

The Two Covenants and The First Resurrection

by Brian Convery, edited 9-15-03

Greetings to any and all who may read this study. Today is October 28th in the year 2000. It is a beautiful Sabbath afternoon. The sun is shining and it is cool and crisp. It was pretty cold last night. Kind of indicative of moving into the winter season, which is normally cloudy and dark in this part of the country. That is part of the subject we are going to talk about. As a whole we are going to be covering the two covenants. In doing so we will be covering many of the patterns that we are to follow in the Bible. As Christ said over seventy times in the gospels, "follow me." So to be able to follow Him, that means He will have had to have left a trail for us to follow. He has done that, crisscrossing throughout His entire word. And that is what we do when we do our studies. We follow those trails, those patterns that He has left. And that's what faith once delivered is comprised of, the word of God!

To say we are living in a time of religious confusion and chaos would be almost anticlimactic, based on what most folks have gone through in the past number of decades. If we were to take the time though, and count all those who call themselves Christians, we would probably number them at one billion plus. That is a lot of people. Just think, that is only the portion of mankind who call themselves Christian. At any given time of day, you or I, can turn on the TV, or the radio, in most communities, and with little effort find a "Christian" broadcast. If we were to spend only a little time listening to them, we would notice in almost every case, one thing in common with them all. Each and every orator or presenter, what ever they want to call themselves, would be professing that they had an intimate relationship with Jesus Christ. And that they knew Him and were there, doing His will, and serving Him. They would tell you it is a labor of love and that their purpose is to lead you to the Lord, "So you could know Him as they do." Their labor of love is always prefaced however with, "send the money."

Now that is the one great similarity amongst them all. From here they go off on different paths and delve into different things, depending on the evangelist that you are listening to, if in fact that is what they call themselves. But we will call them that for the sake of "Christian terms." Basically this is where the

showmanship starts. They all know they are competing for the same pool of money. So each develops their own style and flair to appeal to a certain niche. They work hard to get the edge in that segment of the money pool, so that they can live lavishly, and have the funds to seek out more proselytes in most cases.

These days and times remind me of a feeding frenzy of sharks. They are darting in and out and ripping off a mouthful of flesh before the carcass is all gone. I am sure many of us have seen that on TV. They don't even know what they are eating because of the froth and blood filled waters. It doesn't matter to them. They just get in, grab a mouthful, fill their belly and off they go. If they have time before it is all gone, they will nail it again.

If you have ever watched a wolf pack work, to take down an animal, you will begin to understand why God calls these "angels of light," wolves in sheep's clothing. Wolves use many methods to get in close and then strike. They will take down an animal by hamstringing it. By that I mean, they bite at the hind legs until the tendons are severed and it can no longer stand. What happens next is rather unique in the world of predators. The wolves will close in and make no real effort to kill the victim, but will immediately start to feed. That's right! While the victim is still alive, still kicking, still moving, still breathing. That is exactly what the angels of light do. That is exactly why God likens them to wolves in the N.T. scriptures. Matt. 7:15; 10:16; Lu. 10:3; John 10:12; Acts 20:29.

God also uses another predator. The lion to describe the activities of the devil, himself. Lions will kill first before feeding. They suffocate their prey with their massive and powerful jaws. As the victim exhales, they tighten their grip until finally it can't breathe. It is at that point that the rest of the pride moves in and rips it apart. I Pet. 5:8 warns the children of God,

8: "Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour."

We see the same two predators used by God in the

O.T. scriptures as well. Jer. 5:6; Hab. 1:8; Zep. 3:3, tell us about the wolves habits. They tell us that it is active at its work in the evening as darkness is setting in and as the light is fading. That is the spiritual time we live in now. It is the time just prior to the end of this age. Both the “new” and the “old” covenant people experienced such a time. Times of unparalleled wickedness and evil. To the old covenant people, God says in Eze. 22:25-30.

25: “The conspiracy of her prophets in her midst is like a roaring lion tearing the prey; they have devoured people; they have taken treasure and precious things; they have made many widows in her midst.

26: Her priests have violated [done violence to] My law and profaned My Holy things; they have not distinguished between the Holy and unholy, nor have they made known *the difference* between the unclean and the clean; and they have hidden their eyes from My Sabbaths, so that I am profaned among them.

27: Her princes in her midst *are* like wolves tearing the prey, to shed blood, to destroy people, and to get dishonest gain.

28: Her prophets plastered them with untempered *mortar*, seeing false visions, and divining lies for them, saying, ‘Thus says the Lord GOD,’ when the LORD had not spoken.

29: The people of the land have used oppressions, committed robbery, and mistreated the poor and needy; and they wrongfully oppress the stranger.

30: So I sought for a man among them who would make a wall, and stand in the gap before Me on behalf of the land, that I should not destroy it; but I found no one.”

From a human point of view, this must have been a very sad day for the Elohim. The “Us,” the “Our” of Gen. 1:26, the God of all creation. It was a dark and cloudy day for the old covenant people. Today professing Christianity looks back on these books of the O.T. scriptures and says, “What a shame, if they were only like us, who have found the Lord, they wouldn’t have had to endure the wrath which followed such evil times.”

Today’s religious leaders have much in common with those of the old covenant times, talked about in Eze. 22

as we just read. 2 Tim. 3:13, tells us of them,

13: “But evil men and impostors will grow worse and worse, deceiving and being deceived.”

They too, conspire to devour the widow, the poor, the needy and the stranger. They do violence to the laws of God. Do not distinguish between Holy and unholy. Nor make known the difference between clean and unclean. Then they turn from God’s Sabbaths and seek dishonest gain. They preach lies and have false visions to deceive the people and turn them to themselves. These religious leaders of today don’t understand that what happened to the people of the old covenant is just a pattern of what is to take place with the people of the new covenant. They understand little if anything of the patterns God has put in place to teach us and to foretell what will befall those under the new covenant in the last days. They [the patterns] are inseparable, as we will see, in this study of the two marriage covenants.

Eze. 34 gives us a very vivid account of what we will deal with at the end of the age. Just as in the days of the old covenant, God will seek a man amongst them who would make a wall and stand in the gap before Him, but will find none. Those who are the shepherds, turn to feeding on the flock and ruling them with force and cruelty rather than to shepherd them. God tells us in Eze. 34:4-5,

4: “The weak you have not strengthened, nor have you healed those who were sick, nor bound up the broken, nor brought back what was driven away, nor sought what was lost; but with force and cruelty you have ruled them.

5: So they were scattered because *there was* no shepherd; [just rulers] and they became food for all the beasts of the field when they were scattered.”

Who are the beasts of the field? All the lions, all the wolves, you name it, all the predators. Those who profess to be shepherds, form their great organizations of churches, and subject the sheep to their will, and not to God’s. They become their benefactors and consume all they can of what the sheep produce. With the theme of doing God’s work. God says to the irresponsible shepherds during these times of the end of the age, in verses 11 and 12 of Eze. 34.

11: "For thus says the Lord GOD: Indeed I Myself will search for My sheep and seek them out.

12: As a shepherd seeks out his flock on the day he is among his scattered sheep, so will I seek out My sheep and deliver them from all the places where they were scattered on a cloudy and dark day."

The apostle John tells us of that time, when wolves are devouring the flock in John 10. He tells us even more however in verses 1 through 4.

1: "Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber.

2: But he who enters by the door is the shepherd of the sheep.

3: To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out.

4: And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice."

A shepherd will always talk to his sheep. They come to recognize his voice. So when they get lost, or scattered for whatever reason, when He calls out they will recognize his voice and come to it. And by the way, the gatekeeper is the Spirit of God working with our mind and not some man. Many men today claim to be that gatekeeper. What a pity, what arrogance.

We today, live in a time of spiritual, moral, and physical sickness. The days are evil and full of wickedness. These are very difficult times for one called of the Father. Christ foretold of this time in Rev. 3:14-22.

It is the time of the Laodicean Church, the last week of the spiritual count to Pentecost of the new covenant Church. Each of the seven weeks have seven days, for a total of forty-nine. We will come to see the tremendous significance this holds later on in this study. The Bible describes this time as lukewarm. A time when men, who profess to be of God, consider themselves rich, wealthy and in need of nothing. They have closed their minds to any further growth. They are arrogant, and in fact, turn men to themselves rather than God. They claim that they and their organizations are the way to God. God however says, they are

wretched, miserable, poor, blind and naked. He has been thrown out as the Shepherd. They are wise in their own eyes. It is at this time and during this age of man, and the Church, that Christ says to those of Laodicea; "Behold, I stand at the door and knock." Yes! Thieves and robbers have taken over folks. "If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me." As Eze. 34:11 told us, God says, "Indeed I Myself will search them out." Christ Himself, will be seeking His sheep, who have been scattered. He will be calling to them. And they in turn must answer that call.

There have been many wolves who have gone out from amongst us. And also, who have come in. They have two main deceptions. One is that of "rulership." And the other is that of "love." Some act like outright wolves and some hide themselves in sheep's clothing.

Understanding these two methods of deception, are vital to the well-being of the Bride of Christ. If we see and recognize these things, we acknowledge that we are living in the time of the Laodiceans. But we are not to be in the Laodicean Church but rather of it. For we have come out of her. I was born in St. Catharines, Ontario. I am no longer in St. Catharines, Ontario. But I am of St. Catharines, Ontario.

This is not a put-down to Laodicea, as you will see in this study. It is a sober realization of the truth of God. Of the patterns He has given us to follow. We should become zealous for our Husband and should repent of following a surrogate, in many cases. Christ is our Shepherd, as John 10:14 tells us:

14: "I am the good shepherd; and I know Mine, and am known by My own."

It is He alone, who is feeding us at this time. We are dining one-on-one with Him. For we are a scattered flock. Many have wandered where they should not, and are being devoured by the devil and his angels of light. We must yoke ourselves to our Husband, and only Him, so that He can lead us in the way we should go. We are to follow Him wherever He goes. We must never yoke ourselves to a man. For we have only one Head, and that is Christ. Only one Teacher, and that is Christ. Only one Husband, and that is Christ. Matt. 23:8 & 10, tell us:

8: “But you, do not be called Rabbi; for One is your Teacher, the Christ, and you are all brethren.”
10: “And do not be called teachers; for One is your Teacher, the Christ”

As Strong’s tells us, Rabbi means “my master” as an official title of honor. Websters will tell you (that is Websters Dictionary) that the abbreviated form for master is Mr. We are to call no man mister, teacher, or father as a “spiritual title,” as Matt. 23 clearly tells us.

The Bride will adhere to her Husbands teachings. She has one Master, one Teacher and one Father, spiritually. She will follow Their instructions. Only the Head directs the body. He doesn’t give the hand authority to rule the foot, or any such thing. But in fact, directs each separately to perform their intended function in such a way that the whole body benefits from it. Apart from those functions, the body would become ill or maimed. Do not be deceived, we are all brethren! We do not rule one another, but rather serve one another. The Devil has deceived the whole world on this point. We receive gifts from our Husband, not to rule and have dominion over another part of the body, for that is Christ’s, alone. We are to perform in the function He has given us, to help edify, or build up the whole body. Thus He gives the gift, or spiritual endowment of teaching to some. It is not a position or office! It is a function, just like all the other gifts are. They are the individual functions or parts of the whole body. These are humble, not lofty functions.

If we understand these things and show the fruit of them, then God has allowed us to go beyond the milk of the word, we have acknowledged the marriage vows we have taken with our Husband, with Him alone. We will be working diligently to develop the gift or gifts that our Husband, our Head, has given us so that we can serve the body of Christ, the whole body, not just part of it. We must try to encourage each and every one who is called of God, to develop the spiritual endowments that we have received. If we don’t, they will be taken from us and given to another. Eph. 4:7-20, tells of the purpose and process of these gifts.

7: “But to each one of us grace was given according to the measure of Christ’s gift.
8: Therefore He says: When He ascended on high, He led captivity captive, And gave gifts to men.

11: And He Himself gave some apostles, some prophets, some evangelists, and some pastors and teachers”

The Bride will know these for what they truly are, “gifts.” Functions of the individual parts of the body. She will know these are not offices of authority to rule other parts of the body. There is no Moses or Aaron under the terms of the new covenant. Christ has assumed both of those functions, which we will see a little later. Matt. 23 told us, we have one Teacher, and that is Christ. If teacher here in Eph. 4:11, refers to a title of office, then Christ lied to us didn’t He. But the Bride doesn’t stumble over this, for she knows it is referring to a function of the body in service to the whole. The truth has set her free from the deceptions of Satan and man. There is no gift of headship, for we have only one Head. We do not enter the marriage supper, or for that matter, the body of Christ through another man, as we will see.

Satan, on the other hand, has convinced the whole world that there are levels of headship. The world calls it hierarchy, *hieros arche*, or the beginnings of holy rule. God calls it blasphemy! The world and its religious organizations and governments, are formed on the basic tenet of hierarchy. Not so with God and not so with the Bride. We are a family under the Patriarch, God the Father. His Son is establishing His household within that family under the Patriarchy of the Father after the pattern of creation. We are all brethren, all parts of the whole, which is directed by one Head, and that again is Christ. The Bride understands what her Husband is teaching her here in Eph. 4 and elsewhere on this point. No, gifts are not rankings, but functions of the individual members. Each one has a purpose. Verse 12 states:

12: “for the equipping of the saints for the work of ministry, [not “the” ministry] for the edification of the body of Christ”

That’s the number one purpose for Christ giving the body gifts. We, all the parts of the body, are supposed to be able to conduct the work of ministry. Ministry here is number #1248 in the Strong’s, *diakonia*, the Strong’s says, “from #1249, *diakonos*, attendance (as a servant, etc.), figuratively, aid or service.” All this word means is to aid or serve. To perform a function

here in the body. Satan has deceived the world into believing “ministry” is a collection of benefactors who rule over other parts of the body. The less fortunate parts, the inferior ones that is.

The scriptures tell us here in Ephesians that gifts are given for the express purpose of edifying the body, not ruling it. So that through this edifying, the whole body, every part, will be of service to it. Not just a portion, not some elite parts, but all of them. The body is to function as a whole. Every part is to be equipped unto this end.

Edifying here is #3619 in the Strong’s,
“*oikodome*, feminine of a compound of 3624 and the base of 1430; architecture, i.e. (concretely) a structure; figuratively conformation.”

Vine’s says of *oikodome*,
“that it denotes (a) the act of building (*oikos* a home, *demo* to build); this is used only figuratively in the N.T., in the sense of edification, the promotion of spiritual growth (literally the things of building up), Rom. 14:19; 15:2; 1 Cor. 14:3, 5, 12, 26 (b) a building, edifice, whether material, Matt. 24:1, or figurative of the future body of the believer, 2 Cor. 5:1, or of a local church, 1 Cor. 3:9, or the whole Church, the body of Christ, Eph. 2:21.”

This word in the Greek could not be any clearer. It means the building up, not the tearing down. Or for that matter, not the dumbing down of the Church, the body of Christ.

So here we see, that the gift or function of apostle, prophet, evangelist, pastor, teacher is to equip the saints for the work of service throughout the body. Not servitude to benefactors. Not being dumbed down to benefactors. Those who are given these gifts are to equip the body through their particular gift or function of service by setting the right example. Not through ruling and having dominion. They are not to make their phylacteries broad and enlarge the borders of their garments. Or for that matter secure the best seats in the synagogues, in the feasts, or demand to be called mister or teacher or father as Matt. 23 tells us. That same chapter tells us that these are the works of liars and hypocrites. The Greek word used here for

equipping is #2677 in the Strong’s,
“*katartismos*, from #2675; complete furnishing (objectively) B perfecting.”

Vine’s says of it,
“*katartismos*, denotes, in much the same way as *katartisis*, #2676, a making fit, specifically a fitting or preparing fully.”

Our Head tells us that we are all to be prepared and able to serve. He has given us the method of doing so, as well as the time, and process as to getting there. We are all to be engaged in the work of service to the body of Christ. This is the vital role of the Bride. And is defined very clearly in the terms of the marriage covenant. Benefactors however, have distorted and twisted this for their benefit. The gifts of verse 11 are to be used to build the whole body up to a clearer comprehension of what the body is and who the Head is. To teach what the Church’s purpose is. Those who have had those gifts and used them correctly and as Christ intended, will be teaching the other parts of the body to rely on Christ and not on them. They will not restrain the other parts from growth. They will not feed them a perpetual diet of milk, or a diet mixed with rulership and with deceit. They will be equipping them with the ability to dine one-on-one with Christ, to look to Him for direction and nourishment. They will teach how to eat solid food at the table.

The clear and unchallengeable truth as to why these gifts are given is explained in verse 13.

13: “till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ;”

Are your apostles, prophets, evangelists, pastors and teachers doing this for you? I hope they are and that after this study, you will be able to answer that honestly and in a mature way, whatever your answer is, positive or negative. These gifts have been given so that all those the Father has called will have an opportunity to grow into being one with His beloved Son, Jesus Christ. True apostles, prophets, evangelists, pastors and teachers have understood this. They understood the humility of what they had received from Christ and have striven to fulfill their

simple purpose. They are not lofty of thought, but humble toward their responsibilities. They do not get caught up in self importance. They do not suffer from delusions of grandeur. They give all the authority to the Head of the body. They teach by word and deed, that we are all brethren and that we are to all serve one another. They teach the Bride how to fulfill her marriage vows. Many deceivers are trying to, and succeeding in, making fodder of those who are called and uncalled for that matter, of the Father. We must grow into an intimate relationship with our Husband, so that we will recognize His voice and not follow another. Verses 14 and 15 tell us this.

14: “that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness by which they lie and wait to deceive,
15: but, speaking the truth in love, may grow up in all things into Him who is the head Christ.”

We do not grow into the deception of the devil, or of men, or of their organizations. Not into the great ones, but into the Head of the body. And as we grow, we develop in the “gifts” of specific functions, that Christ has given each and every part of His body. He tells us without any guile in verse 16.

16: “from whom the whole body, joined and knit together by what **every joint** supplies, according to the effective working by which **every part** does **its** share, causes growth of the body for the edification of itself in love.”

Look what we are told in Col. 2:18-3:4.

18: “Let no one defraud you of your reward, taking delight in humility and worship of angels [of light], intruding into those things which he has not seen [in the word of God], vainly puffed up by his fleshly mind,

19: and not holding fast to the Head, from whom all the body, nourished and knit together by joints and ligaments, grows with the increase from **God**. [Not men who proclaim themselves to be the way to God.]

20: Therefore, if you died with Christ from the basic principles of the world, why, as living in the world, do you subject yourselves to regulations----

21: Do not touch, do not taste, do not handle,
22: which all concern things which perish with the using according to the commandments and doctrines of men?”

So many today have this all mixed up. Paul here clearly defines what he is talking about. Commandments and doctrines of men. Not commandments and doctrines of God. Deceivers teach that this is in reference to all that God has under the terms of the old covenant. Especially Lev. 11. The laws of clean and unclean food. And Lev. 23. Which days are Holy to God. Christ says the same thing that Paul does here in Matt. 15:1-20; Mark 7:5-13:

5: “Then the Pharisees and scribes asked Him, Why do Your disciples not walk according to the tradition of the elders, but eat bread with unwashed hands?

6: He answered and said to them, Well did Isaiah prophesy of you hypocrites, as it is written: This people honors Me with *their* lips, But their heart is far from Me.

7: And in vain they worship Me, Teaching as doctrines the commandments of men.'

8: For laying aside the commandment of God, you hold the tradition of men the washing of pitchers and cups, and many other such things you do.

9: He said to them, well you reject [or set aside] the commandment of God, that you may keep your tradition.

