opportunity only came because of how fast the concrete slab was setting up on a hot summer day. I moved before a second opportunity arose.

The brothers that came from Macedonia who supplied Paul's needs will also receive Paul's reward. With God, there is no shortage of rewards, only of those who will receive them.

Converts who questioned whether Paul was of God in the 1st-Century were not supporting Paul and as a result did not receive Paul and could not receive a reward like Paul's reward. This does not mean that these converts will not be resurrected to life when judgments are revealed; it does mean that these converts excluded themselves from rewards that were available, a situation that will exist at least until the middle of the Tribulation.

After Hadrian's persecution of the Jews (ca 135 CE) Christendom protected itself from further persecution by spurning all things Jewish and by eventually

becoming chummy with the Roman emperor, perhaps too casual of a way to state that Christendom climbed into bed with the prince of this world and became his dog and whore. It would seem that God delivered Christendom into the hand of this spiritual king of Babylon (Isa 14:4) as the Lord delivered natural Israel into the hand of Nebuchadnezzar—and as the Father will deliver the saints into the hand of the man of perdition for the destruction of the flesh at the beginning of the Tribulation in a manner foreshadowed by Paul commanding the saints at Corinth to deliver the man who was with his father’s wife to Satan for the destruction of the flesh (1 Cor 5:5). Thus, since the latter part of the 1st-Century and certainly throughout the 2nd-Century, Christendom was for sale, its price acceptance by Hellenists who didn’t want to forsake Plato and the greatness of Greek wisdom. Christendom played the harlot as Israel before it had (see Ezek chaps 16 & 23), her wages used to paint for herself a face of respectability.

To keep converts from worshiping the Father and the Son, Christendom prohibited Judaizing, or walking as Jesus walked. Lawless Christian teachers claimed the issue of whether saints were to keep the Law of Moses was settled at the Jerusalem Conference where the party of the Pharisees wanted Gentile converts ordered to be circumcised and to keep all of the Law of Moses (Acts 15:5), but that wasn’t the ruling of the conference, the ruling expressed by James the Just. And because Gentile converts were not “ordered” to keep the Law of Moses, lawless teachers have used the ruling of the conference as proof that it was only wrong-thinking Pharisee converts who would have Christians keeping the *Law of Moses*, whatever the Law of Moses is.

A new covenant [διαθήκην καινήν] is promised by the prophet Jeremiah (31:31–34), and it is this new covenant that was not yet in effect when Hebrews was written: “In speaking of a new covenant he [Jesus] makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away” (8:13). What was becoming obsolete and ready to vanish away a quarter century after Calvary is still becoming obsolete and ready to vanish away; it has not yet become obsolete and it has not yet vanished away. ... A covenant in Hebrew is *bereeth* — תּוֹרַת, coming from the primary root *bara* (usually assigned the meaning of “to cut down” or “to create” as in Gen 1:1, or “to make fat”) carries the sense of *making a cutting*, and implies the sense of a compact or the distance between cuttings. The Hebrew word *bereeth* has been assigned the sense of a federation or confederacy or league (as in the League of Nations), but as used by the Lord in reference to Israel, the word conveys the physical sense of the distance between one shedding of blood (cutting) to another shedding of blood. Thus, the marriage covenant is a physically eternal covenant, for the covenant is made when the hymen is broken and blood is shed on the marriage bed. The hymen cannot be rebroken so the covenant runs forward until broken by death.

The Sinai covenant (Ex chaps 20–24) is like a marriage covenant in that the Lord “married” the nation of Israel, with Israel shedding blood when Moses cast blood on the altar, on the Book of the Covenant, and on the people (Ex 24:5–8) ... as the husband sheds no blood on the wedding bed, God shed no blood at Sinai;

but as the wife sheds blood when her hymen is broken, the people of Israel shed blood at Sinai.

The marriage covenant made at Sinai required of Israel to “obey my [YHWH’s] voice and keep my covenant” and Israel would be “my treasured possession among all peoples ... and you [Israel] shall be to me a kingdom of priests and a holy nation” (Ex 19:5–6). But Israel broke this covenant while Moses was still atop Sinai (Ex chap 32), and the sons of Levi, that day ordained for the service of the Lord, slew about three thousand men of Israel—as servants of the Lord, the sons of Levi slew brother, companion, and neighbor, thereby shedding blood as the agents of the Lord, thus ending the covenant made forty days earlier. But this isn’t the end of the Sinai Covenant, for the Lord made a second Sinai covenant “with you [Moses] and with Israel” (Ex 34:27). And this second Sinai covenant is not ratified by blood but by Moses entering into God’s rest (a euphemistic expression for His presence) that left a shining on Moses’ face (v. 29) as a type and shadow of glorification.

As has been previously said, every covenant ratified by the shedding of blood is an earthly thing and the shadow of a heavenly covenant that will be ratified by better promises (Heb 9:23). The shining of Moses’ face as a type of the promise of glorification was a better thing than blood shed anywhere or at anytime.

The Torah is the Law, as Jesus used the expression when He said, “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish but to fulfill them” (Matt 5:17). His testimony was that He came to fulfill the Law, and to fulfill the Prophets, that not one iota or one dot would pass from the Law (from the Torah) until all is accomplished (v. 18). And what is to be accomplished? That something will be accomplished suggests a plan, suggests that world events don’t occur haphazardly, suggests that something is being worked out here on earth. And that “something” will have the Torah, the five books of Moses, put within each Israelite under the New Covenant (Jer 31:33); will have the house of Israel and the house of Judah being a united house of Israel (Ezek 37:16–22); will have the resurrected David reign over Israel in a covenant of peace (vv. 24, 26); and Israel shall be the Lord’s people (Zech 13:9) ... if the resurrected David is to rule over Israel, then “Israel” will not be a nation like the nations of this world, but will be a nation that is not of this world as Jesus said His kingdom was not of this world nor from this world (John 18:36).