10: For Moses said, Honor your father and your mother'; and, 'He who curses father or mother, let him be put to death.

11: But you say, If a man says to his father or mother, Whatever profit you might have received from me *is* Corban [that means given to the Sadducees and the Pharisees under the pretense of giving to the work of God, and that being the temple],

12: then you no longer let him do anything for his father or his mother,

13: making the word of God of no effect through your tradition which you have handed down. And many such things you do.”

Here Christ makes it very clear. He is talking about the teachings of the Pharisees, verses, 1, 3, and 5. They set aside or rejected the commandment of God

for the traditions of the elders, the oral law, or as it is correctly called, the Mishnaic laws, which were to become the basis of the Talmud. Likewise in Col. 2, Paul is talking about the same principle. Men who turn people away from the commandments of God, and after the deceptions of the world, its religious teachings and commandments. In particular, pagan asceticism and philosophy here in Col. 2. These deceivers teach that the terms of the first marriage covenant were nailed to the cross. (Oh! How we will expose that doctrine of men, for what it is, in this study.) They teach that all the regulations of God are done away. Continuing in Col. 2&3:

23: “These things indeed have an appearance of wisdom in self-imposed religion, humility, and neglect of the body, *but are* of no value against the indulgence of the flesh.

1: If then you were raised with Christ, seek those things which are above [the covenant terms from God, not men that is], where Christ is, sitting at the right hand of God.

2: Set your mind on things above, not on things on the earth.

3: For you died, and your life is hidden with Christ in God.”

Yes, we died at baptism to the ways of this world, and made a commitment to be part of the body of Christ. We are not yet born, but begotten of the Spirit. If we continue to grow in the grace and knowledge of our Lord Jesus Christ, and have prepared ourselves, then we will receive eternal life and be His Bride at His return. Every single one of us is to be contributing to the growth of the body of Christ. We have our part to do in love, or outgoing concern for the rest of the body, as well as for ourselves. Some of the parts will perform the same function. For they have received the same gift. But, and this is a big but! Others will perform the rest of the vital functions of the body. Every one of them. We are to be all working towards the same goal however, in the unity of the faith and the knowledge of the Son of God. It is to this end that we are to serve and be building up.

To this world’s governments and its great religious organizations, the Bride of Christ is a spiritual nobody. I say we should wear that as a badge of honor. In Eph. 4:17-20, Paul tells us the following:

17: “This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind,

18: having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the hardening of their heart;

19: who, being past feeling, have given themselves over to lewdness, to work all uncleanness with greediness.

20: But you have not so learned Christ,”

Unfortunately, if in the past we followed the doctrines and commandments of a man, and of their organizations rather than Christ, we too were in a deluded state. We fell victim to the trickery of men and were carried away with the shifting winds of their doctrines. They rode white horses but carried the bow of Satan, so they could pierce as many as they could with his fiery darts (arrows). The Bride of Christ must put on the armor of God in its entirety to be able to withstand the scheming deceits of the devil. We are to be strong in the Lord and in the power of His might. Not that of organizations of men who seek their authority from the governments of this world. If we are to be numbered among the Bride, we must be doing our part in serving the body and edifying it. So we may all come to the point of understanding and fulfilling our marriage vows to our Husband.

The Pattern of The Bride

Before we can begin to understand the significance of the two marriage covenants, we need to understand their patterns. The similarities between the two. So let us start in Luke 22:14-20:

14: “When the hour had come, He sat down, and the twelve apostles with Him.

15: Then He said to them, With desire I have desired to eat this Passover with you before I suffer;

16: for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God.

17: Then He took the cup, and gave thanks, and said, Take this and divide among yourselves;

18: for I say to you, I will not drink of the fruit of the vine until the kingdom of God comes.

19 And He took bread, gave thanks and broke, and

gave to them, saying, This is My body which is given for you; do this in remembrance of Me. 20 Likewise He also *took* the cup after supper, saying, This cup the new covenant in My blood, which is shed for you.”

Now what is shed and for whom? Verse 20:

20: “. . . My blood, which is shed for you”

We can read the same thing in Matt. 26:28 and Mark 14:24. Who is the “you”? Those who were sharing in the Passover with Him. That understanding is pivotal to the marriage covenants. We can also hear the apostle Paul paraphrase these same things we just read, in his teaching of this event to the Corinthians, in correcting their sloppiness and slothfulness in which they attempted to keep the Passover of the Lord. 1 Cor. 11:25:

25: “In the same manner also the cup after supper, saying, This cup is the new covenant in My blood. This do, as often as you drink, in remembrance of Me.”

These settings are all referring to the Passover of the Lord. This is something that the vast majority of those labeled as Christian, either overlook or do not understand. The significance of it is lost to them at this time. We are going to follow the clear and visible patterns of God which are found throughout His instruction manual, the Bible. To teach us about His truth, His way, His understanding, and His knowledge of the marriage covenants, and our part in it. To be fulfilling the vows or terms of that agreement, we must know what they are and to whom they are offered. In Luke 22:20 Christ talked about a new covenant. Thus there must have been an old covenant. We clearly see the new covenant is tied to the Passover of the Lord and the blood. So must the old one also be. Never forget that this is how God always functions. God patterns everything. Heb. 13:8, says Jesus Christ is the same yesterday, today and forever. Don’t forget that. Apply it to every doctrine in the Church. It is the basic tenet of His way of educating as Isa. 28:9-10 states:

9: “Whom will he teach knowledge? And whom will he make to understand the message? Those weaned from milk! Those drawn from the breasts!

10: For precept upon precept, precept upon precept, Line upon line, line upon line, Here a little, there a little”

These patterns run throughout the entirety of the Bible. God does not teach His truth as one-liners. No one scripture or group of scriptures, stands alone for that matter. That is why He says what He does in verse 11.

11: “For with stammering lips and another tongue He will speak to this people”

They won’t get it. They don’t know how to follow these patterns and the trails that He has set. What people is He talking about? In verses 1 through 4, He talks about the drunkards of Ephraim. But there is more to it than just them. Verses 5 through 8:

5: “In that day the LORD of hosts will be for a crown of glory and a diadem of beauty to the remnant of His people,

6: For a spirit of justice to him who sits in judgment, and for strength to those who turn back the battle at the gate.”

Now what battle is this today? To the gate of our minds, brethren. James 4:7 says, “Therefore submit to God. Resist the devil and he will flee from you.” The devil is the prince of the power of the air. As Eph. 2:2 tells us. It all starts with our minds. We are to guard against letting Satan and thus his angels of light in. Continuing Isa. 28:

7: “But they also have erred through wine, And through intoxicating drink are out of the way; The priest and the prophet have erred through intoxicating drink, They are swallowed up by wine, They are out of the way through intoxicating drink; They err in vision, they stumble *in* judgment.

8: For all tables are full of vomit *and* filth; No place *is clean*.”

Who is being talked about here? Ephraim and those who turned back the battle at the gate. That is all those who have agreed to the wedding vows. That means the Bride of both covenants. She has done so by allowing intoxicating drink in, which causes her to err in vision and stumble in judgement. With the end

result of all the tables, which are meant to eat at, being full of the vomit or puke of what she ate and threw up. That is very vivid. God is very vivid when He talks to us. Verse 6 tells us, it is a time of judgement. What does He tell the Laodicean Church at this time? “I am about to spit you out of My mouth.” Now that word “spit” in the Greek is also translated “vomit.” Verse 6 tells us, it is a time of judgement. So what is this wine and intoxicating drink at a time of judgement, that has caused her to err in vision and stumble in judgement, so as to polluting the tables with filthiness and vomit? Rev. 17:1-5 holds the answer.

- 1: “Then one of the seven angels who had the seven bowls came and talked with me, saying to me, Come, I will show you the judgment of the great harlot who sits on many waters,
- 2: with whom the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication.
- 3: So he carried me away in the Spirit into the wilderness. And I saw a woman sitting on a scarlet beast full of names of blasphemy, having seven heads and ten horns.
- 4: The woman was arrayed in purple and scarlet, and adorned with gold and precious stones and pearls, having in her hand a golden cup full of abominations and the filthiness of her fornication.
- 5: And on her forehead a name written: MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.”

The wine, intoxicating drink, which has caused the Bride to err, is the doctrines and commandments of Satan and his angels of light. First and foremost is, “there is more than one head.” In fact, that there are layers of “headship,” of “benefactors,” as we walk towards Christ. This doctrine of hierarchy is the fundamental reason why the Church, or the churches of this world, and in many cases the Bride of Christ, stumble in vision and judgement. Many of us have participated in that in the past, and many persist in it today. We drank of the cup of Satan, the knowledge of good and evil, without discerning between right and wrong for ourselves. We allowed another to do it for us. We allowed another to come between us and our Husband. The result has been that many of the Bride’s tables are full of vomit and not clean food. She has

violated God’s laws and profaned His Holy things. She has not distinguished between the Holy and unholy nor made know the difference between the unclean and the clean. She allows herself to be plastered with untempered mortar, believing false visions and lies. Yes, she has digested the vial doctrines and commandments of men. She did not put up a wall and stand in the gap and resist the devil. We have a choice between the two cups to drink from.

In Rev. 3, we read about the predominant features of the Church of God at the end of the age. She is content to just feed on the milk of the word mixed with the deceit of the devil, a mixture of good and evil, so that Christ will expel her from His body. He says, “I will vomit you out of my mouth” in verse 16. That is a time when all the tables are polluted with the doctrines of demons and deceived men. They are full of that vomit and filthiness. The Bride has no table from which to eat clean food, if she turns to men. So He tells her, “If anyone hears My voice and opens the door [or gate to our mind] I will come into him and dine with him and he with Me.” Christ will supply the place and the food. He has always supplied the time, His Sabbaths. We are to dine with Him, one-on-one. We are to come out of the organizations who have committed fornication with the ways of the world and its ruler. Christ’s cup is full of His shed blood, not the wine, the intoxicating drink of the doctrines of men. We are to worship God in Spirit and truth. We are not to allow that, to be polluted in any way, shape or form. If we do, we will become ill and malnourished, weak in His ways. Isa. 28:13, tells us volumes of how and why He teaches the way He does.

13: “But the word of the LORD was to them, precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little, that they might go and fall backward, and be broken and snared and caught.”

Do you not see the simple patterns of truth running throughout the Bible? Look how God sums this matter up in verses 14 and 15.

14: “Therefore hear the word of the LORD, you scornful men, Who rule this people who *are* in Jerusalem, [Here He just identified who they are.]
15: Because you have said, we have made a

covenant with death [that is the devil], and with Sheol we are in agreement. When the overflowing scourge passes through, it will not come to us, for we have made lies our refuge, and under falsehood we have hidden ourselves.”

Here is a group of people, rulers! People who have dominion over Jerusalem. And who is Jerusalem? Who has dominion over it? Who has a doctrine that they are going to be safe when this rolling scourge comes through? The bells and whistles should be going off. Col. 3:3 says, “our life is hidden with Christ in God.” Not in lies and falsehoods. This overflowing scourge is talked about in Rev. 12, and more so in verse 15.

15: “So the serpent spewed water out of his mouth like a flood after the woman, that he might cause her to be carried away by the flood.”

But as we read, Christ does not permit that to happen to His wife, at the end of the age. In Rev. 21 as well as other scriptures, and places in the Bible, we can read that the Bride of Christ is New Jerusalem. Here in Isa. God clearly tells us that those who are called to the wedding are led astray by scornful men who have made a pact with the god of this world. These men reject the word of God, that He and only He is the Head, the Teacher. They have made the lies of the great harlot their refuge and they hide their greediness and sickness under the falsehoods of worship of angels and shrouded in false humility. This combo of rulership, fuzzy love, and the feely-touchy doctrines of men is a combination unto death. All their tables are overflowing with the vomit of their doctrines. God talks about them at great length in Eze. 34. But He describes their methods in verses 1 through 5.

1: “And the word of the LORD came to me, saying,

2: Son of man, prophesy against the shepherds of Israel, prophesy and say to them, Thus says the Lord GOD to the shepherds: Woe to the shepherds of Israel who feed themselves! Should not the shepherds feed the flocks?

3: You eat the fat and clothe yourselves with the wool; you slaughter the fatlings, you do not feed the flock.

4: The weak you have not strengthened, nor have

you healed those who were sick, nor bound up the broken, nor brought back what was driven away, nor sought what was lost; but with force and cruelty you have ruled them.

5: So they were scattered because no one was shepherding; and they became food for all the beasts of the field when they were scattered.”

God tells us here that the shepherds of Israel are intent on feeding themselves by taking everything they can from the sheep, even that which belongs to God, and that they use “rulership” to accomplish this.

We are to follow Christ and only Him. We can imitate men, but only as they imitate Christ, as Paul told the Corinthians in 1 Cor. 11:1. To be able to recognize the right behavior, we need to have developed an intimate relationship with Christ. For how can you recognize what you don’t know about the one being imitated? We are to look for the obvious examples of Christ leading them. You can be sure they are not rulership, dominion, or the fuzzys. We must discern these things. The difference between clean and unclean, good and evil, by having listened personally to our Husband teaching us one on one. No interpreter or surrogates. This can only happen by you, independent of men and their teachings, sitting down and opening the book and asking our Father and Brother to open your eyes to Their truth apart from any error we have absorbed. It can never happen by you sitting and listening to someone else tell you what to think and what to do and for that matter what Christ says, for a couple of hours a week. Open the gate to your mind, for Christ is knocking on that door. He is seeking His scattered sheep in this cloudy and dark day. He Himself is shepherding His flock as He told us in Eze. 34:11 & John 10:14. When we answer that knock and open to Him, He will then feed us in good pastures, high above the chaos and confusion of the churches of this world.

So let us follow the pattern, started in the O.T., with regard to the blood of the Passover, But First.

Some are confused about the word covenant. What does it really mean? We have all heard different definitions and explanations of it over the years I am sure. The Greek word, however, used in Luke 22:20, is *diatheke*, from #1303, Strong’s says,

“properly a disposition, i.e. (specifically) a contract (especially a devisory will).”

Now a devisory will is one in which a dividend is divided. Meaning one in which the will or contract gives something to the recipients or recipient. That should be fairly clear to all. Vine’s says of it,

“*diatheke*, primarily signifies a disposition of property by will or otherwise. It is the rendering of a Hebrew word meaning a covenant or agreement (from a verb signifying to cut or divide)”

Vine’s goes on and gives a lot of other information on the particular uses of this word. To me, Vine’s and Strong’s are very clear in their base meaning of *diatheke*. It refers to a devisory will or contract, which has the primary purpose or significance of a disposition of something by will or otherwise. So at its heart, we see a giving or transferring of something. This is very important in regard to both the new and old covenants. In regard to a will being enacted, there must have been a **death**. In regard to a contract, their needs to have been **terms and conditions**. Many have stumbled over the terms and conditions of the new covenant. Satan and his angels of light have done a good job of confusing this simple truth of the pattern of God on this subject. Not only that, they have deceived the whole world on who the parties to it are. Remember God patterns everything He does. Scriptures tell us Jesus Christ is the same yesterday, today and forever. He will not change the pattern of Himself.

Step One of The Pattern: The Passover

In order to comprehend the new covenant and why it is even needed we need to understand the old one, or as Hebrews puts it, the first one. The Bible talks about many covenants. So to find which one is being talked about and patterned after in Luke 22:20, we need to find the one in the same setting and with similar symbols and circumstances. That can take us to only one place in the Bible, Ex. 12. The time of the Passover. So lets start there, to begin to establish a pattern. Ex. 12:1-2:

- 1: “Now the LORD spoke to Moses and Aaron in the land of Egypt, saying,
- 2: This month *shall be* your beginning of months;

it *shall be* the first month of the year to you.”

Here we find God instructing Moses and Aaron, while still in Egypt, as to the time of year it was and that from this particular month they were to number all their months. And that is what they were to use as the start of the calendar, that month. Now this has tremendous significance to the Bride of Christ under both covenants, the new and the old. This was not secret knowledge given, but was to be taught openly just like the rest of chapter 12 and for that matter, the entire Bible. But that is the subject of another study. Verse 3:

3: “Speak to all the congregation [not just a few] of Israel, saying: On the tenth of this month every man shall take for himself a lamb, according to the house of father, a lamb for a household.”

I have left out the italicized words “day” and “his” here, because they do not appear in the original text, as all italicized letters don’t. Zealous translators insert them to help explain a verse, but as we will see, they do not always help, but many times distort the true intent of what is being said. In verse 3, the symbolism should be clear, Christ is the Lamb of the Father’s household. There is no other lamb, or for that matter, household in that regard. That is why the translators should not have added “his” to the word of God.

Verse 4 now:

4: “And if the household is too small for the lamb, let him and his neighbor next to his house take according to the number of the persons; according to each man's need you shall make your count for the lamb.”

This verse has tremendous significance to the Bride of Christ. Here we see, that it is the Lamb who determines the number, who will eat of it in the Father’s house. Jesus Christ will determine the set number to eat of the Passover lamb. It is a number which must be complete. There cannot be too few or too many. Verse 4 is actually a prophecy and pattern set at the Passover in Egypt for the Israel of the 2 covenants. Verse 5:

5: “Your lamb shall be without blemish, a male of the first year. You may take *it* from the sheep or

from the goats.”

The reference to “without blemish” here, obviously refers to Christ, who was without sin, no spot, but *tamiym*, complete. We will see that He in turn, in the N.T. scriptures, strives to render His Bride as such also. Verse 6:

6: “Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight.”

The tenth, fourteenth and fifteenth days we find here in Ex. 12, have a significant role in the pattern of creation. The number of a woman is 28. That is the time of her menstrual cycle. The tenth, fourteenth and fifteenth days represent major events in that cycle. We will cover them briefly later. But they are the focus of another lengthy study. Here in verse 6, we see that the entire assembly was to take part in the killing of the Passover lamb. This event is overlooked by most scholars and teachers today. The reason why the whole congregation had to take part in its killing, in its death, is because we all are guilty of Christ’s death. We all have sinned and are in need of His sacrifice. We have all had a hand in His killing. However this first Passover did not encompass all mankind, did it? No. It only was dealing with Israel and those dwelling in Egypt, and as we will see, only a portion of them. The pattern is the same in both covenants. Verse 7:

7: “And they shall take of the blood and put on the two doorposts and on the lintel of the houses where they eat it.”

There is a lot to be said in this verse. For one, they will eat the lamb. It will be internalized. Secondly, they will put the blood on the doorposts and lintels. This is symbolic of Christ being nailed on a wooden stake. These door posts and lintel are also what shape the entrance to the house. That is very important! The Church is called the household of God and the temple of God. Only those who have had the blood of Christ applied to them, may truly enter into it. This doorway is also symbolic of the gate or door to our mind. Without Christ’s shed blood applied to it, we will not be able to stand in the gap. We will not be able to recognize Him or His, or for that matter able to resist the devil. Without it, we will not have the spiritual

discernment the Bride so clearly needs. Verses 8 through 11, give us a tremendous amount of information and instruction on how and when the Passover is to be consumed and the circumstances surrounding it. Verse 8 is a very good example of why we should question the italicized words, when they are added to the scriptures. Verse 8:

8: “Then they shall eat the flesh on that night; roasted in fire, with unleavened bread *and* with bitter *herbs* they shall eat it.”

What night is He talking about? The 14th as these and many other scriptures tell us. The same night they killed it on.

Now the italicized words here totally distort the Hebrew and what is being said by God. It should read as follows.

8: “Then they shall eat the flesh on that night; roasted in fire, with unleavened bread, with bitterness they shall eat it.”