When moving from Hebrew to Greek, the Torah [תּוֹרָה] is translated as ὁ νόμος—*nomos*, but (here is the problem) any regulation or prescriptive command is also *the law* (ὁ νόμος), with early Greek texts written entirely in uncials (i.e., capital letters) without accents or spaces between words and with case-specific definite articles used as pronouns. Thus, only the context discloses whether *the law* is *the Law* (the Torah) or is a command not to litter. Certainly the command not to boil a kid in its mother’s milk (Ex 23:19; 34:26) is *the law* (ὁ νόμος), but is hardly the Torah, and would not easily cause one’s neighbor and brother to know the Lord. Yet this command lies at the root of two sets of dishes being used in kosher kitchens (and two more sets for Passover), so culturally the command has great significance to Judaism and is poorly understood by Christians. Hence, the

Sinai covenant is *the law* (ὁ νόμος) as is the second Sinai covenant *the law* as is the Moab covenant (Deut chaps 29–32) so the Christian who says that the law has been abolished assigns whatever meaning the Christian wants to the Greek icon phrase, ὁ νόμος, without understanding that *the law* is and is not *the law*.

The terms of the second Sinai covenant obligated both the Lord, Moses, and Israel to do certain things:

The Lord will drive out physical peoples from before Moses *and* Israel:

1. Moses *and* Israel are to take care not to make a covenant with the inhabitants of Canaan;
2. Moses *and* Israel are to tear down pagan symbols of worship, for Moses *and* Israel are to worship no other God by the Lord [YHWH], who is a jealous God;
3. Moses *and* Israel are not to make for themselves any gods of cast metal;
4. Moses *and* Israel are to keep the Feast of Unleavened Bread;
5. The firstborns of Israel are to be redeemed;
6. Moses *and* Israel are to keep the Sabbath;
7. Moses *and* Israel are to keep the Feast of Weeks and the Feast of Ingathering [Sukkoth]; three seasons [Passover, Pentecost, Sukkoth] all of Israel's males are to appear before the Lord;
8. The Lord will cast out nations before Moses *and* Israel, and will enlarge Israel's borders;
9. Moses *and* Israel are not to offer the blood of the Lord's sacrifice with anything leavened;
10. The best of Israel's firstfruits are to be brought to the house of the Lord;
11. Moses *and* Israel are not to boil a kid in its mother's milk.

Notice also, no Ten Commandments, but the commandment to keep the Sabbaths, weekly and annual, becomes equal to the commandment to have no other God but the Most High.

- The Sabbath commandment was, when the Ten Words were uttered, an existing commandment given prior to the Sinai Covenant—and the Sabbath commandment remains both apart from and a part of the Ten Words under the second Sinai covenant.
- The Ten Living Words form a covenant of life made with Moses, thereby giving Moses preeminence over Israel, something Korah (Num chap 16) did not understand.

The Ten Commandments form a test by which the Lord knows who fears Him and who does not ... under the first Sinai covenant, the Ten Commandments are spoken aloud by the Lord, but spoken to Moses and overheard by Israel; under the second Sinai covenant, the Ten Commandments are carried down the mountain by Moses. In both cases, Israel receives the commandments from the Lord through Moses, making Moses responsible for bringing life to Israel (Rom 5:14).

The commandments form a moral law that promises eternal life, but this promise is concealed within the commandments and is not explicitly expressed in the Sinai covenant; for the exercise of obedience to the commandments removes

the person from being under the penalty of death, or from earning the wages for sin (Rom 6:23). The person who obeys the commandments, regardless of whether born of spirit, does well so that sin no longer lurks at his (or her) door—and by doing well this person will be accepted by God (Gen 4:7), for “doing well” shows that the work of the law is written on the person’s heart (Rom 2:14–16).

Understand, salvation is not a matter of being born of spirit in this era. Salvation is not a matter of being one of the firstfruits, but a matter of having done well (living without sin) in this life so that the work of the law [Torah] is written on the person’s heart when judgments are revealed, either upon Jesus’ return or in the great White Throne Judgment.

In the great White Throne Judgment, every person will be as one or the other of the two thieves at Calvary: the person who seeks to save his or her physical life will be denied salvation whereas the one who acknowledges that the law is good and that the person deserves death but who also acknowledges that Jesus is Lord will be saved, for in acknowledging that the law is good the person agrees that he or she should live by the law and thus be one with Christ Jesus. No one will get into the kingdom of heaven who consciously practices lawlessness [sin — from 1 John 3:4].

The person born of spirit in this era will be one of the firstfruits, part of the spiritual barley harvest; whereas the one who is not born of spirit in this era will be resurrected from death in the great White Throne Judgment and will then be “saved” if the work of the law is written on his or her heart.

The contention of Judaism is that by diligence a person can be accepted by God through doing well, that God would not have given to Israel commandments that cannot be kept. But the evidence of Scripture is that “None is righteous, no, not one” (Rom 3:10; Ps 14:1, 3), for all of humankind (i.e., all whose father is the first Adam) has been consigned to disobedience so that God can have mercy on all (Rom 11:32).

Again, both the first and second Sinai covenants separate the Ten Commandments from the social responsibilities and expectations for Israel, with this separation making the concealed promise of eternal life coming through Moses, who serves as a shadow and copy of the Lord, a carrot on a stick used to lead Israel into obedience. But under the Moab covenant, keeping the commandments is the expectation of the covenant (Deut 30:16).

The second Sinai covenant would normally be regarded as a conditional contract, with the obligations of both parties spelled out in enough detail to be understandable—but as a heavenly thing, this covenant is not breakable. It doesn’t end with even the death of Israel, if the nation were to utterly perish. Rather, it forms the basis for Moses being separated from Israel, and the Lord making a great nation of Moses, this nation to enter into God rest or presence prior to the children of Israel following Joshua/Jesus [Ἰησοῦ] into the Promised Land of God’s rest. Jesus is the prophet about whom Moses said, “The Lord your God will raise up for you a prophet like me from among you, from your brothers—it is to him you shall listen” (Deut 18:15), and Christianity is the great

nation that is of Moses, meaning that what is today identified as “Christianity” isn’t *of Christ* but is of the spiritual silver kings of Persia.

If those who are of Moses enter into God’s rest (Ex 33:14), typified by Sabbath observance and glorification, prior to when natural Israel enters into God’s rest in the great White Throne Judgment, then Sabbatarian disciples today are of Moses whereas silver Christendom is still dying in the wilderness of sin, with a new generation of Christianity to cross a figurative Jordan River behind Joshua/Jesus, where this new generation is circumcised of heart once they enter into Sabbath observance. This new generation of spiritually circumcised *Israel* will be the third part of humankind that will be born of spirit when the Holy Spirit is poured out on all flesh halfway through the seven endtime years of tribulation. And this means Christendom as the world knows the religion will perish in unbelief as the generation of Israel that left Egypt perished in the wilderness of Sin/Zin.

The above becomes personal: my sisters, brothers, daughters, nephews will, most likely, perish in unbelief because today they will not cease their willful disobedience—and there is nothing I can do or say that will change their rejection of Judaizers. They have come under a delusion, and as repentance by Israel in the Wilderness of Paran did that nation no good (Num 14:40–41), repentance after the second Passover liberation of spiritually circumcised Israel will not do now-lawless-Christians any good, for the firstborn son of God dwelling within these Christians will have perished if it is not covered by the blood of the Lamb of God, taken on the night that Jesus was betrayed, the 14th of Abib.

As an aside, since words do not have inherent meaning[s] but rather have auditors assign meaning to linguistic icons, with this assignment of meaning being arbitrary in the auditor’s first language, the *Jew* who writes that Greeks did not *understand the correct definition of the word Bereeth fails himself to understand that there is no “correct” definitions of any word, that there are only “usual” or “unusual” assignments of meaning so a “law” is a “covenant” and is a “testament” as well as an “agreement” and a “promise.”*

When Israel at Sinai *promised* to keep faith with the Lord, Israel entered into a *covenant* with the Lord, with the *covenant* ratified by blood as a shadow and type of a spiritual covenant, made not with a physical people and nation but with the spiritually-born firstborn son of God, with *son* not referring to a numerically singular referent but to *Christ* or the Anointed One, of whom Jesus was the First of many brothers.

On the plains of Moab, with the Promised Land in sight, the Lord commanded Moses to mediate a second covenant with Israel:

These are the words of the covenant that the Lord commanded Moses to make with the people of Israel in the land of Moab, besides the covenant that he had made with them at Horeb [Sinai].
/ And Moses summoned all Israel and said to them: “You have seen all that the Lord did before your eyes in the land of Egypt, to Pharaoh and to all his servants and to all his land, the great trials that your eyes saw, the signs, and those great wonders. But to this

day the Lord has not given you a heart to understand or eyes to see or ears to hear. I have led you forty years in the wilderness. Your clothes have not worn out on you, and your sandals have not worn off your feet. You have not eaten bread, and you have not drunk wine or strong drink, that you may know that I am the Lord your God. 7 And when you came to this place, Sihon the king of Heshbon and Og the king of Bashan came out against us to battle, but we defeated them. We took their land and gave it for an inheritance to the Reubenites, the Gadites, and the half-tribe of the Manassites. Therefore keep the words of this covenant and do them, that you may prosper in all that you do. (Deut 29:1–9)

“You are standing today all of you before the Lord your God: the heads of your tribes, your elders, and your officers, all the men of Israel, your little ones, your wives, and the sojourner who is in your camp, from the one who chops your wood to the one who draws your water, so that you may enter into the sworn covenant of the Lord your God, which the Lord your God is making with you today, that he may establish you today as his people, and that he may be your God, as he promised you, and as he swore to your fathers, to Abraham, to Isaac, and to Jacob. It is not with you alone that I am making this sworn covenant, but with whoever is standing here with us today before the Lord our God, and with whoever is not here with us today. (vv. 10–15)

This “Second Covenant” is not the New Covenant.

The new covenant is not yet in effect, for the covenant made on the day when Israel left Egypt—the Passover covenant—was still becoming obsolete and growing old and ready to vanish away a quarter century after Calvary ... what was becoming obsolete and ready to vanish away is not the second Sinai covenant, which is a heavenly covenant and not an earthly copy of a heavenly thing; nor is it the Moab covenant, which is ratified by a song, a better sacrifice than blood — Deut chap 32.

Again, the Covenant that is becoming obsolete and ready to vanish away but has not yet become obsolete and has not yet vanished away is the Passover Covenant.

How can a disciple be certain?

The terms of the New Covenant are, from Jeremiah chapter 31:

1. The Lord will put the Torah [תּוֹרָה] within Israel (v. 33) — the Torah isn't the Ten Commandments or some vague linguistic icon, but the Law of Moses, the first five books of Scripture.
2. The Lord [YHWH] will be Israel's God, and Israel shall be the Lord's people.
3. No Israelite shall teach neighbor or brother to *Know the Lord*, for all shall know the Lord.
4. The Lord will forgive Israel's iniquity and remember the nation's sin no more.

Why will no Israelite teach neighbor or brother to *know the Lord*? Because every Israelite will be born of spirit, and born filled with or empowered by the spirit, having within the Israelite the mind of Christ, the Anointed One.

What is the purpose of Christian ministry today? Isn't the purpose to teach neighbor and brother to *know the Lord*—and the testimony of Christendom is that humankind does not now *know the Lord*.

Again, the New Covenant does not replace the first Sinai covenant—that covenant was replaced while Israel was still at Sinai. The New Covenant is not the Second Covenant, the covenant to which better promises were added when its mediator went from being Moses to Christ Jesus. Better promises are not added to an abolished covenant, nor does an abolished covenant receive a new mediator. But since Calvary, the barrier of physical circumcision has been abolished, thereby allowing the peoples of the nations, called the Uncircumcised, to come near the covenants of promise, which are in the Torah and which have not been abolished or Gentiles could not come near them.