We must be very cognizant of what we are told about adding to and taking away, in Rev. 22, verses 18 and 19. Here in verse 8, of Ex. 12, we are told that the flesh was to be eaten on that night. To most of the Christian world, this has no meaning. To many who do understand, the Passover is an integral part of God’s plan of salvation, to which the deceivers have flocked. Many are in total confusion as to when and how to keep it. Let’s get it straight. Each day or 24 hour period, as God sets a day, has only one night portion and one day portion. A day to God starts at sunset, as Lev. 23:32, and other scriptures tell us. The world, however, has two night portions to each day. The world’s day starts at midnight and runs to the following midnight, as opposed to God’s, from sunset to sunset. Here in the 12th chapter of Exodus, God clearly teaches that the twilight He talks about in verse 6 is on the same day the lamb is eaten, the fourteenth. There is only one twilight to each night on any given day according to God. And remember only one night to any given day according to God. The pattern is very clear. At twilight on the fourteenth, that is the time between sunset and darkness. The lamb is killed and prepared during the dark or night portion of the same day it is eaten. That is exactly what Christ did in

the N.T. scriptures.

Many have been deceived by men to rely on their lies and cunning trickery. They have been swayed from the simple pattern of God to following the doctrines and commandments of men. We are clearly told to eat the lamb on the night portion of the same day in which it is killed. That is all on the fourteenth, as the Bible clearly says. It is to be roasted in fire. Now why? Have you ever asked yourself why this is specified? It is because this was not the tradition of those living in Egypt. They were accustomed to cooking what they ate in the flesh pots. These flesh pots were a catch all for what was to be eaten. In essence, they were a pot of stew or soup. A little of everything thrown in. That is not how we are to internalize Christ, the Lamb of God. We don't need any spices or condiments to dine with Him. All we need is His word. We don't need great cathedrals and halls or any of those trappings. We don't need all the socials and traditions of men. We don't need inspiring stories and great polished orators. In Ex. 16:3, we read:

3: "And the children of Israel said to them; Oh, that we had died by the hand of the LORD in the land of Egypt, when we sat by the pots of meat when we ate bread to the full! For you have brought us out into this wilderness to kill this whole assembly with hunger."

Now look at this attitude clarified in Num. 11:4-8:

4: "Now the mixed multitude [and by the way, they are the equivalent of the tares to the N.T., or the new covenant] who were among them yielded to intense craving; so the children of Israel also wept again and said: Who will give us meat to eat?
5: We remember the fish which we ate freely in Egypt, the cucumbers, the melons, the leeks, the onions, and the garlic;
6: but now our whole being *is* dried up; *there is* nothing at all except this manna *before* our eyes!"

Just think of the spiritual parallel or equivalent to this today. "This bland looking manna." And on top of that, they had to gather it up THEMSELVES. What a shame. Today people go the organization's supermarkets to select what they want to eat. In eating from these modern flesh pots they can select; hot and

spicy, sweet and syrupy, in fact all the cucumbers, melons, leeks, onions and garlic they want. All of it processed by another. They require nothing else. Just select what satisfies you from the very large selection of anything under the sun, and then step up to their register and pay on the way out. Have we replaced our commanded responsibility of gathering our own manna and replaced it with the prepackaged, pre-processed goods of the spiritual supermarkets of our day, where little effort is expended and little truth is received! The state of the Christian world is anemic at best. If we have walked that path in the past, we had better not be walking it now. We do not need to water down our Passover, Jesus Christ, in the flesh pots of the organizational supermarkets. We are to be fed by Him and Him alone. We are to make every effort to gather up the true manna of life, using our own efforts. It is one thing to glean in the four corners of the field for spiritual truth, and a totally different thing to feed on the food of the spiritual supermarkets of men. We do not rely on a man to feed us but rather the Son of man. Many have become totally dependent on men for their food. They have become so malnourished that they cannot discern good from evil, and are led astray and taken captive, by them. The Bride of Christ will overcome this and be yoked to her Husband, the true Passover, Jesus Christ.

We also see in Ex. 12, that we are to eat unleavened bread. Once again the symbolism is the same. Bread in its simplest form. No puffing up, no pomp and ceremony. We are to eat of these two Passover symbols with bitterness. Once again, why with bitterness in our mouth? Bitter here in the Hebrew is #4844, *meror*. Strong's says it is from #4843, *marar*. It says a bitter herb, bitterness. Its root is #4843, *marar*.

"It is a prime root, properly to trickle, but used only as a denominator of #4751, which is *marah*, bitter, bitterness, bitterly. To be (causatively make) bitter, literally or figuratively."

We can see that none of the Hebrew words, for herb, *eseb*, #6212, *deshe*, #1877, or *chatsiyar*, #2682, appear in the original text, in Ex. 12:8. It is apparent that God is not talking about eating bitter herbs, but rather, the emotional state or attitude we are to have. Israel was to eat the Passover lamb and the unleavened bread with bitterness. We understand the bitterness because

we are totally cognizant of the fact, that our Savior died because of us, and now has offered us Himself, so that we may have life through Him, in spite of our past transgressions. He also knew, that even after some had eaten of the Passover, that they would still betray Him, turn against Him, as portrayed on the night of His last Passover as a man.

In Ex. 12:9, we read:

9: "Do not eat it raw, nor boiled at all with water, but roasted in fire--its head with its legs and its entrails."

Once again, there is a lot here. The spiritual symbolism is almost endless. But we will cover it, in part, to get the gist of it. We are not to eat it raw, for it would still contain the blood. Not boiled with water or anything else, but roasted. Its head, with its legs and its entrails. The very first symbolic lesson is that it is to be intact. The Body of Christ does not have schisms. It will be a whole or it will not be at all. That is what He teaches us. Ps. 22:14-17, tells us that all His bones could be counted, when Christ became our Passover Lamb.

14: "I am poured out like water, and all My bones are out of joint; My heart is like wax; It has melted within Me.

15: My strength is dried up like a potsherd, and My tongue clings to My jaws; You have brought Me to the dust of death.

16: For dogs have surrounded Me; The congregation of the wicked has enclosed Me. They pierced My hands and My feet;

17: I can count all My bones. They look *and* stare at Me."

So often we have read in the gospels, the few words Christ spoke while on the cross. If you have ever wondered what our Savior was thinking while hanging there dying, just read Ps. 22 and you will understand. It should be enough to remind us of the bitterness of the moment, of the part we as men have played in His death. If it hasn't hurt before, I hope it does now. We need to understand with all our being, what we did. We need to repent of that and our part in it and humbly accept what our Savior did for us and the importance of what we in turn are to be doing. Ex. 12:46 states,

"In one house it shall be eaten." That house is the house of God, the Father. Not the houses of men and their organizations. Verse 46 also states, "You shall not carry any of the flesh outside the house." I hope we get this point here loud and clear. Only those of the household of God are to eat of the flesh of the Passover. This is totally lost on the world today. But yet they teach a commandment of men in regard to their passovers. One example, and there are many, is the teaching of who can eat the passover of the church of my youth. That would be the Catholic church. Now I am not singling them out for any special reason other than my familiarity with them. If you were not a member of that organization, or were under some type of suspension, you were not to take of the Eucharist. The Eucharist is supposedly the transubstantiated body and blood of Christ. They would hold to the rule of not being able to eat of their passover if you were not a member of their house. Satan has done his deceitful work well. He has twisted the simple truth of God to lead men astray. From the true household of God, the body of Christ, the *ekklesia*.

Ex. 12: 43-44:

43: "And the LORD said to Moses and Aaron; This *is* the ordinance of the Passover: No outsider shall eat it. [Only those called by the Father at this time will eat of the true Passover.]

44: But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof."

This is the symbolic pattern of the second covenant. (Only those called by the Father at this time will eat of the true Passover. And of course those purchased by God).

44: "But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof."

This is the symbolic pattern of the second covenant. Christ has bought and paid for His servants, with His shed blood, and has worked to circumcise their hearts, as we will see later. Thus feeding them with His flesh and blood of the new covenant.

In verse 9, the part about the head with its legs and

entrails, baffles some so they read right by it. To the modern types today, this sounds a little gross. Remember God teaches us in patterns. And this is a very significant one, for the Bride of Christ to comprehend. Very specific and meticulous care was to be given to preparing the sacrifices to God. We are not going to in any way cover all of His instructions on the subject here today. But we will see in brief, the link to this wonderful pattern laid out by God in the first covenant. Many think the Passover was roasted without any proper preparation, because of this verse. They think it wasn't disemboweled, etc. Just imagine trying to roast a Lamb, which hadn't been cleaned properly. Can you imagine the smell? The internal gases would expand with the heat. The bile in the stomach and the excrement in the bowels etc. would destroy and contaminate the whole thing, rendering it uneatable by the very laws of God. Let's quickly clear up what is being said here. The Hebrew word for entrails, here in the NKJV, is translated purtenance in the KJV. It is #7130, *qereb*. Strong's says it is:

“from #7126, properly the nearest part i.e. the center, whether literally, figuratively or adverbially. Its root is #7126, *qarab*, a prime root, to approach (causatively bring near) for what ever purpose.”

BDB states, “it is the inward part, the midst.” So what part of the inward part of the sacrifice was burned or as typified here in Ex. 12:9, roasted with fire? Ex. 29:13:

13: “And you shall take all the fat that covers the entrails, the fatty lobe *attached* to the liver, and the two kidneys and the fat that *is* on them, and burn *them* on the altar.”

Verses 16 through 18:

16: “and you shall kill the ram, and you shall take its blood and sprinkle *it* all around on the altar.

17: Then you shall cut the ram in pieces, wash its entrails and its legs, and put *them* with its pieces and with its head.

18: And you shall burn the whole ram on the altar. [Now obviously that wasn't the whole ram because they removed part of it.] *It is* a burnt offering to the LORD; *it is* a sweet aroma, an offering made by fire to the LORD.”

Lev. 1:9, 13:

9: “but he shall wash its entrails and its legs with water. And the priest shall burn all on the altar as a burnt sacrifice, an offering made by fire, a sweet aroma to the LORD.

13: but he shall wash the entrails and the legs with water”

The pattern continues, verse 6:

6: “And he shall skin the burnt offering and cut it into its pieces.”

Verse 8:

8: “Then the priests, Aaron's sons, shall lay the parts, the head, and the fat in order on the wood that *is* on the fire upon the altar;”

These are just a few of the many, many examples of God's commandments about preparing an offering for sacrifice to Him.

So, in other words here we see even though it says the whole bull was there, when it says whole, it means all of the parts that were ABLE to be used in the offering. The offal and the skin, had to be burned outside the camp as Ex. 29:14 tells us. The KJV translates offal as dung, and that is what it is. Those organs which harbor it. *It is* a Hebrew word, *peresh*, #6569, meaning “excrement.” The patterns should be clear, and thus a greater understanding of what is said in Ex. 12:9 should be gained. It is a very good study for someone to do, so that one can gain a more realistic understanding of why and how animals were sacrificed. It can get very personal. It is a very big subject, with very specific instructions when understood from and applied to a spiritual pattern.

Ex. 12:10.

10: “You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire.”

Once again we can see clearly, that the consumption of the Lamb was to take place on the night portion of the 14th day of Abib. That can't get any clearer. This

symbolized many things, but the chief is this, that during these times, the times of the new covenant, that darkness has set in, those members of the household will need to be feeding on Christ to sustain themselves during these times of darkness, these times of cloudy and dark days, from His own words. The Son of God, the light of the world, will return at a specific time. It will be too late at that time to feed on Him, as the Bride of Christ. That door will be closed. Not to eternal life and salvation, but to those who are called by the Father now to internalize Christ as their Passover, to be at one with Him as His Bride.

It will not be offered again, with the Bride of Christ in mind. We will study this part of the pattern in the N.T. scriptures a little later on.

Lets clear something up at this time. Israel here in Ex. 12 was commanded to eat the Passover on the night portion of the 14th of Abib.

Ex. 12:6-8:

6: "Now you shall keep it until the fourteenth day of the same month [Abib]. Then the whole assembly of the congregation of Israel shall kill it at twilight. [Not just a select few as Rabbinical Judaism professes.]

7: And they shall take of the blood and put *it* on the two doorposts and on the lintel of the houses where they eat it.

8: Then they shall eat the flesh on that night; [What night? The same one as they are killing the lamb on and putting the blood on the doorposts and lintels. That is the 14th of Abib.] roasted in fire, with unleavened bread, with bitterness they shall eat it."

None of it shall remain until morning verse 10 tells us.

Verse 12 tells us:

12: "For I will pass through the land of Egypt on that night. . ."

What night? The same one. The 14th of Abib.

There is only one night portion on any given day. Not two like the present Roman Calendar professes.

Judaism claims the passover is to be eaten on the night portion of the 15th. They have been deceived by the Devil to follow this error and have spread it to many outside of Judaism today.

Christ boldly showed in the N.T. scriptures that all these events were to be conducted on the night portion of the 14th, just as in Ex.12. We are also told in Lev. 23, Num. 28 and Duet. 16 that the 14th is the Passover of the Lord and that the 15th is the Feast of Unleavened Bread. Two different days with two different purposes.

Ex. 12:26-27 is talking about what should be taught to the children about the Passover.

26: "And it shall be, when your children say to you, 'What do you mean by this service?'
27: that you shall say, 'It *is* the Passover sacrifice of the LORD, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our households.' So the people bowed their heads and worshiped."

Israel was not to go out until morning on this same day as verse 22 tells us.

22: "And you shall take a bunch of hyssop, dip *it* in the blood that *is* in the basin, and strike the lintel and the two doorposts with the blood that *is* in the basin. And none of you shall go out of the door of his house until morning. [*boqer*: dawn, as in the breaking of day]

Now look at Ex. 13:2-4 for the specific instructions Moses gave Israel about the 15th of Abib, the first day of U.B. Verse 2 tells us all the firstborn are sanctified to the lord by Moses. Verses 3-4:

3: "And Moses said to the people: 'Remember this day in which you went out of Egypt, out of the house of bondage; for by strength of hand the LORD brought you out of this *place*. No leavened bread shall be eaten.

4: On this day you are going out, in the month Abib."

Duet. 16:1 from the Interlinear:

1: "Observe the month Abib [because it is the start of months], and keep the Passover to Jehovah your God, for in this month of Abib Jehovah your God brought you out of Egypt by night."

They left Egypt on the night portion of a particular day. They were not permitted to leave their dwellings during the night portion of the Passover, as we just read earlier from scripture. The scriptures are clear that the 14th is the Passover and the 15th is the Feast of U.B. Each is its own feast with its own statues as Moses clearly shows time and time again. Look what Israel was to teach to their children about the service of the fifteenth day. Ex. 13:8-9:

8: "And you shall tell your son in that day [Which day? The day they came out of Egypt.] saying, 'This is done because of what the LORD did for me when I came up from Egypt.'

9: It shall be as a sign to you on your hand and as a memorial between your eyes, that the LORD'S law may be in your mouth; [What law? The one He was teaching on that day, the law of the firstborn] for with a strong hand the LORD has brought you out of Egypt."

Two entirely different services with a different lesson on two different days. Numbers 33:3:

3: "They departed from Rameses in the first month, on the fifteenth day of the first month; on the day after the Passover the children of Israel went out with boldness in the sight of all the Egyptians."

The bible interprets the bible. This is a simple pattern.

Judaism has combined the two into one. They had done this prior to Christ's time on earth.

The gospel of John clearly shows the Jews kept the Passover the day after Christ and His disciples did. John 18:28:

28: "Then they led Jesus from Caiaphas to the Praetorium, and it was early morning.[The 14th of Abib] But they themselves did not go into the Praetorium, lest they should be defiled, but that they might eat the Passover."

When were they going to eat it? After sunset on the next day, the 15th of Abib. Christ had already eaten it on the prior evening. John understood these things well and that is why he labels them correctly as John 11:55 tells us.

55: "And the Passover of the Jews was near, and many went from the country up to Jerusalem before the Passover, to purify themselves."

The Passover of the Lord and that of the Jews are as different as night and day. Many today are totally confused on which day is the true Passover. Many follow the deception of Jewish fables as espoused by Judaism instead of the word of God.

The Pharisees and Sadducees put their own traditions into the Passover and changed the day on which it is to be eaten to the 15th from the 14th. They also have changed by their traditions the time at which the lamb was to be killed, from twilight on the night of the 14th to mid-afternoon on the 14th to accommodate their error. Jesus Christ and the Father mocked them by replacing their killing of the lambs at the 9th hour with Jesus' own death. Thus they inspired Pilot to have written on Christ's cross "Jesus of Nazareth, the King of the Jews."

The Bible is very clear about these patterns of the Passover and Unleavened Bread. Prior to entering into a marriage covenant with physical Israel the Word had to teach them which day was the 7th day of the week. He did this by the use of manna. Ex. 16:22-30:

22: "And so it was, on the sixth day, *that* they gathered twice as much bread, two omers for each one. And all the rulers of the congregation came and told Moses.

23: Then he said to them, "This *is what* the LORD has said: 'Tomorrow *is* a Sabbath rest, a holy Sabbath to the LORD. Bake what you will bake *today*, and boil what you will boil; and lay up for yourselves all that remains, to be kept until morning.'

24: So they laid it up till morning, as Moses commanded; and it did not stink, nor were there any worms in it.

25: Then Moses said, "Eat that today, for today *is* a Sabbath to the LORD; today you will not find it in

the field.

26: Six days you shall gather it, but on the seventh day, *which is* the Sabbath, there will be none.

27: Now it happened *that some* of the people went out on the seventh day to gather, but they found none.

28: And the LORD said to Moses, "How long do you refuse to keep My commandments and My laws?"

29: See! For the LORD has given you the Sabbath; therefore He gives you on the sixth day bread for two days. Let every man remain in his place; let no man go out of his place on the seventh day.

30: So the people rested on the seventh day."

Once again we see a loving Husband showing His betrothed the proper time of a great event. He showed us loud and clear what day is to be kept as the Passover, the start to the plan of salvation and the only means by which mankind could be saved.

This understanding is critical to comprehending why the 14th and the 15th of Abib are not to be mixed together as we will see later in this study. Each has its own ordinances and are separate statutes.

Back to Ex. 12 now.

11: "And thus you shall eat it: a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste. It the LORD'S Passover."

The Passover is not a time of revelry and camaraderie. It is a time of preparation. A time of deep personal reflection upon our coming out of Egypt. Out of the bondage of sin. And who made that all possible? It is not a time of dillydallying or indulging in the tradition and deceits of men. In verse 8 we saw it is to be a time to consume the symbols of it, with bitterness, and to do so in haste. So we are eating it with bitterness and doing so in haste. Haste is #2649, *chippazown*, Strong's says it is:

"from #2648 [the publisher made a mistake here types the # as #2468], hasty flight, #2648 is *chaphaz*, a prime root, properly, to start up suddenly, i.e. (by implication) to hasten away."

The BDB says it means "trepidation or hurried flight."

We are to never forget where we came from. We are never to lose sight of who made this all possible. There is no mistaking what this Hebrew word means. It is easy to understand for it is used in positive and negative instances in the Bible. As applied to the Passover, we do not sit down to a seder meal, with all its trappings of food, songs, revelry and camaraderie.

That is a tradition of Judaism and in direct opposition to what we are told on how to eat the Passover in Ex. 12. This can't get any clearer.

When Christ instituted the new symbols of the Passover, He made it short and to the point. It is not a long, dragged out affair. We are to cut to the chase, one might say. There is no mass involved to change the bread and wine into the body and blood of Christ. Just a simple, short blessing asked and a short acknowledgment of the symbols and their purpose. There is no need for a mucky-muck, great-one, or benefactor for you to take of the Passover. It is a very personal function, a feast of the Lord, whether taken alone or collectively as a group, or gathering of the body of Christ. However, it is always good to take the Passover with another member of the body from the point of view of the foot-washing part of it.

There isn't a meal or any such thing involved. The apostle Paul sums up what was right and what was wrong in correcting the brethren at Corinth on this point. In 1 Cor. 11:18-22, we read:

18: "For first of all, when you come together as a church, I hear that there are divisions among you, and in part I believe it."

Divisions is the Greek word *schisma*, #4978; from #4977; a split or gap ("schism"), lit. or fig. Remember the Lamb was to be intact. It is not to be divided. And it is not a coincidence that we are told that here, involving the Passover. Paul is bringing this lesson, up as it is spiritually applied to the Passover.

19: "For there must also be factions among you, that those who are approved may be recognized among you."

He is not talking about divisions there. It will be obvious to the Bride of Christ, who follows Christ,

who they are.

20: “Therefore when you come together in one place, it is not [and I emphasize NOT] to eat the Lord's Supper.

21: For in eating, each one takes his own supper ahead of; and one is hungry and another is drunk.

22: What! Do you not have houses to eat and drink in? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you in this? I do not praise.”

There were actually some, in one faction, who came together to eat and drink a meal, which they conveniently called the Lord's supper. Paul makes it clear there is no such function called the Lord's supper in the Church of God. In fact, he said it was shameful to participate in such a function and makes it clear, that if they wanted to eat and drink, they could do it at home.

Paul goes on to clarify what should be done on the night of the 14th of Abib. Verses 23 through 29:

23: “For I received from the Lord that which I also delivered to you: that the Lord Jesus on **that night** in which He was betrayed took bread;

24: and when He had given thanks, He broke and said, Take, eat; this is My body which is broken for you; do this in remembrance of Me.

25: In the same manner also the cup after supper, saying, This cup is the new covenant in My blood. This do, as often as you drink, in remembrance of Me.

26: For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes. [That's why He died once, for you and me, brethren.]

27: Therefore whoever eats this bread or drinks the cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord.

28: But let a man examine himself, [now you can't blame anyone else here folks] and so let him eat of the bread and drink of cup.

29: For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body.”

I hope we all hear this loud and clear. In both the old

and the new covenants, there are very specific instructions on how we are to eat, or better stated, internalize the Passover of the Lord. Under the terms of the new covenant, we eat the bread and drink the wine. That's it! That's all we internalize. No pomp, no ceremony, no Lord's supper, no nothing, when it comes to food. It is a time of deep reflection upon what our Passover represents to us. Remember, with bitterness!

The death of our Savior, our Husband, our Brother, was our fault! So He says, do this once a year, so that we will never forget. And then move on during the seven days which follow to strive to keep sin out of our lives.

At baptism He washes us clean and it is then up to us to resist the devil, so he flees from us. Christ helps us to do this as does our Father in heaven. That is why the Feast of Unleavened Bread starts right after the Passover of the Lord. The very next day, the 15th of Abib. And as we will see, that is why the start of the count to Pentecost, starts during the seven days of Unleavened Bread. The count of 49 + 1 to the 50th day, the completion of the count of the early harvest, of the barley harvest of God. At the end of Ex. 12:11, God boldly declares that this is the Lord's Passover. There is no other true representation of it. There are many frauds, such as the passover of the Jews mentioned in John 11:55 and that of the Catholics, etc. We must not be deceived on this point. Or for that matter, even slightly confused. For without feeding on the Passover of the Lord, in a proper manner, we could not be part of the Bride of Christ.

The apostle Paul who had been one of, if not the most zealous activists of Rabbinical Judaism of his time, rejected the teachings and traditions of the elders who kept the 15th Passover. It is apparent he accepted the teachings of the Bible and thus of Christ by his bold statements in 1 Cor. 11:20-29 and what night did he now eat the Passover? Verse 23:

23: “For I received from the Lord that which I also delivered to you: that the Lord Jesus on that night in which He was betrayed took bread;”

What night? The 14th of Abib that was the night before the Jews were going to eat their passover as we

read earlier. 1 Cor. Clearly tells us that Paul not only kept the Passover on the same night as Christ and the disciples had but also taught it as such. Not only that he also instructed the brethren that when they come together for the Passover they were to use the symbols which Christ instituted at that time and not to use some made over seder meal ceremony called the Lord's supper. Paul teaches us to reject Rabbinical Judaism just as he had and not to mix the two in any form but to rely on the word of God as our only source for spiritual truth.

Ex. 12:12:

12: "For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I the LORD."

Here in this verse lies a key to the Bride of Christ and the plan of salvation. We will investigate this key at great length, in this study. We will pattern it in both covenants and show clearly, from the word of God, its significance to God and man. Once again here in verse 12, God states, that the Passover took place on the night portion of the 14th of Abib. I cannot stress this point enough. For so many are lost on it today. But here in verse 12, God tells us, He will only strike the firstborn in the land of Egypt. He does not differentiate between man and beast. For we will see that this has to be in order to establish His principle of the firstborn to Israel. We also see here, that He would execute judgement against all the gods of Egypt. God is very meticulous in everything He has done. His patterns run complete and true.

Here we learn something very, very important. Not all were going to die! Have you thought about that? Only the firstborn were singled out to die, when He passed through the land. Please take this in now, if you haven't before. Commit it to memory. For as we will see, it holds a tremendous truth for the edification of the body of Christ. Verse 13:

13: "Now the blood shall be a sign for you on the houses where you *are*. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy when I strike the land of Egypt."

Who is the "you" here? The firstborn! It is not to the rest of those in the house or for that matter in the land of Egypt. The language is very clear. If the blood of the Passover is on the door to our house, or the gate to our mind, the firstborn would not die by the plague. The firstborn of God must have the Passover blood clearly showing at that door. It is an absolute requirement to continue on to life as part of the firstborn.

In the N.T. scriptures, Christ tells us that the wine takes the place of the shed blood of the sacrifice. We are to internalize this symbolic blood each and every Passover of the Lord on the 14th of Abib, in a worthy manner. In other words, as He describes how it is taken. Not how the world perceives it, or for that matter anybody else. No longer is the blood of Lambs required to be shed and placed on the entrance to the house. Christ fulfilled that. Remember what door was closed to mankind after Adam sinned. Access to the Father, was denied. But as a result of Christ becoming the Passover, that door was opened. Remember they still had access to the Word during the time of the O.T., but not to the other part of the *Elohim*. That's a pattern that is portrayed in what we are looking at, and Matt. 27:51 basically tells us that very thing at the time of Christ's death.

51: "Then, behold, the veil of the temple was torn in two from top to bottom;"

This was a significant event, for as we will see, no one could gain entrance to the house of the Father under the terms of the first covenant any longer. It was over. And for that matter so was the sacrifice of the high priest at the temple for that day.

In Exodus 26:31-33, we are given a description of the veil and its purpose.

31: "You shall make a veil woven of blue, purple, and scarlet, and fine linen thread. [Now the harlot has taken these colors unto herself as part of her deception.] It shall be woven with an artistic design of cherubim.

32: You shall hang it upon the four pillars of acacia overlaid with gold. Their hooks *shall be* gold, upon four sockets of silver.

33: And you shall hang the veil from the clasps.

Then you shall bring the ark of the Testimony in there, behind the veil. The veil shall be a divider for you between the holy and the Most Holy.”

When Christ died the veil to the Holy of Holies, where the ark of the covenant was to be with the mercy seat on it, was taken away. Of course we should all understand that it wasn't there in this replica of the temple at the time of Christ's death. The symbolism is very clear here however. The point is that no longer was access denied to all but one. Now the Holy would have access to the Most Holy. The blood of Christ removed that barrier in the house of God. So when we internalize the wine, the symbolic blood of the Lamb of God each Passover of the Lord, we acknowledge what He has done for us. Those of us, under the terms of the new covenant, cannot have access to the house of God the Father, without this shed blood. We would not be allowed into the presence of the Father. But now, we are no longer separated by a veil from that access.

Now the startling truth, to who this applies, in Christ's own words. Matt. 26:28:

28: “For this is My blood of the new covenant, which is shed for many for the remission of sins.”

The principle teaching of modern Christianity, is that it was shed for “all.” So why does Christ not say for all here? Why does He say for many? The Greek word used here for many is #4183 *polus*. Strong's says, “much in any respect.” Vine's says of it, “much, many, great, is used especially of number when its significance is many, Matt. 8:30; 9:10; 13:17.” Vine's once again continues with a lot more on the subject. But the meaning is the same. The word means many and does not in any way, shape or form, refer to all.

This may come as a shock to most people who profess understanding of these great events. It shouldn't however. It only follows the pattern! We read in Matt. 20:28 of Christ foretelling this.

28: “just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for [WHO] many.”

He also used the same Greek word in this chapter in

verse 16, in summing up the parable of the laborers in the vineyard.

16: “So the last will be first, and the first last. For many are called, but few chosen.”

We can read the same thing said in Matt. 22:14, in reference to those invited to the wedding supper of the Lamb of God. I hope we can grasp the significance of this. It is just following the pattern established at the first Passover and the first marriage ceremony at Sinai. The Word of God is truly an eye opener.

This word is used of those who are called of God. No other. It is used of those who will be under the blood of Christ as in the blood of the new covenant. This “many” have the opportunity to have their sins forgiven under this covenant, at this time. It in no way says or refers to “all.” The marriage covenants are not to “all.” The pattern in the old and the new is exactly the same. It didn't mean all then, and it doesn't mean all now. In John 6:44, Christ says:

44: “No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.”

In Christ's own words, we see that it is the Father who initiates the contact for Christ. In verse 65 He says:

65: “And He said, Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father.”

And in verse 37:

37 “All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out.”

Christ will allow us to determine whether we cast ourselves out or not. He is going to allow us to do that. Simple as that. He will honor His Father's choice in that regard.

Look how personal the language is. “To the one who comes to me.” Remember John 10:2-5 and Rev. 3:20, which we covered earlier. It is a very personal thing to be called of the Father. No one else can answer the

call for you and no one should be allowed to get between you and your Husband.

So what is the significance of this calling from the Father? The scriptures tell us that Christ is going to marry His betrothed at His return. Rev. 19:7; Matt. 22:2; and Matt. 25:10, all talk about it as do many other scriptures. Eph. 5:22-32 is another section of scriptures which explains how this will be accomplished and why. These called-out ones, the Church, or as the Greek names them, *ekklesia* #1577 in the Strong's, is given a very special name in Heb. 12:23.

23: "To the festal gathering and Church of the firstborn registered in heaven"

Remember Col. 3:3, "our life is hidden with Christ in God." The Father plays a significant role in the process of selecting the Bride for His Son. In Hebrew society a potential Bride was sought by the Father of the Son. The patriarch of the family or household, did the drawing near of the bride. A very vivid example of this is found in Gen. 24. The details of this pattern set forth here are exactly that set forth by God the Father in securing a potential Bride for His Son Jesus. One is just a pattern of the other. One physical and one spiritual. Gen. 24:1-4:

1: "Now Abraham was old, well advanced in age; and the LORD had blessed Abraham in all things.
2: So Abraham said to the oldest servant of his house, who ruled over all that he had, Please, put your hand under my thigh,
3: and I will make you take an oath by the LORD, the God of heaven and the God of the earth, that you will not take a wife for my son from the daughters of the Canaanites, among whom I dwell;
4: but you shall go to my country and to my kindred, and take a wife for my son Isaac."

Here we see Abraham was very particular about where his son's wife would come from. She was not selected from the "all," was she. No, she wasn't. As a matter of fact, she was to come from his country and more specifically from his kindred. In other words, from the same seed as himself. This is a critical point to understand when talking about the Bride of Christ. She would be of the same household and that being of

the Father. Remember in Gen. 1, everything reproduced after its own kind, after its own seed. The purpose of a man becoming one with his wife is to become fruitful and multiply. *Elohim* only created man in Their image, according to Their likeness, as Gen. 1:26 tells us. They did not create man after Their kind. But They will. For the Son to marry, He will have to marry one after the Father's kind, of the same seed, or break His own laws and patterns of all things created.

In Gen. 24:5, the servant brings up a relative point.

5: "And the servant said to him, Perhaps the woman will not be willing to follow me to this land. Must I take your son back to the land from which you came?"

Two very important questions. Look what priority Abraham gave to them. Verse 6:

6: "But Abraham said to him, Beware that you do not take my son back there."

Now that is quick and to the point. The Son of God will never return to being a human being. He has become one of the *Elohim* again forever! His wife, now must make that journey also, to spirit being. That is why the Father decides who will be called to do so. It is His household. Verses 7-8:

7: "The LORD God of heaven, who took me from my father's house and from the land of my kindred, and who spoke to me and swore to me, saying, To your descendants I give this land, He will send His angel before you, and you shall take a wife for my son from there.
8: And if the woman is not willing to follow you, then you will be released from this oath; only do not take my son back there."

There are so many spiritual parallels which can be drawn from these verses. But that once again is for another time.

The chapter continues with the servant taking ten camels and arriving at the land of Abraham's kindred. He makes contact with Rebekah, remember camels are unclean and there are ten of them. He makes contact

with Rebekah and the rest of the family. There were a lot of stories swapped as well as eating and drinking, etc. Picking up in verse 55 and reading through verse 58 however, we are told,

55: “But her brother and her mother said, Let the young woman stay with us *a few* days, at least ten; after that she may go.

56: And he said to them, Do not hinder me, since the LORD has prospered my way; send me away so that I may go to my master.

57: So they said, We will call the young woman and ask her personally.

58: Then they called Rebekah and said to her, Will you go with this man? And she said, I will go.”

The Bride of Christ will not be dragged, kicking and screaming, to the wedding supper. She has a choice to make. That is why many are called but few are chosen. It is a life long choice, not just a momentary thing.

Don't lose sight of the significance here of the number ten used in the events we have just read. This number plays a significant role in the life of the Bride, from both the old and the new covenants. And remember Matt. 25, there were ten virgins who slumbered and slept.

Also in Genesis chapter 24 we see that Rebekah had a demeanor of serving others as depicted by her actions to Abraham's servant when she first met him. We also see in Gen. 24 that Isaac accepted her to be his wife after hearing the servant's recounting of the events of his journey to his kindred, to the land of his father.

The pattern was set and is exactly the same with the Father, Christ and the Bride. The Father calls or draws the potential Bride, (the many) close to His Son, at which time the Son works with her to see if she will be suitable to marry and be the mother of His children. This is the pattern of the “few” who are chosen from the “many.”

Why the few? Because the Bride has the option of choosing. That is the pattern established in Gen. 24:56-58. Jesus Christ will not expect or want His wife forced upon Him. The Father draws the potential Bride near to His Son so they can develop a very

personal and intimate relationship, which is worthy of a binding vow for eternity.

The word of God is full of the vivid examples of this, if one has eyes to see. Matt. 22:1-14 is clearly talking about the marriage of the Lamb. It is an overview of the results of the two covenants. In verse 14 it sums it all up.

14: “For many are called, but few chosen.”

Listen to the words from the Lamb's mouth about these things.

1: “And Jesus answered and spoke to them again by parables and said:

2: The kingdom of heaven is like a certain king who arranged a marriage for his son, [same pattern as Abraham and Isaac.]

3: and sent out his servants [now that's the prophets of the first covenant] to call those who were invited [that's Israel] to the wedding; and they were not willing to come. [Now they had a definite choice didn't they.]

4: Again, he sent out other servants [now those were sent to Judah], saying, Tell those who are invited, See, I have prepared my dinner [we are to be eating the food He has prepared, not the traditions and commandments of men]; my oxen and fatted cattle *are* killed, and all things *are* ready. Come to the wedding.

5: But they made light of it and went their ways [they followed their own teachings, remember that], one to his own farm, another to his business. [They placed a higher value on the physical pursuits in life than on their calling.]

6: And the rest seized his servants, treated *them* spitefully, and killed *them*.”

Remember, Christ reminded those of Judah in His time of this, Matt. 23:31:

31: “Therefore you are witnesses against yourselves that you are sons of those who murdered the prophets.”

Continuing in Matt. 22:

7: “But when the king heard, he was furious. And

he sent out his armies, destroyed those murderers, and burned up their city. [In 70 A.D. the temple was destroyed and Jerusalem was sacked by the Romans.]

8: Then he said to his servants [the apostles], The wedding is ready, but those who were invited were not worthy. [Israel and Judah that is. Remember the number of the Bride had not been completed and the wedding could not start without the Bride.]

9: Therefore go into the highways, and as many as you find, invite to the wedding.”

The gentiles were now candidates to become part of the Bride because of Israel and Judah’s dismal performance. They had chosen not to participate in it. The apostle Paul talks of this in Rom. 11 and elsewhere. But in Rom 11:21-25 he says:

21: “For if God did not spare the natural branches, He may not spare you either.

22: Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in goodness. Otherwise you also will be cut off.

23: And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again.

24: For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a good olive tree, how much more will these, who *are* natural, be grafted into their own olive tree?

25: For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that hardening in part has happened to Israel until the fullness of the Gentiles has come in.”

Matt. 22:

10: “So those servants went out into the highways and gathered together all whom they found, both bad and good. [The wheat and the tares, that is] And the wedding was filled with guests.

11: But when the king came in to see the guests, he saw a man there who did not have on a wedding garment. [**And of course our righteous acts are those wedding garments.** We can read about them in Rev. 19.]

12: So he said to him, Friend, how did you come in here without a wedding garment? And he was speechless.

13: Then the king said to the servants, Bind him hand and foot, take him away, and cast into outer darkness; there will be weeping and gnashing of teeth.”

You can read about that individual in Matt. 7:21-23.

21: “Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven.

22: Many will say to Me in that day, ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’

23: And then I will declare to them, ‘I never knew you; depart from Me, **you who practice lawlessness!**’

In simple language, you who break the law! Notice the tense here. A future judgement long after Christ supposedly nailed the “law” to the cross as taught by the modern Christians.

The parable of the wise and foolish virgins, tell us that some are not ready for the wedding and that there comes a time when the door will be shut. In Rev. 19:7-8, we read that the Bride has put much effort into the relationship and is clothed with the proper wedding garment.

7: “Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready.

8: And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.”

What is righteous to God? Psalm 119:172:

172: “My tongue shall speak of Your word, For all Your commandments *are* righteousness.”

Yes, as Matt. 22:14 tells us, many are called but few chosen. Matt. 22 is clear in describing the overview of the pattern of those being chosen to be the Bride.

Those who are chosen will be the Church of the Firstborn, as Heb. 12:23 tells us.

For a moment, let's jump to the end of this pattern to learn about the Bride who has become the Lamb's wife. Rev: 14:1-5:

1: "Then I looked, and behold, a Lamb standing on Mount Zion [now Mt. Zion is the spiritual equivalent of Mt. Sinai where the throne came down. We will cover this in greater detail later in this study addressing Pentecost and the last trump.], and with Him one hundred forty-four thousand, having His Father's name written on their foreheads."

Here we see the marriage has already happened. The Bride had received the household name after the Father. My wife received the name of my father's house when we were married. That is a pattern throughout the Bible. It is interesting that in this day of anti-patriarchy, many women are not taking their husband's last name, but keeping their own family name. Satan is very clever.

2: "And I heard a voice from heaven, like the voice of many waters, and like the voice of loud thunder. And I heard the sound of harpists playing their harps.

3: They sang as it were a new song before the throne, before the four living creatures, and the elders; and no one could learn that song except the hundred forty-four thousand who were bought from the earth."