Paul writes,

Therefore remember that at one time you Gentiles in the flesh, called “the uncircumcision” by what is called the circumcision, which is made in the flesh by hands—remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby killing the hostility. And he came and preached peace to you who were far off and peace to those who were near. For through him we both have access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure, being joined together, grows into a holy temple in the Lord. In him you also are being built together into a dwelling place for God by the Spirit. (Eph 2:11–22)

Just as the covenant made with Noah that was ratified by a bow being set in the sky (Gen 9:9–17 ... the bow being a better sacrifice than blood) remains in effect, with this covenant being part of the Torah, the Second Sinai covenant remains in effect as does the Second Covenant, the Moab covenant. And the Passover covenant, which is not a heavenly covenant and will pass away, remains in effect until blood is shed by the Lord, with this blood being the lives of men

given as the lives of Egyptians were given when Israel was a physically circumcised nation in physical bondage to a human king.

Sin is forgiven according to the terms of the Passover covenant; for Jesus said when passing the cup, “Drink of it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins” (Matt 26:27–28) ... what covenant? The wine represented Jesus’ blood in what covenant? The answer is the Passover covenant. And if a disciple does not drink of the cup on the night that Jesus was betrayed, there is no forgiveness of sin for the disciple although, like Cain, the disciple would be accepted by God *if the disciple does well* (Gen 4:7), meaning living without sin.

There will always be many “Christians” who either by refusal or by ignorance or by neglect will not drink from the cup on the night that Jesus was betrayed. Strong arguments will not change the minds of those who refuse to drink from the cup, nor will pleading cause those who by neglect do not drink. Perhaps, though, those who do not drink because of ignorance can be taught, but that rarely is the case for there is no excuse for ignorance in this endtime era. If a “Christian” were serious about his or her relationship with the Father and the Son, the “Christian” would already be taking the Passover sacraments on the dark portion of the 14th of Abib. So what’s seen is a visible Christendom filled with rebellion against God, with many individual *Christians* being so unteachable that if they were livestock they would be unworkable and fit only for the slaughterhouse. As it is, they are vessels made for dishonorable usage, vessels of wrath prepared for destruction (Rom 9:22–23); for when life and death were placed before them on their day of salvation, they chose death. They chose not to “obey the commandments of the Lord [*YHWH*] your God [*Elohim*] that I [the Lord] command you today, by loving the Lord your God, by walking in his ways, and by keeping his commandments and his statutes and his rules” (Deut 30:16).

It is by the terms of the eternal Moab covenant that the children of Israel are offered life ... Israel was offered life through Moses who was given the Ten Living Words, but because of unbelief, only Joshua and Caleb of all Israel numbered in the census of the second year entered into God’s rest. Therefore, the children of Israel—the next generation—are offered life through the Moab covenant, which includes all of the Book of Deuteronomy (Deut 30:10). It is Deuteronomy that the lawyer cites when Jesus asks the lawyer how he read the law:

And behold, a lawyer stood up to put him to the test, saying, “Teacher, what shall I do to inherit eternal life?” He said to him, “What is written in the Law? How do you read it?” And he answered, “You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself.” And he said to him, “You have answered correctly; do this, and you will live.” (Luke 10:25–28)

The lawyer knew what was required under the law to inherit eternal life: Jesus told the lawyer that he had answered correctly, that the lawyer only had to do what the lawyer said and the lawyer would live. But the lawyer wouldn’t do what he knew was right; so Israel had a law that if pursued by faith would have led to

righteousness (Rom 9:31) ... the Moab covenant requires Israel to come to God by faith when in a far land (Deut 30:1–2).

The promise of the Torah is that men who by faith keep the precepts of the law can inherit eternal life, and the principle better promise added to the covenants of promise is that Israel would receive actual eternal life prior to demonstrated obedience, with this life domiciled in a tent of flesh until judgments are revealed. Then the person who heard the words of Jesus and believed the one who sent Him would pass from death to life without coming under judgment (John 5:24) whereas the person who received a second breath of life but because of unbelief would not keep the precepts of the law will come under condemnation (*vv.* 28–29). This person’s sins will be returned to the person.

The Passover covenant was ratified by the shedding of blood (the blood of paschal lambs by Israel; the giving of Egyptian lives by the Lord — Isa 43:3). And this Passover covenant, again made on the day Israel left Egypt not six and a half weeks later at Sinai, will continue forward until blood is again shed to end this covenant—and the reason this covenant is growing obsolete is because Jesus shed His blood as the Passover Lamb of God at Calvary. However, the Lord has not yet again shed blood although He has promised that He would (Isa 43:4). And it is this second shedding of blood by the Lord, the slaying of firstborns not covered by the blood of the Passover Lamb of God that begins the seven endtime years of Tribulation.

3.

When winter floods forced Salmon River out of its banks, the river went where it wanted, not where property owners or fishermen or even the State wanted—and so it is with this stream of consciousness narrative. My thoughts go where they will, and since being drafted to reread prophecy in January 2002, my thoughts have been mostly about getting a work done, and about how the prince of this world rerouted the good news of Christ into many ponds and mud puddles, transforming living water into dead pools and polluted ditches.

Ultimately, the jarring textual transitions between fishing Salmon River and fishing for men hold the juxtaposition between this world and the world to come, a transition abrupt enough that most of humankind will be shaken so hard that men and women would die of fright if they could. But for now, let’s return to the question that has not yet been well answered: What is the *Law of Moses* [νόμον Μωυσέως]? What was it that former Pharisees wanted taught when they said that Gentile converts should be ordered “to keep the law of Moses” (Acts 15:5)?

Jesus used the expression, the Law of Moses: “If on the Sabbath a man receives circumcision, so that the law of Moses may not be broken, are you angry with me because on the Sabbath I made a man’s whole body well” (John 7:23)? It would seem, then, that circumcision as part of the Law of Moses supersedes the Sabbath in importance, making the covenant of which circumcision is the ratifying sign of greater importance than the Ten Commandments, with the Sabbath commandment pertaining to entering into God’s rest.

- Circumcision as part of the Law of Moses chronologically precedes being able to enter into God’s presence or rest.
- However, when Israel followed Joshua [Ἰησοῦ — from Acts 7:45] across the Jordan to take possession of “God’s rest,” only a portion of the nation was circumcised.
- The first action of Israel once in God’s rest (from Ps 95:10–11) was to circumcise the entirety of the nation (Josh 5:2–7).
- But Moses entered into God’s rest without crossing the Jordan (Ex 33:14).
- The second Sinai covenant is made with Moses and with Israel (Ex 34:27), and by extension, those who are of Moses enter into God’s rest prior to the children of Israel, with *God’s rest* being a euphemistic expression for entering into God’s presence.