This place and event are further described in Rev. 15. Here the characteristics of the Bride are described even further. Rev. 15:1-3:

1: "Then I saw another sign in heaven, great and marvelous: seven angels having the seven last plagues, for in them the wrath of God is complete. [This is the time of the great tribulation. Of 3 ½ years of time after the sea of glass appears in the sky and the sealing of the Bride at the 2 trumpet blasts.]

2: And I saw like a sea of glass mingled with fire, and those who have the victory over the beast, over his image and over his mark *and*

over the number of his name, standing on the sea of glass, having harps of God. [This is prior to the 7 last plagues.]

3: They sing the song of Moses, the servant of God, and the song of the Lamb, saying:"

At a later time, while covering Pentecost in this study, we will see the very importance of the key of the sea of glass in both marriage suppers of the first and second covenants. Also many are deceived about the beast, his image, his mark and the number of his name. Many teach today that this is an end time human ruler. Remember God teaches us by patterns. The end time physical beast is only a continuation of the original pattern, which has been with man since the garden of Eden. The beast is none other than the great dragon and his physical types. The Bride has had to contend with it and his system from the beginning. Verse 5:

5: "After these things I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened."

Remember Matt. 25:10:

10: "And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and the door was shut."

Here in Rev. 15. We see the door opened after the marriage. More on all this later.

Returning to Rev. 14:4-5 we receive further instruction on the Bride's character and activities.

4: "These are the ones who were not defiled with women [or better translated, Egyptian gods], for they are virgins. These are the ones who follow the Lamb [NOT MEN] wherever He goes. These were bought from men, firstfruits to God and to the Lamb.

5: And in their mouth was found no guile [in other words, no slick deceit, no ulterior motives, just open expression of the truth], for they are without fault before the throne of God."

That is not saying they were without sin. We have to understand that, because they are being made perfect. And they were made perfect by Jesus Christ. That is why there are only 144,000.

The pattern of the Bride is so very distinct. There is so much to say. In verse 3 we read where she was bought from the earth. And in verse 4 where she was bought from men. What does it mean to be bought? Many translators render the Greek word as redeemed. So why do I change it to bought? Because that is the true pattern of both covenants. The Greek word used here is *agorazo* #59 in the Strong's. It says of it:

“from #58 from *agora*; prop. to go to market, i.e. (by implication) to purchase; specifically to redeem; [in the sense of purchase]”

Vine's says of *agorazo*,

“primarily to frequent the market place.” [Now when you go to the market place, you do not go to redeem the goods, you go to buy the goods.] The *agora*, hence to do business there, to buy or sell, that is what it means. It is used literally in Matt. 14:15. Figuratively Christ is spoken of as having bought His redeemed. Making them His property at the price of His blood (i.e., His death through the shedding of His blood in expiation for their sins.) 1 Cor. 6:20; 7:23; 2 Pet. 2:1; see also Rev. 5:9; 14:3-4 (not as KJV, “redeemed”). *Agorazo* does not mean to redeem.”

There are other Greek words which mean the actual act of redemption. *Agorazo* is not one of them. So don't be confused on that.

So here in Rev. 14 we see this Greek word which means, “to buy and sell in the market place,” used of the Bride of Christ. The market place is that of the “many” on earth. Remember we read, “for this is my blood of the new covenant, which is shed for many, for the remission of sins,” not for all. This Greek word is used prominently in describing the patterns of the Bride in Matt. 25. Once again, as in Rev. 14, we will see that God refers to her as virgins. By that He means she is not fornicating with Egyptian gods. It goes right back to the Passover. We talked about how judgement was proclaimed at that time on Egyptian gods. A very key point which we will cover later. Matt. 25:1-13:

1: “Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom.

2: Now five of them were wise, and five foolish.

3: Those who *were* foolish took their lamps and took no oil with them,

4: but the wise took oil in their vessels with their lamps.”

Here we see the wise put in more effort, and didn't rely on the oil which was just in the lamp, but had the means to replenish it if it was running out. Do you do that? Or do you rely on another to give you “meat in due season” as the deceivers preach? Do you have the whereabouts to replenish the oil through your own efforts or have you bought a benefactor to do it for you with God's money?

5: “But while the bridegroom was delayed, they all [I emphasize ALL] slumbered and slept. [That is sure indicative of today.]

6: And at midnight [a dark time] a cry was *heard*: Behold, the bridegroom is coming; go out to meet him!

7: Then all those virgins arose and trimmed their lamps. [The Greek word for trimmed is #2885 *kosmeo*, it means to adorn the outside.]

8: And the foolish said to the wise, [drop the italicized words here to get a much clearer translation.] Give us of your oil, for our lamps are going out.”

The lamps of all the virgins were flickering, but the wise virgins who had slumbered and slept, also had prepared much more diligently and had the means to replenish the oil. But those who relied on another did not.

9: “But the wise answered, saying, lest there should not be enough for us and you; but go rather to those who sell, and buy for yourselves.”

Now the wise knew they could not supply another with oil. They knew that they could lead a horse to water but could not make it drink and couldn't drink for it. It is just amazing. The deceptions of the benefactors are catching up here folks, as this parable clearly describes. Here in verse 9 we see the word *agorazo* used once again in relation to the Bride. Here we are

clearly told that the oil can only be obtained from them who buy and sell on a personal basis. The “Them,” is the Father and the Son. The “Them,” is the “Us” and “Our” of Gen. 1:26. Look what follows.

10: “And while they went to buy, the bridegroom came, and those who were ready [Rev. 19:7] went in with Him to the wedding; and the door was shut.”

There is a definite number who will be made ready. Once that number is reached the door will close to the many who had the opportunity to be the Bride in the family of God.

11: “Afterward the other virgins came also, saying, Lord, Lord, open to us!

12: But He answered and said, ‘Assuredly, I say to you, I do not know you.

13: Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming.”

He didn’t know them because they followed a benefactor, not Him.

“Watch” here, is *gregoreuo* and means to keep awake, be spiritually alert. When Christ says, “for you know neither the day nor the hour,” that is exactly what He means. We however, know the season, or appointed time, and that is the time of the Firstfruits. Why doesn’t anyone outside of the Father know? Matt. 24:36, because the Bride has choices to make. The many who the Father calls or draws near, are not a sure thing. Christ has to choose the few who live up to the pattern, and live up to their vows, the vows they committed to Him in their marriage agreement. That number will consist of 144,000 individuals throughout history. Christ will not return until this number has been completed. Until she has made herself ready. In talking about the Bride, in Prov. 31:29, God says:

29: “Many daughters have done well, But you excel them all.”

The pattern is in place and she will be completed. The number of a woman is 28. This number represents the menstrual cycle. It is the cycle of life and has tremendous significance to the Bride. We are told that those who are the called, the Church of God, have the

Spirit of God dwelling in them. 1 Cor. 3:16 says:

16: “Do you not know that you are the temple of God and the Spirit of God dwells in you?”

Chapter 6:19:

19: “Or do you not know that your body is the temple of the Holy Spirit which is in you, which you have from God, and you are not your own?”

There are many verses which tell us of the pattern of the temple. The physical temples were just a type of the spiritual temple. Watch this pattern unfold in relation to the Bride, who as a woman, has the number 28, as in gender. The pattern of the first tabernacle is very telling. Ex. 26:1-6:

1: “Moreover you shall make the tabernacle *with* ten curtains *of* fine woven linen and blue, purple, and scarlet *thread*; with artistic designs of cherubim you shall weave them.”

Once again I will point out the number 10 here as I did in the account of Abraham securing a wife for his son. And for that matter of the ten virgins of whom 5 are wise and 5 foolish.

2: “The length of each curtain *shall be* twenty-eight cubits, and the width of each curtain four cubits. And every one of the curtains shall have the same measurements.”

So here we have each curtain 28 cubits by 4 cubits. 28 divided by 4 equals 7, the number God uses for completion. Now we could have a lot of fun with these numbers and we have in the past, but I will leave that up to yourselves. We cannot however dismiss the Hebrew word used for cubit here. It is *ammah*, #520 in the Strong’s. It says of it:

“prolonged from #517, properly a mother (i.e. unit of measure, or the fore-arm below the elbo, i.e. a cubit; also a door-base as a bond of the entrance).

Folks, bells and whistles should be going off at the whole meaning of the Hebrew word *ammah*, translated cubit. “Measure of a mother,” “a door-base.” These were the patterns set in motion by God of His tabernacle in the wilderness. Remember what the

tabernacle is and who the tabernacle is going to be. And remember measurement of a mother, “a door-base.” Its root word is #517, *em*. A prime word; it means a mother (as the bond of the family); in a wide sense (both literally and figuratively). Now I don’t want to jump the gun here, but let’s examine this a little. Here we are talking about the pattern of the tabernacle. It is measured by ten curtains, which are 28 cubits by 4 cubits. 28 divided by 4 equals 7, God’s number of perfection. 28 is the number of the cycle of life in a woman. Now we will discuss the tremendous similarities of this cycle and that of the beginning and the end of God’s festivals later on.

God calls His Bride the temple of God. She is to marry Jesus Christ. She is to be the mother and as such, she will bear His children in the household of the Father, after the pattern of creation. She will be the entrance to the family of God for the rest of mankind. But continuing here in Ex. 26:3:

- 3: “Five curtains shall be coupled to one another, and five curtains coupled to one another. [Here we have two groups of five curtains.]
- 4: And you shall make loops of blue on the edge of the curtain on the selvedge of *one* set, and likewise you shall do on the outer edge of *the other* curtain of the second set.
- 5: Fifty loops you shall make in the one curtain, and fifty loops you shall make on the edge of the curtain that *is* on the end of the second set, that the loops may be clasped to one another.”

Now don’t lose sight of this. Here the tabernacle consist of ten curtains, two sections of five each. On the end of one group of curtains is fifty loops and the same with the other set of curtains also. For the express purpose of clasping them together. These fifty clasps on each set of curtains represent the count to Pentecost for the Bride under the first and second covenants. There is coming a time when God Almighty will join them together as one with His Son. Listen when that time is in verse 6.

- 6: “And you shall make fifty clasps of gold, and couple the curtains together with the clasps, so that it may be one tabernacle.”

That will take place on the fiftieth day, Pentecost. The

golden clasps will connect the 144,000 who are bought from men. These are the Firstfruits of the Lord, the barley harvest, the early harvest, which is clearly depicted and patterned in the spring festivals, culminating with Pentecost. This is the time of the barley harvest. These two groups of curtains are represented by the lambs waved on Pentecost to be accepted by God. We will speak about these things later. But I hope your eyes are opening to the truth of God’s pattern. These simple patterns tell us a lot about the Bride and the covenants which the world is so deceived about. Remember Matt. 20:28:

28: “just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”

Once again many, not all. This is **a** day of salvation, not **the** day of salvation, as I will explain in detail later with the proper use of the Greek.

Christ is seeking a Bride, a *tamiym* Bride, a **complete** Bride, to become one with Him and be fruitful and multiply. He isn’t seeking children at this time, but a mature wife with whom He may have children after the pattern of creation. Matt. 20:28 told us, He has given His life, a ransom for many!

Ransom here is #3083 *lutron*; from #3089 *luo*; Strong’s says, something to loosen with, i.e. a redemption price (figuratively atonement).

Vine’s says of it:

“*lutron*, literally, ‘a means of loosing’ (from *luo*, ‘to loose’) occurs frequently in the Septuagint, where it is always used to signify ‘equivalence.’ Thus it is used of the ‘ransom’ for a life, e.g., Ex. 21:30, of the redemption price of a slave, e.g., Lev. 19:20, of land, 25:24, of the price of a captive, Isa. 45:13. In the N.T., it occurs in Matt. 20:28 and Mark 10:45, where it is used of Christ’s gift of Himself as ‘a ransom for many.’ Some interpreters have regarded the ‘ransom’ price as being paid to Satan; others, to an impersonal power such as death, or evil, or the ultimate necessity which has made the whole course of things, what it is, has been. Such ideas are largely conjectural, the result of an attempt to press the details of certain O.T. illustrations beyond the actual statements of the

N.T. doctrines.”

Now the Vine’s goes on with a lot more. Actually ransom is a poor translation of the Greek word *lutron*. Loosing is much more appropriate. But a loosing from what is the big question. And the patterns started in the O.T. hold the answers. While we are on the subject of loosing or ransom for many, let’s look at 1 Tim. 2:6, it says:

6: “who gave Himself a ransom for all, to be testified in due season,”

Does this mean we have a contradiction in the Bible as to the many? No it doesn’t, for the actual sentence and context have the answer. Most only read or quote, “who gave Himself a ransom for all.” Unfortunately they don’t read the balance of the scripture, let alone the preceding verses. Verse 6 continues with, “to be testified in due season.” This testimony or evidence given is not for the “all” now, **but in due season**. In other words, it is not the time for the all now, it is the time of the many. This is not **the** day of salvation but **a** day of salvation. Christianity does not comprehend that, for Satan the devil, the angel of light, has deceived the vast majority of mankind. They understand little of the plan of salvation. They do not comprehend the truth, as depicted in the festivals of God, given to Israel, in Lev. 23. The “all” here in 1 Tim. 2:6 is referred to in a future tense, “in due season.” There is a very specific time frame in the plan of salvation for the “all.” But it is not now, during the time of the calling of the Bride.

Look how Paul addresses the “all” here in verses 1 and 2.

- 1: “Therefore I exhort first of all that supplications, prayers, intercessions, giving of thanks be made for **all** men,
- 2: for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence.”

Here Paul separates those he is talking to from the all, doesn’t he. Verses 3 and 4:

3: “For this *is* good and acceptable in the sight of God our Savior,

4: who desires all men to be saved and to come to the knowledge of the truth.”

Once again, here we see the clear idea of a future time. Are all men being saved now and coming to the knowledge of the truth? 1 Pet. 4:17:

17: “For the time *has come* for judgment to begin at the house of God; and if with us first, what will the end of those who do not obey the gospel of God be?”

It is clear not all are being called at the same time. Only the body of Christ is being judged at this time. His shed blood only applies to the “many” at this time. There are clear and defined steps or stages in God’s plan of salvation. God does everything in order and in its time. As to the time we find ourselves in now, relative to the entire plan, we can see we are past step one, that being the Passover. Christ has fulfilled that part already.

We are now into step two, as depicted by the spring festival, of the Days of Unleavened Bread. A seven day festival in which leaven or sin is put out and kept out. More specifically, we are into the count, to the fiftieth day, which starts during the Days of Unleavened Bread. Actually, it will always start on the first Sunday in the seven days of the festival. For it is to start on the day after the weekly Sabbath. This is the day of the wave sheaf which represents Christ being the firstfruit of the early harvest, being presented to God the Father for His acceptance. It can not happen outside of it. And we will go over that in length later on, as to the day, the timing, the count, and what God has to say about it. Christ’s Bride is resisting the leaven of the Pharisees as well as all others. She can only do it by feeding on Him, her Husband and being yoked to Him. He is sanctifying and cleansing her with the washing of water by the Word, as Eph. 5:26 tells us. Verse 27 tells us:

27: “that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.”

We are quickly approaching the end of the count of the firstfruits, the Bride of Christ, who will be revealed at

His coming on the sea of glass, on the fiftieth day. Those who are deceived believe that this current time is the day of salvation for all and turn to 2 Cor. 6:2, to try and justify their teaching, that this is the only day of salvation and there is no other. They turn to 2 Cor. 6:2 for proof of their doctrine. The translation reads:

2: "For He says: In an acceptable time I have heard you, And in the day of salvation I have helped you. Behold, now *is* the accepted time; behold, now *is* the day of salvation."

So what's right? Is it "the day" or "a day?" Remember the all do not have the knowledge of God. They have a form of godliness, but deny the power there of. They don't have it, at this time. They have some knowledge about God, but not God's knowledge. Let's look at this verse here in context, to see the simple truth. 2 Cor. 6:1-2, (don't forget to drop the italicized words in verse 2 to help clear it up, because they absolutely distort it.)

1: "We [that is the Church] then, *as* workers together with Him, also plead with you, not to receive the grace of God in vain."

Now Paul certainly isn't talking to the "all" here is he, just the "we," the Church.

2: "For He says: In an acceptable time I have heard you [clearly there are acceptable and unacceptable times according to this statement], And in the day of salvation I have helped you. Behold, now the accepted time; behold, now the day of salvation."

It is very important to remember who Paul is talking about here. The Church! That is the context, not the "all." He makes it clear that God hears and helps her at an acceptable time. Now let's focus on the Greek and the grammar. The Greek word used for "the" here, preceding day, is #3588 in the Strong's. It is *ho*, and Strong's says of it:

"in all their inflections; the definite article; the (sometimes to be supplied, at others omitted, in English idiom): the, this, that, one, he, she, it, etc."

Vine's says *ho* is to be translated one as in "the" or "this." There are many examples of it being translated as "this" instead of "the." One is Mark 4:19, "and the

cares of this (#3588) world." Another is Luke 8:14, "in riches and pleasures of this life (#3588)." There are many, many, many verses that do the same thing. Look them up yourself. The point I am making here is that the Greek word *ho*, can be used in many ways. "the" is just one. "this" is another as well as "that," "it," etc. The context will dictate which. Here in 2 Cor. 6:2, it is clearly talking about a specific group of people at a specific time. So the article *ho* should be translated as "this," not "the." In other words, "in an acceptable time, I have heard you. And in **this** day of salvation, I have helped you." He hasn't heard or helped the "all" yet. For He is only dealing with the "many." So this is not "the" day, "the" only day, of salvation as deceivers teach. They have no idea of the plan and that is where the translators mistranslate the words in the Bible to suit their misunderstanding. If there was any doubt about this doctrine, I hope it is cleared up. During "this" day of salvation for the many who are called, it is impossible for the "all" to be saved. The scriptures have been very clear. Not only are all not saved now, only a "few" of the "many" will be. Listen to the pattern. The Church of the firstborn, the firstfruits of God and the Lamb, are the few who are chosen from the many who came from the all of mankind to be the Bride in this day of salvation. Today is the Bride's day of salvation.

PART 2

The very pattern of what God is doing with man is etched into the very creation process. He tells us this pattern is there for all to see. Rom. 1:20:

20: "For since the creation of the world His invisible *attributes* are clearly seen, being understood by the things that are made, *even* His eternal power and Godhead, so that they are without excuse,"

That is why Satan had to concoct the second big lie, evolution, to deceive men on that point. So between his doctrines of "hierarchy" and "evolution" he has deceived the whole world. Even the elect or many of them have basically bitten from this forbidden fruit. The pattern of the Bride and her place in the creation process is everywhere throughout the Bible. Eph. 5:32:

32: “This is a great mystery, but I speak concerning Christ and the church.”

Paul is very clear in his presentation of the “hidden truth” about the purpose of Jesus Christ and the *ekklesia*, the called out ones. Look what this statement is talking about. Verse 31:

31: “For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.”

As most understand, this is a quote from Gen. 2:24. In Gen. 1 and 2, we see where God was re-creating life on the earth and also setting in place all the laws of that creation, which would govern it. These two chapters hold the pattern of creation. They hold the key to what God is doing with mankind. The *Elohim* have a plan. It is set in motion. It will be completed. It involves all of mankind. But it is to be completed in stages. Remember Rom. 1:20 declares that His eternal power and Godhead is to be clearly understood by the things which are created. The purpose for a man and woman to become one is to be fruitful and multiply. As Gen. 1:28 tells us. God separated man in the creation process for a very special purpose. Let’s get this point clear before we proceed with the “hidden truth” about the marriage covenants.

Let’s see what creation tells us about the Godhead. In Gen. 1:26 we read:

26: “Then God said, Let Us make man in Our own image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.”