All of Israel in Egypt was circumcised: Moses’ parents hid Moses for three months before putting him in the reed ark where Pharaoh’s daughter found him—and when she found him, she said, “This is one of the Hebrew children” (Ex 2:6), a fact ascertained by his circumcision ... Moses was cast into the Nile as Pharaoh commanded (Ex 1:22), but because his father and mother placed him in an ark made from bulrushes, the reeds used to make paper, Moses lived.

Pharaoh as a representation of the spiritual king of Babylon, Satan the devil, had every Hebrew male of Moses’ age killed as Herod has the males of Bethlehem who were Jesus’ age killed—and Satan will kill every “Christian” who is not covered by the spiritual ark of the covenant.

- Every son of disobedience who is born again, or born of spirit in this world enters into an ark of the covenant and thereby lives spiritually as Moses lived physically if this son of God hears the words of Jesus and believes the One who sent Him.
- It has been, since the days of Moses, the Lord’s intention to make a great nation from Moses (Ex 32:10; Num 14:12).
- Jesus said, “If you believed Moses, you would believe me; for he wrote of me. But if you do not believe his writings, how will you believe my words” (John 5:46–47).

Moses’ writings come to endtime sons of disobedience on paper pages after the type of the infant Moses coming to the daughter of Pharaoh in an ark of reeds. Those endtime sons of disobedience who find Moses and value him will now believe the words of Jesus whereas those who will not hear Moses (as Pharaoh’s daughter heard the baby crying) will not be convinced of anything by one who has risen from the dead (Luke 16:31), that one being Jesus of Nazareth.

Remember, the second Sinai covenant is made with two entities: with Moses and with Israel, with Moses entering into God’s presence while atop Mount Sinai, and with the children of Israel entering into God’s rest forty years later, these forty years representing the death of the nation of Israel numbered in the census of the second year.

Circumcision, which comes from the patriarch Abraham, heals part of a man—which part? But believing Moses’ writings as the prerequisite to hearing

the words of Jesus heals the whole person; for those Israelites who hear the words of Jesus and believe the One who sent Him pass from death to life without coming under judgment (John 5:24).

As Jesus noted, circumcision wasn't from Moses but from the patriarchs, given to Abraham as the sign of the covenant made by God Almighty (*El Shaddai*) that required of Abraham to walk uprightly before Him, being blameless ... the testimony of the Lord is that "Abraham obeyed my [*YHWH's*] voice and kept my charge, my commandments, my statutes, and my laws" (Gen 26:5). Abraham walked uprightly before the Lord, and it is the expectation of Abraham's offspring [seed] that they walk uprightly as heirs according to the promise ... circumcision makes naked the head from which the seed of an Israelite comes—and once the head is naked, the whole body is naked unless covered by the garment of obedience to God.

The uncovered head of an Israelite forms the type and shadow of the uncovered Head of Christ who covers the Body of Christ with His righteousness; with his obedience, put on daily as if a garment, this garment being theologically called "grace." Thus, circumcision should heal the "disobedience" into which every person has been consigned (Rom 11:32) since Adam was driven from the Garden of God. But circumcision does not give to the Israelite spiritual life, or even the promise of inheriting life. Circumcision merely places the person in a sanctified relationship with the Lord while placing upon the circumcised person the obligation to walk uprightly and to be blameless before God. It is after walking uprightly that an ancient Israelite received the promise of inheriting eternal life, and it is only by walking uprightly as a man and not shambling along as a beast that a born of spirit Israelite will pass from death to life.

Jesus said not to be surprised when some who have been born of spirit and who have done good are resurrected to life while those born of spirit who have done evil are resurrected to condemnation (John 5:28–29). Jesus also said,

Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. Therefore *whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven.* For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven. (Matt 5:17–20 emphasis)

The scribes and the Pharisees had the law but did not keep it (John 7:19); they were not the ultimate law-keepers. Rather, they were without love, and the work of the law is what should cause Israel to love God and to love neighbor ... if the work of the law is not inscribed on the heart, regardless of whether the person is of the nations (i.e., is a Gentile) or is of Israel, the person will not enter the kingdom of heaven (Rom 2:12–16).

In order for a disciple's righteousness to exceed that of the Pharisees, the disciple must actually love his or her neighbor, as well as love God enough to, by faith, keep the precepts of the law. While much of Evangelical Christendom professes great love for Jesus, none of Evangelical Christendom loves Jesus enough to walk as He, Jesus, walked—and if a Christian will not walk as Jesus walked, how does this Christian expect to be with Jesus in the kingdom? Such an expectation is delusional.

Jesus walked as an observant Jew, not as a Sadducee or a Pharisee or as a member of any other sect, but as One who believed Moses.

The covenant of which circumcision is the ratifying sign will have Abraham being the father of a multitude of nations (Gen 17:4–5), not of one nation; whereas in the covenant of faith (Gen chap 12), the Lord promised Abram, “I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed” (Gen 12:2–3).

One great nation or a multitude of nations ... what did the Lord offer Abraham for leaving his adopted country and his kindred and his father's house (Gen 12:1)? Backing Abram/Abraham, blessing the one who blesses Abraham, cursing the one who dishonors Abraham—Paul writes, “For the promise to Abraham and his offspring [seed] that he would be heir of the world did not come through the law [νόμου] but through the righteousness of faith” (Rom 4:13) ... the question is again germane: what law?

The hope of Christendom is the New Covenant.