That is an incredible statement from God as to what man’s physical purpose is. Not what it could have been, but what it was, and what it is. Satan has done a masterful job of twisting and distorting this incredible pattern God has set in place. The devil has confused the minds of men as to its simplicity. The great mystery to mankind however, is not just his purpose and destiny, but that of who, and what God is. We need to understand this mystery of the Godhead, which is seen throughout creation. Gen. 1:26 says of God, “Let Us make man in Our image.” I ask you, have you

ever wondered who the “Us” and “Our” is? Satan has deceived the vast majority of mankind on this point. “Us” and “Our,” represents more than one, doesn’t it. The English translation of the Hebrew here is absolutely accurate. I have heard a lot of people try to use this as a proof of the trinity or of God talking about Himself and the angels, and many other such ridiculous statements. The Hebrew word used here for God is #430 in the Strong’s, *elohim*. It says of it: “plural of #433; gods in the ordinary sense; but specifically used (in the plural thus especially with the article) of the supreme God; occasionally applied by way of deference to magistrates; and sometimes as a superlative.”

Elohim is plural. It is not singular. That presents a major problem for both Judaism and Christianity as we know it today. That is why verse 26 used the plural “Us” and “Our.” The BDB says of this Hebrew word, “plural in number.” The TLOT is very precise in its explanation of this Hebrew word. It tells us:

“the etymology of *elohim*, like that of *el* is contested with few exceptions. The singular *eloah* occurs in the O.T. only in post exilic literature, hence one may assume that the singular presupposes the plural. The Hebrew alone suggests the conclusion that *elohim* (along with *elim*) is a plural form of *el*, from which a singular was formed secondarily. *Elohim* is usually considered an abstract intensifying majestic or dominical plural. Yet the fact, that from the outset, the word apparently indicates the numerical plural, gods, maybe explained only with great difficulty in this manner. If one wishes to trace this double usage to an unified origin, one may theorize that an originally genuine plural was subsequently or simultaneously understood as an abstract plural. Whether the expression should then be interpreted as a summation of the “divine powers” as a unity must remain at least questionable. In any case, the singular sense of the plural form is so uncontested for the O.T. that it used the word throughout without limitation (suspicion of polytheism). *Elohim* occurs 2600 times in the O.T. It is the second most used Hebrew substantive in the O.T.”

Vine’s says little of this second most commonly used Hebrew name, other than there is an obvious general linguistic relationship between *eloah* and *elohim*, “but

determining its precise nature is difficult.” Now that statement from the Vine’s sums up the effectiveness of Satan’s deception on the subject. If you do not know who the *elohim* are, you can’t even begin to understand the plan of salvation they have put in place. The Bible is very specific on who these *elohim*, the “Us” and the “Our” of Gen. 1:26 are. Remember this is the context of creation. John 1:1-14:

1: “In the beginning was the Word, and the Word was with God, and the Word was God.”

Now here is a Being called the Word and this Being “was God and with God.” There is the “Us” and the “Our” of Gen. 1:26. That cannot be any clearer. No mystery here. Nothing tough to understand. The Word is one entity which was part of God. That means there was more than one Being as such. Here we see at least two, and by the way, there are only two mentioned throughout the entire Bible. There are not three, four, five, etc., just two. Verses 2 and 3 tell us:

2: “He was in the beginning with God.

3: All things were made through Him, and without Him nothing was made that was made.”

Once again, very clear. In verses 1 through 3, we have seen that the Word was part of the plural God, and that it was He who actually did all the creating on behalf of the God, the *elohim*. Now who was this Being who went by the name of Word, and was responsible for the act of creation? John 1:14:

14: “And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.”

So here in John, we see that the Word and Jesus Christ are one in the same. It was Christ who created all things in the beginning. That’s exactly what the Bible says. That isn’t what the world teaches now, is it? We also see that the other part of the “Us” and “Our” is identified here. His name or title is the Father. Two beings and only two beings who comprised the *elohim* of Gen. 1:26. One, the scriptures identify as the Father and the other who was the Word as Jesus Christ. Some try to say Christ was not the Word. Let’s read Rev 19:13:

13: “He *was* clothed with a robe dipped in blood, and His name is called The Word of God.”

This is all simple truth as revealed in the pages of the Bible. It is necessary to know this, to understand what God is doing. In Gen. 1 we are given an account of what the Word did in His creating function. We are told that He created the heavens and the earth. We are also told that He created the features of the earth along with the flora and fauna. Verses 21 thru 25:

21: “So God created great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. And God saw that *it was* good.

22: And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth. [Fish were to spawn in the waters and birds nest on the dry land. He made this very specific from the beginning.]

23: So the evening and the morning were the fifth day.

24: Then God said, Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, according to its kind; and it was so.

25: And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that was good.”

Here we see God creating the species of life on the earth. Here we see three of the four types of flesh being created on the earth as spoken of in 1 Cor. 15:39, where it states, “all flesh is not the same flesh, but one flesh of men, another flesh of beasts, another flesh of fish and another of birds.” So we have four types of flesh mentioned. Here the Word set in place the rules or laws governing not only the categories of flesh, but each of their species. He determined where and when they would reproduce and makes it absolutely clear there was to be no mixing or cross breeding of species, let alone flesh. This same law also pertained to flora as Gen. 1:11-12 tells us, each after their own kind. Kind here in the Hebrew is #4327 *miyn*. Strong’s says of it, “from an unused root meaning to portion out; a sort, i.e. species. The BDB says that it means, “kind or species,” also. Once

again, patterns put into place by the Creator.

Now comes a change in the pattern. Now, God is going to create the first man. Watch the profound separation which takes place between man and the other three types of flesh. Verse 26:

26: "Then God said, Let Us make man in Our image, and Our likeness;"

God did not say, let Us make him after Our kind, did they? No! And there is a big reason why. It has to do with Satan's rebellion long before man was created. But that is the subject of another study. Here we have two beings, One who became known as the Father and the other as the Son in the N.T., clearly stating that man would be made in the image and likeness of God. Have you ever asked yourself why? For that matter have you ever even thought about it at all? The answer is a shock to most who hear it. They are reproducing Themselves. They are going to create a family. The name of that family is God, *Elohim*. That's the family name. Here in Gen. 1:26 we see the start of that process. Remember we will know about their eternal power and the Godhead by the things which are created. These are not just happenstance. It is well thought out. It is a plan. And they reveal it to us. Satan has blinded the world to this purpose through his deceitful doctrines of "evolution and hierarchy." The governments, organizations and churches of this world, ascribe to one or the other or both. Man was not created after the God kind but made in their image and likeness. Image is #6754 in the Strong's:

"*tselem*, from an unused root meaning, to shade; a phantom, i.e. (figuratively) illusion, resemblance; hence, a representative figure, especially an idol."

Vine's says of this word, #6754:

"*tselem*, statue, image, copy. This word signifies an image or copy of something in the sense of a replica. The word also means image in the sense of essential nature. So Adam begat a son in his own likeness after his image and called his name Seth, Gen. 5:3. Human nature, in its internal and external characteristics, is what is meant here rather than an exact duplication."

Vine's adds a lot more, but the point is clear, that this word means a "resemblance." And in this case, "a

shadow of the real thing." Not just in looks, in ability! But not in substance. This is born out by the use of the Hebrew word for likeness, #1823 *dmuwth*, from #1819, Strong's says, "resemblance, concretely model, shape; adverbially like." Vine's says of it:

"*demut*, likeness; shape; figure; form; pattern.

First, the word means pattern, in the sense of the specifications from which an actual item is made. Secondly, *demut* means shape or form, the thing(s) made after a given pattern. Third, *demut* signifies the original after which a thing is patterned."

So these two Hebrew words tell us, man was created to look and function like God, but in a physical state. In other words, a shadow of Them, lacking the true essence. Man was different from the other three flesh types. God made him different for an incredible purpose. One that very few know and understand, thus the reason for the "few" being chosen to be the Bride from the "many" who were called to understand and build a relationship with Jesus Christ. How did God specifically set man apart?

26: ". . .let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth."

Now that is a far cry from worshiping the creation isn't it. No "mother earth," no "I want to be a butterfly in my next life," no confusion at all. Gen. 1:26, tells us, man was to have dominion over the physical creation on the earth, including the earth itself. But listen up everyone, it does not say, he was to have dominion over another man. And we will talk more about that later. God created the other three flesh types with instinct. It was to be in them. The pattern of their life. But man was different. Man was to have dominion. He wasn't stronger, faster, or for that matter able to fly, live under water, or burrow into the earth, yet he was to be greater than all the others. He was to look like God and function like God in ability, on a physical plain. God put a specific spirit in man. 1 Cor. 2:11 verifies its existence. And so do many other scriptures.

11: "For what man knows the things of a man except the spirit of the man which is in him? [That's the first part of it. Now this is not speaking

about the spirit of God, for that is contrasted with it here in verse 11.] Even so no one knows the things of God except the Spirit of God.”

Well now, we have two different spirits mentioned here. One which is inherent in man and one in God. 1 Cor. 6:20 states:

20: “For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.”

So man's body and spirit are from God. If there is any doubt about these two spirits being different, 1 Cor. 2:14 should put that to rest.

14: “But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know, because they are spiritually discerned.”

So man has a spirit in him. It is a shadow of God's spirit. It empowers man to be different from the animals. To be able to reason, create, formulate, to think and act on a higher plain. Man can discern between right and wrong in a simple, moral way, animals cannot, no matter what the deceivers tell us. This empowers man to have dominion over them. Dominion is #7287 *radah*. Strong's says it is a “prime root; to tread down, to subjugate: specifically to crumble off.” BDB says of it, “have dominion, rule, dominate.” With all the “earth first” types, this is a criminal statement from the creator. Just think of it. Man has dominion, rulership over all the earth and those things there in. Satan is embarked on a modern politically correct theme of the earth being our mother. And the birds, fish and beasts are our kindred brethren. The intellectual elites are hooked on it to the point that they would choose the well being of a tree over that of a man. Right is wrong and wrong is right!

Now man was given this dominion, not in a negative sense, but in a positive sense. We must never forget that. But boy have the folks that are preaching the earth as a religion, really, gone overboard. God however, didn't stop there in Gen. 1:26. So in verse 27, They say:

27: “So God created man in His image; in the

image of God He created him; male and female He created them.”

This will become very important to the pattern of things created, as we will see. For it takes two of them, a man and a woman, to create more of their kind.

Once again, it takes two of them, a man and a woman to create more of their kind. Not two men and not two women. That goes against all the laws God put in place since the beginning. So He wouldn't be misunderstood, God repeats what man is to do in verse 28.

28: “Then God blessed them, and God said to them, Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.”

God makes no exception. In fact if dominion were not enough, He instructs man to subdue the earth. Subdue is #3533, *kabash*. Strong's says of it, “a prime root; to tread down; hence, negatively to disregard; positively to conquer, subjugate, violate:”

BDB says of it, “subdue, bring into bondage.” Man is not to worship the earth, but conquer it! Make it work for him and not the other way around.

So God definitely made man different from the rest of creation. God did this for a reason. Man was created with the opportunity for tremendous potential. He was created in the image and likeness of God.

Next we have to see the pattern of creation that God set in man and woman, which is just a type of what God is doing in reproducing Themselves. God cannot break the laws which They have set in place. So let's follow the pattern of man in Gen. 2 and then tie it together with the pattern of Christ and the Church in the N.T. scriptures. Gen. 2:7 & 15;

7: “And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.”

15: “Then the LORD God [that's the Word], took the man and put him in the garden of Eden to tend

and keep it.”

Here we see that man was given tasks to perform. He was also given rules to live by. Verses: 16 and 17:

16: “And the LORD God commanded the man, saying, Of every tree of the garden you may freely eat;

17: but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”

So here we see do’s and don’ts way back then in the beginning. There is order to what God does, not chaos and confusion. Now in verses 18 through 25 we receive a major element of the pattern of creation, that being the pattern as to the reproduction of the God Head.

18: “And the LORD God said, *It is* not good that man should be alone; I will make him a helper comparable to him.

19: Out of the ground the LORD God formed every beast of the field and every bird of the air, and brought *them* to Adam to see what he would call them. And whatever Adam called each living creature, that *was* its name.”

Once again we see Adam had work to do and responsibilities to perform. He didn’t lay around but was involved with the creation around him. God allowed him to name the fauna because he had dominion over it. Now verse 20:

20: “So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him.”

Here we will see man and woman were not created at the same time or in the same manner. That’s very relative. Adam was alive and working before Eve came to exist. Verses 21 through 22.

21: “And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place.

22: Then the rib which the LORD God had taken from man He made into a woman, and He brought

her to the man.”

Adam had been created from the dust of the ground and the Lord God breathed life into him. Eve however, was created from the rib-bone of man. Eve came from Adam. Do not forget this. It is a significant part of the pattern to come. Verse 23.

23: “And Adam said: This *is* now bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man.

24: Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.”

Adam was probably quite excited about the whole thing, not having had another human being around up to that point. But in all this, Adam forgot about the instruction he had received. Actually he didn’t forget, he just got very sloppy. God had taught him about the do’s and don’ts. He in turn was expected to do the same for his wife. He didn’t do a good job. Satan convinced Eve it was okay to disobey the rules. That is in Gen. 3 verses 1 through 11. In verse 12 we see a remarkable thing.

12: “Then the man said, the woman whom You gave *to be* with me, she gave me of the tree, and I ate.”

Adam blamed Eve for his sinning. He said she made me do it. Rather than correct her and set the right example, he sinned. At that time it was impossible for man to receive eternal life through the Spirit of God. The tree of life was removed from their accessibility. Instead of the first Adam being a savior to his wife and helping her to see the error of her way, he joined her, thus condemning her and himself to death. They would not be receiving the Spirit of God. 1 Tim. 2:14 tells us Adam was not deceived. He sinned willfully. So now, another would have to come to save both man and woman in kind, for God’s plan of reproducing Themselves to continue. This now required a plan of salvation, a little different from the one they started with. It would require another Adam and another Eve. In 1 Cor. 15:22 Paul says:

22: “For as in Adam all die, even so in Christ all shall be made alive.”

But listen to how it is done. Verse 23:

23: "But each one in his own order: [and that order is] Christ the firstfruits, afterward those *who are* Christ's at His coming."

The original Greek does not say "at His coming" but rather "in it." That's very important. Again, it is a process of time. Those "in it" are to be His Children. [More of that later]. Verse 45:

45: "And so it is written, the first man Adam became a living being. The last Adam *became* a life-giving spirit."

Rom. 5:14:

14: "Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come."

It should be clear from the scriptures that the first Adam was to be followed by a second Adam. The second Adam was Christ and a plan was put in place for Him to complete, or rectify what the first Adam did not. Thus we find ourselves turning to Ephesians, the 5th chapter, to listen to Paul explain this mystery, which the world does not understand, let alone acknowledge. Let's start in verse 22 and compare this second pattern to the first.

22: "Wives, submit [or as the Greek word *hupotasso* means, willingly yield] to your own husbands, as to the Lord."

This does not say to someone else's husband, but each to their own. That is the pattern. No one is to come between them. No one! Eve allowed another to come between her and Adam. The serpent convinced Eve of something contrary to what her Husband had stated. She rejected the do's and don'ts of Adam, which he had received from the Word. This is a very important part of the pattern. We as the second Eve, the Bride of Christ, must always seek truth from our Husband. He instructed us in the rules of the household, as designed by the Father, the Patriarch of the household of God. We are to have no surrogates, no benefactors in between. Many today are beguiled by such. The Bride

will only look to her Husband. That's why we read what Paul said about a woman not being permitted to speak in services or in church meetings. What he means is, speaking as a guide, in giving instruction on a doctrinal level. And the scriptures say she is to ask her Husband if she has a question. That is not a put down. That is following the very pattern that Christ has put in place. The first Adam and the first Eve just fell apart on that. What Christ has said, and what He teaches to those who have an understanding of Him, is that, this example of a woman not speaking in church basically is just following the pattern that He put in place from the beginning. It embellishes on the point that we the Church, are to get our direction only from our Husband! Do we see the parallels, and do we see the patterns? None of it is a put down. Remember you fellows who are reading this, it pertains to us in the context of the Bride. It is a law that God has put in place. So many people are falling apart on that today, who once walked as members of the Body. Verse 23:

23: "For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body."

This is the pattern of leadership in the family. It is the way of God. It isn't about rulership, but one-ship. The marriage of a man and a woman is to be after the pattern God ordained. It is about love, not conflict. It is about service, not ownership. Jesus gave His life for the Church. Adam was not the savior of Eve, was he! He could have been. But instead he followed her deceived actions knowing better. Then he blamed her! They both allowed another to come between them. What a contrast between the first and the second Adam. Verse 24:

24: "Therefore, just as the church is subject to Christ, so the wives to their own husbands in everything."

Once again, notice the emphasis to authority. It is based on that of a husband and wife. Just as a wife is subject to her OWN husband, not some other, so too is the Church to her Husband, Jesus Christ. There is only one Head of the Church. Just like there is only one head of a marriage. A woman does not have many heads or husbands. The world, and any organization that is a part of it, ascribes to the doctrine of headship.

Better known as hierarchy. That's not God's way. The relationship between a man and a woman is not one of dominion and rulership, but of love and respect. Each performing and carrying out their respective responsibilities as scripted by God. It says here that the Church is subject to Christ. What does that mean?

“Subject” here is the Greek word, #5293 in the Strong's, *hupotasso*, once again. It says of it, that it is from “#5259 and #5021, to subordinate, reflectively to obey.” Vine's says of it:

“primarily a military term, to rank under (*hupo*, under, *tasso*, to arrange), denotes (a) to put in subjection, to subject,” and it goes on and says some more, and (b) (so there are two meanings to this word) “in the middle or the passive voice, to subject oneself, to obey, be subject to.”

The context here in Ephesians 5 clearly denotes “b” as the proper usage, “willingly yielding.” The Church is not forced, dragged, or pushed, to obey. It is a freewill choice. Verses 25 - 26:

25: “Husbands, love your wives, just as Christ also loved the church and gave Himself for her,
26: that He might sanctify and cleanse her with the washing of water by the word,”

It is Christ who teaches us. It is not a hireling, etc. He has made that clear. Only He can do that for His Bride. Think of it this way. When a man and a woman are drawn to one another, and develop an intimate relationship about their thoughts and dreams, their goals, accomplishments, etc., they don't need an interpreter or go between to tell them what each other is saying. Most organizations which call themselves churches, do just that. They believe they are some type of benefactor who makes it possible for a wife to talk to her husband. That type of thinking and teaching is heresy, pure and simple. Christ is fashioning His Bride to be just as He would want her. Verse 27 states:

27: “that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.”

That is what Christ was. He learned from the things

which He suffered. So too does His Bride. It is He who is doing the cleansing each and every time she opens the Bible and lets Him talk to her, to teach her. The first Adam neglected to do this. Instead of teaching Eve of her error, he joined her in it. The second Adam will not neglect His responsibilities to His Bride. Christ was *tamim*, or without blemish. His wife will be also, through her obeying the voice of her own Husband, and not that of another. He is striving to make her complete. Now in verses 28 and 29, simple instructions are given in oneness.

28: “So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself.

29: For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord *does* the church.”

Satan the devil, the prince of the power of the air, is increasingly pitting men against women and husbands against wives. Verse 30 now caps the pattern found in creation of the first Adam and the first Eve.

30: “For we are members of His body, of His flesh and of His bones.”

Yes, the second Eve just as the first, is created from the second Adam after the exact pattern. We too have come from the flesh and bone of our Husband. The pattern is the same. Only now we are talking of a spiritual equivalent of the physical. And it doesn't stop there. Verse 31 continues after the pattern set at creation.