The prophet Jeremiah wrote,

Behold, the days are coming, declares the Lord, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the Lord. But this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my law [תּוֹרָה — *Torah*] within them, and I will write it on their hearts. And I will be their God, and they shall be my people. And no longer shall each one teach his neighbor and each his brother, saying, “Know the Lord,” for they shall all know me, from the least of them to the greatest, declares the Lord. For I will forgive their iniquity, and I will remember their sin no more. (31:31–34)

The Lord will put the Torah [תּוֹרָה] within Israel (v. 33) — Scripture consisted, in Jesus' day, of the Law (i.e., the Torah), the Prophets, and the Writings: Jesus said not to think that He came to abolish the Law (the Torah) or the Prophets, with the Law/Torah being put within every Israelite under the terms of the New Covenant ... there is no *new Torah* that goes within Israel when the New Covenant is implemented. There is only one Torah, and the Torah is the Law of

Moses. And because the Torah is within Israel, every Israelite will “*Know the Lord*” and will not need to be taught to *Know the Lord* by anyone.

A person washes more than once, scrubbing daily or weekly the same places as the person’s mother scrubbed when the person would fit into a washtub—and so it is when scouring away the lies of the Adversary that have polluted Christendom. The same mental territory is scrubbed more than once, for how many endtime *Christians* have read what Jeremiah recorded about the New Covenant, or what Jeremiah recorded about circumcision: “Behold, the days are coming, declares the Lord, when I will punish all those who are circumcised merely in the flesh ... all the house of Israel is uncircumcised in heart” (9:25–26).

*

Again, Jesus said that unless a person believes the writings of Moses the person will not believe His words; unless the person hears Moses and the Prophets, the person will not be convinced by one who has risen from the dead (John 5:46–47; Luke 16:31). Therefore, to know the Lord; to believe the words of Jesus, a “Christian” needs to believe the writings of Moses. Yet silver Christendom ignores Moses when it isn’t running from Moses, the accuser of every Israelite (John 5:45).

If the seminal promise of the Prophets is placement of the Torah within the heart and mind of every person so that from Abraham will come one great nation, then how can Paul write, *For the promise to Abraham and his seed that he would be heir of the world did not come through the law but through the righteousness of faith*, if Paul’s referent to “the law” was the Torah, the Law of Moses? Paul would be too easy to dismiss if Paul said that Abraham’s righteousness which came by his faith was not part of the Torah—where else was the story of Abraham found when Paul wrote? Except through the Torah, how did Paul know of Abraham or of the covenants of promise made to Abraham?

An auditor assigns meaning to words; words as linguistic icons do not come with meanings neatly wrapped as if sandwiches in a backpack. Rather, since the Tower of Babel where the Lord separated sound or inscribed images (words) from linguistic objects (the bricks used to built the tower), with each family suddenly calling the bricks by an icon unique to the family, words have meant whatever their user wanted them to mean, a reality that causes theologians of all flavors enormous problems but a situation that now requires every believer to exercise faith that whatever it is the person believes is true.

The disciple who reads his or her Bible daily for inspiration, or the person who rejects the Bible as the inspired word of God, believing instead that Scripture is a collection of myths and historical stubs will use the same linguistic icons to support the person’s beliefs as will the disciple who contends that keeping the precepts of law [i.e., the just requirements of the Torah] is absolutely essential if a disciple is to be one with Christ Jesus. And while communication between any two or three or “many” readers of Scripture can seem to occur, no communication actually occurs for each assigns differing linguistic objects (i.e., meanings) to the icons, making the promise to Abraham and his seed not coming through the law

but coming through the Torah, the Law of Moses, which makes no sense to the person who identifies “the law” in Paul’s cited statement as “the Law of Moses.”

If *the law* is the Ten Commandments, then the law has nothing to do with circumcision or with the faith Abraham had before aspiration (breath or πνεῦμα – /ah/) was added to his name, with this aspiration representing the breath of *Yah*.

The Sabbath commandment is part of the Ten Commandments, but is a commandment that stands apart from the Ten Commandments (Ex 16:28–30; 34:21). And as a stand-alone commandment delivered with receipt of manna, the Sabbath becomes a representation of Israel entering into the Promised Land prior to Israel’s actual entrance. The Psalmist records the Lord saying, “For forty years I loathed that generation and said, “They are a people who go astray in their heart, / and they have not known my ways.” / Therefore I swore in my wrath, / “They shall not enter my rest” (95:10–11).

The writer of Hebrews says,

For who were those who heard and yet rebelled? Was it not all those who left Egypt led by Moses? And with whom was he provoked for forty years? Was it not with those who sinned, whose bodies fell in the wilderness? And to whom did he swear that they would not enter his rest, but to those who were disobedient? So we see that they were unable to enter because of unbelief. / Therefore, while the promise of entering his rest still stands, let us fear lest any of you should seem to have failed to reach it. For good news came to us just as to them, but the message they heard did not benefit them, because they were not united by faith with those who listened. For we who have believed enter that rest, as he has said, “As I swore in my wrath, “They shall not enter my rest,” although his works were finished from the foundation of the world. For he has somewhere spoken of the seventh day in this way: “And God rested on the seventh day from all his works.” And again in this passage he said, “They shall not enter my rest.” / Since therefore it remains for some to enter it, and those who formerly received the good news failed to enter because of disobedience, again he appoints a certain day, “Today,” saying through David so long afterward, in the words already quoted, “Today, if you hear his voice, do not harden your hearts.” / For if Joshua [Ἰησοῦς] had given them rest, God would not have spoken of another day later on. So then, there remains a Sabbath rest for the people of God, for whoever has entered God’s rest has also rested from his works as God did from his. / Let us therefore strive to enter that rest, so that no one may fall by the same sort of disobedience. (3:16–4:11)

As the Lord loathed the circumcised generation that left Egypt for forty years, He has hated those things that the Body of Christ has done for nearly two millennia in the same way that Paul hated the things that his fleshly members did. These two millennia are forty jubilees, with a jubilee year (a year of release)

equating for spiritually circumcised Israel to one year for physically circumcised Israel in the wilderness—forty years of release has been as the forty years Israel wandered in the wilderness, released from bondage to Pharaoh.

The temple of God was “released” from bondage to death when it went from being a building of lifeless stone and wood to being the Body of Christ, a house built of living stones (1 Pet 2:4–5).

The generation that left sin under the cover of grace—an uncircumcised generation, spiritual Gentiles all—will perish in the wilderness, unable to enter into God’s rest, typified by Sabbath observance. This generation, with surprisingly few exceptions, will not enter God’s Sabbath rest: it is as if they cannot enter, for having failed to enter when the promise of entering stood they now find themselves under a delusion that precludes their entrance into Sabbath observance.

If silver Christendom cannot enter into Sabbath observance—*silver* because this form of Christianity comes from the spiritual kings of Persia, who commanded a remnant of Israel to build for these kings a house like the house of God—then the message proclaimed by Christ has not benefitted these *Christians* but has fallen on deaf ears and minds dulled by disobedience. These Christians will not enter into God’s presence, for they neither follow Moses nor do they believe the Lord. Thus, they will spiritually and physically die before the Bridegroom marries the glorified Church.

There remains *a Sabbath rest* for the people of God, with the Greek icon σαββατισμὸς — *sabbotismos* translated as the naming expression “a Sabbath rest,” with *sabbatismos* representing a diminutive Sabbath as in the weekly Sabbath as opposed to the Millennial rest, the 1,000 year long Sabbath rest when the Son of Man reigns over the kingdom of this world. And this passage is not hard to read nor difficult to understand. Only the person in rebellion to God denies that Christians are to keep the Sabbath—but the Sabbath is not the 8th day, the day following when the promise of entering into God’s rest stands (see Num 14:40–42).

If the New Covenant were in effect, the Torah would be within every Christian, written on the heart and placed in the mind. The contention of both gold Christendom (Catholicism) and silver Christendom is that the New Covenant is in effect even though no evidence is seen of the Torah being within Christians.

But—and this is what has not been well understood—the argument made by “believers who belonged to the party of the Pharisees” was that the New Covenant was in effect and that it “was necessary to circumcise them [Gentile converts] and to order them to keep the law of Moses” (Acts 15: 5). ... Is the problem here readily apparent to everyone? If the Torah, the law of Moses, is placed within these Gentile converts, why would it be necessary to command them to keep the Law of Moses? It would only be necessary to command Gentile converts to keep the Law of Moses if the Torah was not placed within the person. So by the Pharisee converts’ own argument it is evident that the New Covenant is not in effect.

Paul, however, raises the stakes: circumcision of the flesh (as opposed to circumcision of the heart) no longer has any relevance to Israel, and will not have any relevance until after the Son of Man begins His reign over humankind. Paul's argument is that a transition period exists when those Israelites who have been born of spirit dwell in a tent of flesh analogous to Israel dwelling in houses in Egypt, with the tent of flesh having no more spiritual significance than a house in Egypt.

- It is only the occupant of the tent of flesh, or of the house in Egypt that is of Israel or is an Israelite.
 1. In Egypt a human being occupied a house built of adobe or timber or stone, and this human being, descended from the first Adam through Abraham, Isaac and Jacob was the Israelite.
 2. Since Jesus' resurrection, the new creature or self having life through receipt of the divine breath of God [πνεῦμα θεοῦ] and descending through the last Adam, Christ Jesus, occupies a tent of flesh in this world and is *Israel*.
- Endtime Israel is not a nation of outwardly circumcised descendants of the patriarch Jacob, but is, rather, a nation of new creatures having life in the inter-dimensional portion of the heavenly realm, these new creatures invisible in this world and discernable only by the shadows they cast.
- Every teacher of Israel who tries to force endtime prophecies concerning *Israel* onto a physical people is false and is analogous to Korah.

The party of the Pharisees and Judaism in general did not understand what Paul taught; for according to Paul's gospel circumcision of the flesh (prior to conversion) had no more meaning than uncircumcision of the flesh; it was circumcision of the heart cleansed by faith that had significance. This does not mean, however, that if the cultural expectation for the tent of flesh is outward circumcision that an infant tent of flesh is not circumcised. After all, immediately after the Jerusalem conference Paul had Timothy circumcised so as not to cause offense (i.e., place a stumbling block) before natural Israelites when Timothy entered a synagogue (Acts 16:3).

What must be understood is that outward circumcision does not now make a person a Jew (Rom 2:28–29). What the Jerusalem Conference resolved was that the New Covenant did not then pertain to tents of flesh, but only to the invisible new creature or self born of the divine breath of God [πνεῦμα θεοῦ].

Returning to pick up a theme that has escaped most of Christendom: the Sinai covenant was a marriage covenant in that the Lord “married” the nation of Israel, with Israel shedding blood by Moses casting blood on the altar, on the Book of the Covenant, and on the people (Ex 24:5–8) as a woman bleeds profusely when her hymen is broken on her wedding bed—and as the husband sheds no blood on the wedding bed, God shed no blood at Sinai. And according to this marriage covenant Israel was to “obey my [YHWH] voice and keep my covenant” (Ex19:5) as a wife is to obey her husband, a concept lost in the democratization of

Christianity. But Israel broke its wedding vows while Moses was still atop Sinai (Ex chap 32), and the sons of Levi, ordained for the service of the Lord, slew about three thousand men of Israel, with this shedding of blood ending the covenant made forty days earlier.

But Moses interceded on behalf of Israel, pleading with the Lord that mercy be shown to Israel; so the Lord made a second Sinai covenant “with you [Moses] and with Israel” (Ex 34:27), not with Moses as the mediator of the covenant between the Lord and Israel as is the case with the Moab covenant.

- The second Sinai covenant is made with two entities, (1) Moses, and (2) Israel.
- This second Sinai covenant gives Moses standing before the Lord equal to, or greater than Israel’s standing as the firstborn son of the Lord (Ex 4:22).
- This second covenant resulted in Moses placing a veil over his face so that Israel could not see the glory of the Lord (2 Cor 3:12–18).
- This second covenant, because of the veil over Moses’ face, prevents Israel from understanding the mysteries of God, with natural Israel forming the lively shadow and type of the Christian Church.

This second Sinai covenant is not ratified by blood but by Moses entering into God’s rest (a euphemistic expression for His presence) that left a shining on Moses’ face (Ex 34:29) as a type and shadow of glorification. Thus, from the giving of this second Sinai covenant, Israel has been cut off from understanding the things of God, for the nation’s hearts have been hardened. Only through Moses can Israel come to the Lord, and if Israel truly believed the writings of Moses the nation would have/will hear the voice of Jesus.