31: “For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.”

And the purpose for them to become one flesh was what? “to be fruitful and multiply.” They certainly didn't need to be one to have dominion over the earth and all the other flesh found in it. It's apparent Adam had that before Eve was made as we read in Genesis. But he needed one after his own kind to be able to reproduce after his own kind. The religions of the world are lost on this point. They have been blinded to Christ's purpose for seeking out a bride. They are so confused that they refer to the Church as a building

which they meet in. When in fact the Church is the actual people.

The Greek word used for church is #1577 in the Strong's, *ekklesia*. It says of it:

“from a compilation of #1537 and a derivative of #2564, a calling out, i.e. (concretely,) a popular meeting, especially a religious congregation (Jewish synagogue, or Christian community of members on earth or saints in heaven or both).”

Vine's says of it:

“*ekklesia*, from *ek*, out of, *klesis*, a calling (*kaleo*, to call) was used among the Greeks of a body of citizens gathered to discuss the affairs of state, Acts 19:39. In Acts 7:38 it is used of Israel; in 19:32, 41, of a riotous mob. It has two applications to companies of Christians, (a) to the whole company of the redeemed throughout the present era, the company of which Christ said, I will build my Church, Matt. 16:18, and which is further described as the Church which is His Body, Eph. 1:22; 5:23, (b) in the singular number (e.g., Matt. 18:17, RV marg., congregation) to a company of professed believers, . . . 1 Tim. 3:5, and in the plural, with reference to churches in a district.”

The *ekklesia*, is the called out ones. Those individuals who are called by the Father to be part of the many. To be drawing close to His Son. To see who is acceptable to be His Bride. The Church is not made of wood and stone but of flesh and bone and is the Body of Christ. It is living and breathing. I hope we understand these things and address them as so. For there is so much confusion about it. So here in the spiritual pattern of Adam and Eve, we see Christ the second Adam doing for the second Eve, what the first Adam never did for the first Eve. All this should not be a mystery to us. The pattern teaches us that children must come from that union. The Bible was written for the Bride to be instructed and cleansed. It was not written for the “all” at this time. But rather for the “many” who would be called to qualify to be the Bride.

The whole pattern of creation is a vivid depiction of what God is doing. This is the time of the marriage covenants. And in particular, the second covenant for the first is no longer open to entrance. It was closed to

any new comers after Christ's death. The Bride as a woman is led by her Husband. The entire creation process spells out what God is doing at this time. The world of Christianity who profess to know Christ, are devoid of true knowledge. For instance if you asked them about the plan of salvation, as spelled out by the Holy Days and Festivals of God, they would ask you, what are you talking about. They would tell you Lev. 23 is of no effect, because that is the O.T. and it has no bearing on them, for it is done away with. Their ignorance is enormous! It is not my purpose to ridicule or for that matter, to force feed anyone. I personally adhere to the Festival observances of God as well as the seventh day rest, the Sabbath. We won't discuss any of that as to why, for that is an immense subject. What I will discuss now is how the structure of God's Festivals and Holy days are part of the observable process of creation, which clearly shows us Their plan of reproducing Themselves.

All the Holy days of God take place in the first seven months of His year. By the way, that is a lunar year as determined by the moon. Not the sun or for that matter not the stars. The first month referred to is Abib, it is the start of the new yearly cycle in the spring. We find on the tenth day the Passover Lamb was separated for its intended purpose. On the fourteenth day it was slain. That is the festival of Passover. On the fifteenth day the Feast of Unleavened Bread starts and continues for seven days. The significant days of that month are the first, tenth, fourteenth, fifteenth and twenty-first. Fifty days from the first Sunday, (in the seven day festival of Unleavened Bread), we find the Feast of Firstfruits or as we call it today, Pentecost. In the seventh month we find a similar pattern as in the first. It is called Tishri. The first day of this month is the Feast of Trumpets. On the tenth of this month is the Feast of Atonement. On the fifteenth is the start of the seven days of the Feast of Tabernacles. On the twenty-second day of the month we have the Feast of the Great Last Day. So here in the seventh month we have significant days, in the first, tenth, fifteenth and twenty-second. The similarities to the first month are clearly by design as we will see. Right down to the seven day periods in both, etc. Once again, I remind you of Rom. 1:20:

20: “For since the creation of the world His

invisible *attributes* are clearly seen, being understood by the things that are made, *even* His eternal power and Godhead, so that they are without excuse,”

The Interlinear Bible has a very accurate translation of the Greek.

20: “for the unseen things of Him from creation of the world are clearly seen, being understood by the things made, both His eternal power and Godhead, for them to be without excuse.”

I mentioned earlier that the number of a woman was twenty-eight. This is defined by her life or menstrual cycle. It lasts or is supposed to, for twenty-eight days if it is in balance. It has a starting point, day one. On or about the first day of menstruation a graafian follicle and an ova begin to develop. For about two weeks or fourteen days the follicular cells multiply and secrete estrogen. Normally only one follicle matures and migrates to the surface of the ovary. Ovulation takes place after this. This is the process of the surface of the follicle degenerating, releasing the mature ovum into the pelvic cavity. Shortly before ovulation occurs the ovum undergoes a type of mitosis in which its number of chromosomes is reduced by half. Immediately after ovulation, cells of the ruptured follicle enlarge and due to the appearance of lipoids, substances in them become transformed into a golden colored body, the corpus luteum. The corpus luteum grows for seven or eight days. During this time it secretes both progesterone and estrogen in increasing amounts. If fertilization does not take place the size of the corpus luteum and the secretions diminish.

So what did we just read? In a normal twenty-eight day cycle we find menses occurring at the start. We then find the preovulation phase through day fourteen, during which we find meiosis taking place at around day ten. On cycle day fifteen we find ovulation taking place. For seven or eight days, starting on the fifteenth, after ovulation we find the ovum ready to be fertilized and very active in secreting progesterone and estrogens from the enlarged corpus luteum. Now that ends on the twenty-first or twenty-second day of the cycle. Are there bells and whistles going off? The key days of the cycle are the first, tenth, fourteenth, fifteenth, twenty-first and twenty-second. God has

programmed into a woman the very pattern of the plan of salvation. It is seen in the things which are made, even His eternal power and Godhead. For those of you who have an understanding of the Holy days and festivals, this information is probably a real eye opener.

Let’s just do a very brief rundown of the similarities between the specific high points of the life cycle and specific days in God’s festivals. On the tenth day of the first month, the Passover Lamb was separated from the flock. We find that in Ex. 12:3. This is significant because the Lamb was kept in close quarters with the household in which it was to be consumed. The tenth day of the seventh month is the Day of Atonement, this is a day of separation also. We are to separate ourselves from food and water. The day represents the putting away of Satan. The tenth day in a woman’s cycle, is the day meiosis takes place, or should in a proper cycle. The ovum reduces its chromosome count by half. Once again, a day of separation, a day of putting away.

On the fourteenth day of the first month, we have the Passover of the Lord. It is here that the Lamb, which had been separated, was sacrificed and eaten by the members of the household. This is the day Christ died for our sins. He made it possible for us to have contact with the Father so that we could be impregnated by His Holy Spirit. Man now had the opportunity to receive eternal life. Up to that time, we could not have been begotten children of God.

The fifteenth day of this same month, is the start of seven days of unleavened bread. This is a time when we keep leaven out of the household, that means ourselves and our property. This is symbolic of keeping sin out of our lives, and at that point being prepared to receive God’s spirit or be begotten of God. The fifteenth day is also when God gave His instruction on the laws of the firstborn to Moses and thus to Israel. It is during this time frame that the count to Pentecost, the harvest of the firstfruit, starts. This is the time of begettal and growth of the Bride. These seven days, and the start of the seven week count, are tied intricately to the seven Churches of Revelation. The fifteenth day of the seventh month starts the Feast of Tabernacles. It also runs for seven days. It depicts a time when man will tabernacle with

the Father and His united Son and Daughter. Jesus and His Bride will be working with the inhabitants of the earth for one thousand years to make straight that which is crooked. These seven days are followed by an eighth day on the twenty-second day of the seventh month. It is the Feast of the Great Last Day. It depicts God offering His Holy Spirit to all who have ever lived through the ages, except those who have already entered the lake of fire. It is a time of final judgement. After that the book is closed to man for eternal life. In the life cycle of a woman, starting on the fifteenth day, and continuing for seven or eight days, (which represents the twenty-first day of the first month and the twenty-second day of the seventh month), we find the ovum is ripe for fertilization. This represents the only time when mankind can be begotten of God. This is the only time that God has ordained for the children to be conceived, to receive God's Holy Spirit. It joins with the spirit in man to start a new creation, not yet born, but begotten, and then able to grow in grace and knowledge until they are born of God.

I could say so much more about these patterns of the things which are made, but we have enough to continue with the subject we are dealing with now. These are not coincidences. They are just some of the patterns God has placed in the word of God and in the things They made, to lead us to a greater understanding of Them, and what They are doing with us. Their plan should not be a mystery. Understanding one pattern helps us to understand another and another until we come to the stature and fullness of Christ.

You can view a chart depicting these similarities at the end of this article.

We will follow (and already have) many patterns in both the New and the Old Testaments, so that we will be able to come to a clearer understanding of the first covenant and why there was a need for a second. That means our primary focus is on the Bride. Those who will be in the first resurrection unto the marriage. From time to time I will comment on events which occur after that, only to clarify the pattern for that is another entire study. We will be focusing on the spring festival time period. From Passover to Pentecost. For that is the one which depicts the barley harvest, which comprises the Bride of Christ. It is a time of the firstfruits, not the second or third harvests.

It should be apparent to all by now that children will come from this union, of the Bride and Jesus Christ. Scripture tells us the purpose of such a union is to become, "fruitful and multiply." We will follow this pattern further as we delve into the two marriage covenants. It is important to understand that this day of salvation we are presently in, is all about the Husband and the Bride and about the first steps to growing a spiritual family. Through that union of the "few," who are chosen, the promise will continue to the many who were not chosen and to the "all," who will be the offspring of the Son of God.

The Pattern of The First Born

There are patterns as to the children in the family as well. The firstborn plays a significant role in such things. God places a great emphasis on the firstborn throughout the scriptures. There will be a group of firstborn from the marriage of the Lamb as well as many other children. That is the way of God. The pattern of creation. But let's now focus on the Bride as the firstborn, and see her significance as such, and how she is singled out at this time for a specific role in the family of God. Back to Ex. 12. In verse 12 a significant fact is revealed, which is very important to the whole plan of salvation.

12: "For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I the LORD."

There are two significant events happening here in this verse. The one we will not focus on at this time to any great extent. It is the fact that at the time of the Passover, when Christ died for our sins, at that time having lived a sin free life, yet subject to all the temptations and trickery of the devil, we find Satan is judged. However, his sentence is not carried out at that time. But assuredly will be at a future date.

What we will focus on is the fact that only the "firstborn" were subject to death on that night. Not "all" who were in the household or for that matter "all" who were in Egypt were to die. Only the firstborn were targeted. Thus only the firstborn would be protected. By what? The shed blood! It was only

applied to them at that time. Verse 13:

13: "Now the blood shall be a sign for you on the houses where you *are*. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy when I strike the land of Egypt."

This is an understanding of great importance to the plan of salvation and the marriage covenants. As we will see, this sets the pattern of those in the Church of the Firstborn, the Firstfruits of God and the Lamb. To most it is a mystery. To the Bride, it is a pattern to follow. This was such a significant event to God that on the next day, the fifteenth of Abib, He gave very specific instructions to Moses on the principle of the firstborn. The fifteenth is the start of the seven days of unleavened bread. It is also a High Holy Day. Lets see how important all this was, and remember the first day that the ovum could be fertilized was the 15th. Ex. 13: 1-2:

1: "Then the LORD spoke to Moses, saying,
2: Sanctify to Me all the firstborn, whatever opens the womb among the children of Israel, of man and animal; it is Mine."

That is to the point. He basically tells Moses, I saved them so they are mine. They are separated for me. He tells Moses that they are special to Him. Not everyone in the household was of the firstborn. This is not a slight, oversight, or put down, but part of a very detailed and specific pattern God has put in place and will bring to fruition. It was He who purchased them from among men. He didn't purchase them from Pharaoh. He took them from Pharaoh. He even gave the wealth of Egypt to Israel and the mixed multitude which left. Ex. 13:3:

3: "And Moses said to the people: Remember this day in which you went out of Egypt, out of the house of bondage; for by strength of hand the LORD brought you out of this. No leavened bread shall be eaten."

Verses 8 - 10:

8: "And you shall tell your son in that day, saying, *This is done* because of what the LORD did for me when I came up from Egypt.

9: It shall be as a sign to you on your hand and as a memorial between your eyes, that the LORD'S law may be in your mouth; for with a strong hand the LORD has brought you out of Egypt.

10: You shall therefore keep this ordinance in its season from year to year."

Now what a terrible tragedy that mankind has been deceived by Satan the devil, the angel of light, and his disciples, into thinking the Holy Days and Festivals of God are done away with and have no significance. In actuality, it is the keeping of those days and great events, which draw us to a closer understanding of what God is doing with mankind. They are a time of rehearsal and refreshing, a time of sustained communication with our creator in the way and time He says it is to be done. On the first day of Unleavened Bread, our Creator gave Moses the law of the firstborn. This knowledge is essential to the Bride. She must have a keen understanding of it to know her responsibilities to it. Verse 11 and 12:

11: "And it shall be, when the LORD brings you into the land of the Canaanites, as He swore to you and your fathers, and gives it to you,
12: that you shall set apart to the LORD all that open the womb, that is, every firstling that comes from an animal which you have; the males *shall be* the LORD'S."

Now God gets specific in His instruction, which separates some from others. Verse 13:

13: "But every firstling of a donkey you shall redeem with a Lamb; and if you will not redeem, then you shall break its neck . . ."

Now imagine that. God places more value on one type of animal than another. That would be viewed as prejudicial today. Not only that, He would be fined or jailed for killing the donkey under the cruelty to animal's laws. We have strayed so far from the purposes of God as a society, it is a wonder we still exist.

Verse 13 continues:

". . . And all the firstborn of man among your sons you shall redeem."

Once again God separates man from the other flesh. The Hebrew word for redeemed here is #6299 in the Strong's, "*padah*, a prime root, to sever, i.e. ransom, generally to release, preserve." Vine's has a lot to say about it:

"*padah*, (to redeem, ransom) or originally, the usage of this word overlapped with that of *kapar*; both meant to ransom. In theological usage, however, each root tended to develop in different directions, so that they can often be considered synonymous only in a very broad sense. *Padah* indicates that some intervening or substitutionary action effects a release from an undesirable condition."

Please don't forget that. It should be evident to all that Jesus Christ didn't pay any ransom to Satan. As the Word of the O.T. He took Israel from Pharaoh. He intervened on their behalf to do something they could not do for themselves. He didn't give in to the demands of the devil. He defeated him. Our Husband is not a whining wimp, so don't let anyone convince you otherwise. His blood was shed, so that we could be cleansed and have access to the Father. At that same time, judgement was passed on the gods of Egypt. That doesn't sound like He gave in and paid Satan's demands, does it! Israel was released from captivity from an undesirable situation. That is what the blood of Christ does for the firstborn. It loosens them from an undesirable condition. Remember "Lutron," in the N.T. Greek. They cannot escape on their own. And what are they escaping? Sin, and thus death. Those animals which were firstborn were sacrificed unless they were unclean as exemplified by the donkey. If they were not redeemed by a clean animal, one defined as such and acceptable to God, then they would die. It is a very sad thing that most professing Christians understand nothing about what is classified as clean and unclean to God. Leviticus 11, as well as many other sections of the Bible teach us on the subject. But Satan does not want mankind to know these truths. So the prince of the power of the air has worked hard to deceive us men on these things. If these unclean firstborn, as in the case of the donkey, were not redeemed by a Lamb, they would be put to death. The symbolism here is tremendous when applied to the second covenant. Only those of Israel could qualify to be the Bride under the terms of the old covenant. But under those of the new, that which was

unclean under the old, could now be redeemed, as in the case of the Gentiles. Without the sacrifice of the Lamb of God, the Gentiles would never have had the opportunity to be part of the firstborn Bride. I hope all these patterns ring loud and clear. Now continuing with the law of the firstborn. Verse 14:

14: "So it shall be, when your son asks you in time to come, saying, What *is* this?' that you shall say to him, by strength of hand the LORD brought us out of Egypt, out of the house of bondage."

Once again, it wasn't through weakness, of giving in to Satan, but by **strength of hand**. Many are being confused on this point. Verse 15:

15: "And it came to pass, when Pharaoh was stubborn about letting us go, that the LORD killed all the firstborn in the land of Egypt, both the firstborn of man and the firstborn of animals. Therefore I sacrifice to the LORD all males that open the womb, but all the firstborn of my sons I redeem."

Moses was instructed by God to tell all the heads of the households in Israel to teach their children about this great principle and law of the firstborn of God. In verse 16, God once again makes it clear how He did it and that we were to never forget it.

16: "It shall be as a sign on your hand and as frontlets between your eyes, for by strength of hand the LORD brought us out of Egypt."

Do we teach our children about this law of God, which is tied to His plan of salvation? Is it familiar to us? Do we see the pattern created by it, which identifies the Bride of Christ. I hope we all do. The reason the count to Pentecost starts during these days of Unleavened Bread is significant to the early harvest. The harvest of the Firstborn. It comes to completion on the fiftieth day, the joining of the two lambs and their union with Christ, the High Priest. In reviewing the laws and statutes of the first covenant, we read in Ex. 22:29-30:

29: "You shall not delay *to offer* the first of your ripe produce and your juices. The firstborn of your sons you shall give to Me.

30 Likewise you shall do with your oxen *and* your sheep. It shall be with its mother seven days; on the eighth day you shall give it to Me.”

Remember the significance of this seven day period, and that of the eighth. Eight represents the time of circumcision. That is why after the seven days of the fall Feast of Tabernacles, we find an eighth day. A separate feast, as well as a High Holy Day. It's a time when the hearts of all mankind will be circumcised, and God's Spirit will be offered to all mankind.

God ties unleavened bread to His instruction of the law of the firstborn once again in Ex. 34:18-20. Lev. 27 talks about redeeming that which is God's. In Numbers 18:15 God gives further instruction as to the use of the firstborn.

15: “Everything that first opens the womb of all flesh, which they bring to the LORD, whether man or beast, shall be yours; nevertheless the firstborn of man you shall surely redeem, and the firstborn of unclean animals you shall redeem.”

Here He is talking about the priests and what they could personally use. This principle and law of the firstborn is seen throughout the Bible. Keep in mind that just as the Aaronic priesthood had use of the firstborn, so too will the Melchizedek priesthood of the new covenant. Once again patterns. In Luke 2:7, we see that Christ was the firstborn son of Mary and Joseph.

7: “And she brought forth her firstborn Son, and wrapped Him in swaddling cloths, and laid Him in a manger, because there was no room for them in the inn.”

Verses 21 - 22:

21: “And when eight days were completed for the circumcision of the Child, His name was called JESUS, the name given by the angel before He was conceived in the womb.

22: Now when the days of her purification according to the law of Moses were completed [that is 40], they brought Him to Jerusalem to present to the Lord.”

They understood and practiced these principles and laws of the firstborn. In Rom. 8, Paul shows the pattern applied spiritually in verse 29.

29: “For whom He foreknew, He also predestined conformed to the image of His Son, that He might be the firstborn among many brethren.”