Again, every covenant ratified by the shedding of blood is an earthly thing and the shadow of a heavenly covenant ratified by better promises (Heb 9:23). The shining of Moses’ face as a type of the promise of glorification is a better thing than physically being the holy nation of the Lord.

The argument by converted Pharisees that Gentile converts be commanded to keep the Law of Moses disclosed their failure to understand that receipt of the Holy Spirit was receipt of a second breath of life, receipt of life that was not of this world, that was of heaven, having come from heaven as Jesus came from heaven ... with the giving of the Holy Spirit, Israel ceased to be a physical nation like other physical nations, all ruled by human kings or princes. Israel became a nation composed entirely of the new creatures born of spirit as sons of God; it returned to being as Israel was when *Israel* was a nation of twelve tribes ruled by the Lord.

There along Salmon River, seeing that old man taking his Saturday night bath in a washtub in his front room, I never imagined the experiences through which I was living would form a shadow and copy of my spiritual maturation as the natural nation of Israel formed a shadow and copy of the spiritually circumcised nation of Israel. Paul said that disciples, individually and collectively, formed the Body of Christ, which leads to the juxtaposition that as Paul in his inner self hated the things that his body did (Rom 7:15), Christ Jesus hates the things that

His Body does, something that I well understand after being a part of that Body for nearly forty years. I am not pleased with many things I have done ... in 1979, the year I began writing and seven years after being drafted into the Body of Christ, much was preached about the *train having jumped the tracks*, the “train” being the Church. I was in Dutch Harbor when I began writing. It was December; I was fishing king crab. I wouldn’t eat a crab, but I was catching them for a market I didn’t create and which would exist if I didn’t sell a single crab; so I justified what I was doing for I had to make a living somehow, and there wasn’t then a market for cod at Dutch. Yet as I listened to that one refrain, *the train has jumped its tracks*, over and over again, I knew it was true. I had jumped the tracks, and so had everyone else I knew who was part of the Body of Christ. In some way, or in many ways, none of us were where we belonged. All of us were doing things that Christ Jesus had to hate. Only His patience prevented all of us from being wiped out as Israel in the wilderness, except for Joshua and Caleb, died to a man.

But now seven years after being drafted to reread prophecy, what I see (what is readily apparent) is that Israel did die in the wilderness of sin, that it will be the children of the nation that left sin who will enter into glory. And most of these children are spiritually uncircumcised today. They are not in Sabbath services anywhere.

Abraham through his seed, one in number according to Paul, would father one great nation that consists of everyone born of spirit: the man Jesus, receiving spiritual life via receipt of the divine breath of the Father (Matt 3:16) as the first Adam received the breath of life from *Elohim* [singular in usage], becomes the common ancestor of every son of God initially domiciled in a tent of flesh. One great people come from Christ Jesus as one people has come from the first Adam. But as the one people who came through Adam and through his seed Seth have become many nations, some great, some small, the one people who come from the man Jesus will also become the multitude of nations promised to Abraham when Abraham had aspiration as the representation of receiving the Holy Spirit added to his name, thereby making the visible things of this world [i.e., the nations of this world] the shadow and copy of the invisible things of God.

The multitude of nations that are to come from Abraham are nations that would not have come from Abram (before aspiration is added to his name), for from Abram comes one nation, a single great nation, not a multitude of nations. This one nation comes through Abram’s seed, the man Jesus of Nazareth, according to Paul, thereby making Jesus the last Adam, a concept about which Christendom has heard much and has understood little; for despite what the conspiracy theorists suggest, Jesus left no physical offspring. He fathered no child. From Jesus could come no physical offspring for Abram, but with the inclusion of aspiration in Abram’s name, transforming his name to *Abraham*, a multitude of nations come through the glorified Christ Jesus.

But none of the above can be understood unless the Torah is placed within the person.

Thus, to the few who will enter into God's rest, into His presence, as the seed of Moses who had standing over Israel understanding is given before understanding comes to the children of Israel (the third part of humankind) who will enter into Sabbath observance halfway through the seven endtime years—who will enter after the Holy Spirit has been poured out on all flesh.

One astute reader asked, *How can the Church be dead yet Philadelphia be alive?* The answer is found in comprehending that Moses is a part of Israel but is separate from Israel, a distinction that Korah and his friends did not understand ... where did Korah misspeak?

Now Korah the son of Izhar, son of Kohath, son of Levi, and Dathan and Abiram the sons of Eliab, and On the son of Peleth, sons of Reuben, took men. And they rose up before Moses, with a number of the people of Israel, 250 chiefs of the congregation, chosen from the assembly, well-known men. They assembled themselves together against Moses and against Aaron and said to them, "You have gone too far! For all in the congregation are holy, every one of them, and the Lord is among them. Why then do you exalt yourselves above the assembly of the Lord?" (Num 16:1–3)

Is not Korah correct when he said that all of Israel was holy, and that the Lord was among all of Israel? Would Christians not be correct today to say that all of Christianity is the holy nation of God (1 Pet 2:9), and that the Lord is among all Christians? So where is the problem?

Korah and his friends rebelled against Moses, which is analogous to Christianity rebelling against those disciples who today have the Torah within them ... although a more sophisticated argument awaits development, the Christian Church is today Israel, and within the greater Christian Church are a few disciples who have the laws of God written on hearts and placed in their minds, too few in most places to even form a fellowship beyond two or three gathered in Jesus' name; too few to statistically represent a discernable fraction of the Christian Church.

The Pharisee converts had at least as much understanding as anyone within 8th-day Christendom—and they had no spiritual understanding at all. When the Torah is placed within a convert, the convert not only *knows the Lord* but wants to serve the Lord, doing by faith those things that are pleasing to the Lord, these things including keeping the commandments, all of them. No one has to tell the convert to keep the Sabbath, or to have love for neighbor. No one has to command or compel the convert to walk as Jesus walked; the convert will want to walk no other way. I know, for I write from what has been experienced.

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