Here we see Paul stating clearly that God the Father has a plan conforming to the pattern of the firstborn. We also see here, that the Father foreknew and predestined those to be the brethren with Christ. It is the Father who does the calling or drawing near during the time of the second covenant. Verses 28 and 30 reassure us of this.

28: “And we know that all things work together for good to those who love God, to those who are the called according to purpose.

30: Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.”

Col. 1:15 ties this principle to creation.

15: “He is the image of the invisible God, the firstborn over all creation.”

Verse 18:

18: “And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence.”

Heb. 11:28:

28: “By faith he kept the Passover and the sprinkling of blood, lest he who destroyed the firstborn should touch them.”

In Heb. 12:23-24, God makes it very clear that He ties this entire principle of the firstborn to the Bride of Christ.

23: “to the festal gathering and church of the firstborn registered in heaven, to God the Judge of all, to the spirits of just men made perfect,
24: to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better than

Abel.”

The Marriage Covenants

The firstborn and the blood are intricately tied together. They are inseparable. These very verses here in Hebrews also tie these events to the time of the first marriage at Sinai and to the second marriage at Mount Zion. The first, happened on Pentecost and the second will also. The blood was shed for the firstborn under the terms of both covenants. This knowledge is necessary to understand a basic principle of both. Without it we could not understand why there was a need for a second. To the “all” it is a mystery. To the “many,” it is able to be understood. To the “few,” it opens to them the truth of God. For it is a pattern woven throughout the scriptures. As misunderstood as the Passover and the shedding of blood is, the firstborn principles are totally ignored as insignificant. Christ bought the firstborn by His shed blood. The study of the firstborn law of God is a study each of us should undertake. We should all become familiar with its substance, for it is full of promise. As I mentioned earlier, one of the big dilemmas the world faces, is not understanding that Jesus Christ was the God, the Creator of the O.T. scriptures, and called the Word. Without understanding this, one cannot understand the need for a second covenant. There are many, many scriptures which point this out, as we saw just a few of them earlier. The Being, or that part of the Elohim of Genesis now called the Father, has never been seen by any man except the Son of man. The Word of God was married to Israel. Because of her adultery, etc., He divorced her. He was also married to her adulterous sister, Judah. He didn’t divorce her however. The only way He would be released from that marriage was for one of the parties to die. He had to live by His own rules as we will see. To enter into a new marriage covenant, He would have to die. The number of the Bride was not completed under the first covenant. That number has to be completed in order for the plan of salvation to continue. Let’s see all this in the scriptures. We will start with the first marriage covenant, to be able to follow the pattern and duality to the second. Jeremiah 3:12-14:

12: “Go and proclaim these words toward the north, and say: Return, backsliding Israel, says the LORD; I will not cause My anger to fall on you.

For I *am* merciful, says the LORD; I will not remain angry forever. [Remember who He is talking to.]

13: Only acknowledge your iniquity, That you have transgressed against the LORD your God, And have scattered your charms to alien deities under every green tree, and you have not obeyed My voice, says the LORD.

14: Return, O backsliding children, says the LORD; **for I am married to you.** I will take you, one from a city and two from a family, and I will bring you to Zion.”

Not the “all,” not the “many,” but a “few!” Here we see clearly, that God says He was married to Israel and Judah as verse 10 qualifies on the matter. We will return to this chapter later to see the plan of salvation carried out to another step as to the placement of some who were once married to Him. Jer. 31:31-32:

31: “Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah

32: not according to the covenant that I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, though I was a **husband** to them, says the LORD.”

In the future God will enter into a different covenant with those of Israel and Judah, who did not qualify to be the Bride under the terms and conditions of the first marriage covenant. Here in verse 32, He clearly states the time frame of the first marriage. “. . . in the day I took them by the hand to bring them out of the land of Egypt,” In His own words God tells us when He married Israel. So let’s narrow it right down and learn a lot more about it. Ex. 19:1-8:

1: “In the third month after the children of Israel had gone out of the land of Egypt, on the same day, they came *to* the Wilderness of Sinai.

2: For they had departed from Rephidim, had come *to* the desert of Sinai, and camped in the wilderness. So Israel camped there before the mountain.

3: And Moses went up to God, and the LORD called to him from the mountain, saying, Thus you shall say to the house of Jacob, and tell the

children of Israel:

4: You have seen what I did to the Egyptians, and I bore you on eagles' wings and brought you to Myself.

5: Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine.

6: And you shall be to Me a kingdom of priests and a holy nation. These *are* the words which you shall speak to the children of Israel.

7: So Moses came and called for the elders of the people, and laid before them all these words which the LORD commanded him.

8: Then all the people answered together and said, All that the LORD has spoken we will do. So Moses brought back the words of the people to the LORD.”

Here in Ex. 19, we see that the terms of the marriage covenant were laid out before, and accepted by Israel. She had made a choice to enter into it with God. He would never force anyone to accept them. Not them then, and not us now. But look at the timing of this great event. It is in the third month after they left Egypt. They had left on the 15th of Abib, as Ex. 12 and 13 tell us, as well as other books of the Bible. We read that in Numbers and Deuteronomy, etc. There are only 29 or 30 days in a lunar month. God determines this by the lunar cycle, which is approximately 29 and one half days long. So if you add up the days, there could only have been 14 or 15 days left in Abib, that being the first month, and 29 or 30 days in the second month. At most, that would have been 45 days until the start of the third month. In Lev. 23 God gives a complete run down of His Holy Days and festivals. In verses 15 and 16 we are given specific information, which involves the Feast of Unleavened Bread and the Feast of Firstfruits, or Pentecost.

15: “And you shall count for yourselves from the day after the Sabbath [now that is the weekly Sabbath], from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed.

16: Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the LORD.”

This count always begins on the Sunday during Unleavened Bread. That will place it somewhere on or in the 15th to the 21st of the first month, depending upon how the days of the week occur in a given year. With this being the case, the Feast of Pentecost will always fall in the first half of the third month. Understanding these things, we know when the marriage took place. At and on the Feast of Firstfruit or as we call it today, the Feast of Pentecost. This is a very significant Feast, for it marks the time that God married Israel under the old covenant. And it is the exact time when Christ will return and enter into a marriage covenant with those of the new or second covenant. As we can see in chapter 19 and 20 this marriage was entered into at Mount Sinai. The terms of the covenant were written down. They are spelled out in chapters 20 through 23. They are highlighted by the ten commandments. We will look into these in somewhat greater detail later. Let's see all this recounted again in chapter 24 and get some insight into the time and setting of the future marriage under the second covenant. Ex. 24:1-7:

1: “Now He said to Moses, Come up to the LORD, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and worship from afar. [Take note, they could not all approach God yet. This is very important.]

2: And Moses [the mediator] alone shall come near the LORD, but they shall not come near; nor shall the people go up with him. [Why? With only one person receiving and delivering the message their was a lot less of an opportunity to mess it up.]

3: So Moses came and told the people all the words of the LORD and all the ordinances. And all the people answered with one voice and said, All the words which the LORD has said we will do.

4: And Moses wrote all the words of the LORD. And he rose early in the morning, and built an altar at the foot of the mountain [Remember that is Sinai], and twelve pillars according to the twelve tribes of Israel. [Now this is a very significant point in identifying the time of the second marriage. So keep that in mind.]

5: Then he sent young men of the children of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the LORD.

6: And Moses took half the blood and put *it* in basins, and half the blood he sprinkled on the altar.

7: Then he took the Book of the Covenant and read in the hearing of the people. And they said, All that the LORD has said we will do, and be obedient.” [No secret knowledge - everyone heard it all.]

So here at Sinai, we see Israel saying “I do.” There can be no misunderstanding or mistaking what is taking place here. This is the only time Israel agreed, in mass, to enter into a covenant with God of this type. It is in the proper time setting which God Himself said it took place. It is represented by His Feast of Firstfruits. Verse 8:

8: “And Moses took the blood, sprinkled *it* on the people, and said, Behold, the blood of the covenant which the LORD has made with you according to all these words.”

So the marriage vows consisted of all the words in the book of the covenant. They are found in their entirety in chapters 20 through 23. It wasn’t a simple “I do,” but real vows, with real terms, and specific conditions, as any covenant of any value is. This covenant was sealed in blood depicting its permanency and the soberness of it. Now after all this notice a change. Verse 9:

9: “Then Moses went up, also Aaron, Nadab, and Abihu, and seventy of the elders of Israel,
10: and they saw the God of Israel. [Now remember they couldn’t do this prior to entering into the covenant.] And under His feet as it were a paved work of sapphire stone, and it was like the very heavens in clarity.
11: But on the nobles of the children of Israel He did not lay His hand. So they saw God, and they ate and drank.”

Here we see the pattern continue. These “few” who were chosen from the “many,” were admitted into the marriage supper. Remember what we have read in Heb. 13:8, “Jesus Christ *is* the same yesterday, today, and forever.”

The pattern He started with will be the pattern He finishes with. Who are these nobles of the children of Israel who were allowed into the wedding supper on Mount Sinai on the sea of glass? They consisted of Moses, Aaron, Nadab, Abihu and seventy elders.

Nobles here is #678, *atsiyl*, from #680 Strong’s says. “In its secondary sense of separation; an extremity; Isa. 41:9, also a noble.” The BDB says of it: “side, corner, chief, plural.” And the second meaning, it says “figurative nobles (perhaps as sides, supports, but perhaps noble from, be rooted, root; metaphorically origin, stock, properly a man having a (known) origin, sprung from an ancient and famous stock, Ex. 24:11.”

Now, these extremities or side supports are those in Israel who were pillars among their people. They were used to prop them up. Were they the high and the mighty, the mucky mucks? Not likely, for God tells us in Isa. 66:2:

2: “. . . but on this *one* will I look: On a poor and contrite spirit, and who trembles at My word.”

These unnamed seventy were acceptable to God because of their deep feelings for the commitment they made. Their lives were lived in respect for God. We will see a vivid description of these pillars later on in the book of Rev. The time and setting of the first covenant is very clear to the Bride. She recognize it for what it truly is. Let’s look at some of the events surrounding it so we can clearly see the pattern they set which will lead us to the same pattern of the great event of the spiritual marriage at Christ’s return. Ex. 19:10-11:

10: “Then the LORD said to Moses, Go to the people and sanctify them today and tomorrow, and let them wash their clothes.

11: And let them be ready for the third day. For on the third day the LORD will come down upon Mount Sinai in the sight of all the people.”

These two verses are jam packed with information. On the light side, we can learn from them that on the 48th day after the Exodus from Egypt, that Moses was on Mount Sinai talking to God. We know this because it clearly states it was 3 days before God spoke to all Israel on the 50th day, Pentecost. What is of tremendous significance here is that God reveals how He counts.

For many years a former affiliation of mine kept a Monday Pentecost. That was and still is a clear error

in understanding. The major component of that error is found in the interpretation of the wording in Lev. 23:15. Many of those who keep a Monday Pentecost profess that because Sunday was part gone when Christ was accepted by the Father in heaven, that day could not be part of the count. They claim that it must be a series of seven complete weeks, not seven complete Sabbaths. To my brothers who follow this error I hope you listen up. Matt. 24:50 states:

50: “the master of that servant will come on a day when he is not looking for and at an hour that he is not aware of.”

In Matt. 25:10-12 we see some of the foolish virgins were not ready on the day Christ returns.

10: “And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and the door was shut.

11: Afterward the other virgins came also, saying, Lord, Lord, open to us!

12: But he answered and said, ‘Assuredly, I say to you, I do not know you.’”

These virgins follow a man rather than the Son of man. Now why did He say that He didn’t know them? Remember what the qualifying criteria for that is. 1 John 2:3-4:

3: “Now by this we know that we know Him, if we keep His commandments.

4: He who says, I know Him, and does not keep His commandments, is a liar, and the truth is not in Him.”

Keeping God’s Holy Days on their day is a commandment of God. I hope we all understand the parallel here. These virgins follow a man rather than the Son of man. They do not develop an intimate relationship with their Husband, but allow another man to try to do that for them. Thus they follow his errors without ever digging into it themselves, one on one with their betrothed. They have not made themselves ready. They think they have, but they are lacking the knowledge of Christ, who is the Head, and who is to lead them and no other. (The Bride will always look to her own Husband for the answers.) As Matt. 24:50 tells us, they, the 5 foolish virgins, are not looking for

Him to return on the right day. They are looking at the wrong day. They have been lazy and allowed another to determine it for them. They are not aware of it. Those who keep a Monday Pentecost are part of this group. By that I do not mean to slight anyone. Just simply point out an error, and hopefully encourage them to dig into it themselves. Lev. 23:15-16 from the NKJ:

15: “And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed.

16: Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the LORD.”

To me that can not be any clearer. It says the count to fifty will begin from the day after the Sabbath. That is the weekly Sabbath. It is not a set day year after year, the first Day of Unleavened Bread as the Rabbis profess. The wave sheaf was brought on Sunday. From that point you count seven Sabbaths. Some of the proponents of a Monday Pentecost argue about the old English word, “morrow,” here in the KJV and “Sabbath.” We will look into both, but first look at the Interlinear translation of these verses, which I personally think is the most accurate one of all of them.

15: “And you shall number to you from the next day after the Sabbath, from the day you bring in the sheaf of the wave offering; they shall be seven perfect Sabbaths;

16: to the next day after the seventh Sabbath, you shall number fifty days; and you shall bring near a new food offering to Jehovah;”

For “next day,” the KJV uses “morrow.” That word in the Hebrew is number #4283 in the Strong’s. “*Mochoratham*, feminine from the same #4279; the morrow or adverbially, tomorrow.” The BDB says of it, “the day following a past day.” Vine’s says of it: “*mahorat*, the next day. Closely related to the noun *mahar*, #4279, is this adverb, which occurs 32 times and in all periods of biblical Hebrew. About 28 times *mahorat* is joined to the preposition *min* to mean, on the next day. This is its form and meaning in its first biblical

appearance: And it came to pass on the morrow . . . (Gen. 19:34). In three passages this adverb is preceded by the preposition *le*, or *ie*, but the meaning is the same: And David smote them from the twilight even unto the evening of the next day, . . . (1 Sam. 30:17) In Num. 11:32 *mahorat* appears after *yom*, day, and is preceded by the definite article: And the people stood up all that day, and all that night, and all the next day, and they gathered the quails. . . . 1 Ch. 29:21 displays yet another construction, with the same meaning: . . . On the morrow after that day. . .”

There is no hidden agenda to the Hebrew word *mohorat*. Its meaning is simple and clear. And it is “next day.” That means the day after a specific day mentioned prior to it. In Lev. 23:15, that specific day is the Sabbath. And as we should know, the Sabbath is the seventh day. So this verse clearly states the count starts with the day, being the next day after the Sabbath. That day is Sunday, day one. To see how ridiculous an approach some have taken to this, as not being the day to start the count on, you have only to read the old literature from the World Wide Church of God, prior to their change to Sunday. They based their method of counting, one of their arguments was based on the method of calculating interest rates on a banking machine. That is such a vivid example of carnal thinking, I lack words to properly describe it. Shortly we will prove beyond the shadow of a doubt how God tells us to count. Specifically how to count day one.

Some of the Mondayists, teach that because Sunday was part gone by the time the wave sheaf was cut and offered, that it was not a complete day. And thus could not be used for day one of their complete week, instead of complete Sabbath. They tie this together with the word used for Sabbaths here in verse 15. It is #7676, *shabbath*. Strong’s says of it, “intensively from #7673, intermission, i.e. specifically the Sabbath.” The BDB says of it, under number 4, “week (?): Lev. 23:15 (H) seven Sabbaths or weeks; 25:8 (H) seven Sabbaths or weeks (of years), uncertain.” It says it may be used as “week” possibly, but only in the context of “weeks of years,” as in the Jubilee year. This is the meaning, the Monday Pentecost folks apply to Lev. 23:15. They say it is not talking about actual Sabbaths, the seventh day. But about counting seven

complete weeks of seven days, regardless of the weekly Sabbath. We will show this to be an error. The Vine’s has a very detailed section on *Shabbat*, #7676. And *Sabat*, #7673. It shows linguistically that *Shabbat* is talking about “rest.” The day of worship! and the day of rest and refreshment. It is applied to everything; God, man, beast and land. What is being talked about here, in Lev. 23:15, is the Sabbath day, the seventh day. All this could not be any clearer. The “next day” and “Sabbath.” So to try and confuse matters, the word “completed” is thrown in. Some Mondayists, try to use this word completed in a twisted way. This is some how supposed to be the ace card in their argument why they cannot count Sunday as day one. That word in the Strong’s is #8549, “*tamiym*, from #8552, entire (literally, figuratively, or morally) also (as noun) integrity, truth.” Now I have discussed this word at great length in many other past studies, not in the context of Lev. 23:15, however. For to be *tamiym*, or without blemish, is used of Christ as the Lamb to be sacrificed and of His Bride. The Greek equivalent to this Hebrew word is *amomos*, #299. And it is found in Eph. 5:27.

27: “that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.”

Vine’s say of it, “*tamim*, #8549, perfect; blameless; sincerity; entire; whole; complete; full. The 91 occurrences of this word are scattered throughout biblical literature with 51 of them in passages dealing with cultic offerings. *Tamim* means complete, in the sense of the entire or whole thing.” Some Mondayist erroneously teach that because the word Sabbath here is referring to days in general and not the weekly Sabbath of God, the seventh day, that you cannot start the count on Sunday (in spite of the Bible clearly saying to do so), because the day was half gone. This would only give you approximately six and one-half days, and thus it would not be a whole, or complete week they argue. Well, they are wrong in their teaching of *Shabbat*, and as well in how they count. God does not play games with His Bride. He is direct and to the point. Even if they were right in assuming it was talking about seven weeks of days instead of seven complete days, they would still be in error. Because of their stance that Sunday was only a partial

day so that it could not be counted as day one thus putting the start of the count off to Monday. There are yet other Mondayists who have abandoned these old arguments for a new one. These profess that they keep Monday because the count is not complete until the fiftieth day has expired totally. This actually puts them on Monday the fifty-first day. They base this on their understanding of Lev 23:16 and the Hebrew word count. What they have done is take the old argument of the first day not being a whole day and move it to the last day. It's as wrong at the end as it is at the first. We read about this day in Acts 2:1. Here the apostles are keeping the Feast of Pentecost **during** the 50th day not the 51st day as the Greek word bears out. An accurate translation of the Greek is found in J.P. Green's Interlinear. Acts 2:1:

1: "And in the fulfilling of the day of Pentecost, they were all with one mind in the same place."

Some use human reasoning on this point and not the simple clear instruction on how to count that God gave Israel just prior to the fiftieth day. He did so at Mount Sinai. Let's see what God includes in a count and what He considers day one to be. Ex. 19:1-9 tell us the context of what is going on. Israel was camped around Mount Sinai and Moses went up to the mountain to talk with God. He then came back down to lay before them all the words the Lord had commanded him. And we see the people agreeing to them. Verses 10 and 11, show how God instructs us to number a day. He tells Moses to sanctify them today and tomorrow. And let them wash their clothes and let them be ready for the third day. Now let's notice what God counts as day one. He calls it **today**. Now that is the day Moses was upon Mt. Sinai talking with Him. God calls that the first day of the count. It doesn't give the time of the day now does it. No it doesn't. Now it took Moses some time to get up there, didn't it. But let's even say he was up there at sunset on day one and God gave him the instruction right at sunset. We know it could not have been before sunset because a day starts then and the day He is referring to is **today**. So the day was already started. After God gave the instruction to Moses, Moses had to climb back down, call the elders of Israel together and then they had to get the information out to all the people, that is millions of people. Verse 14 verifies this:

14: "Then Moses went down from the mountain to the people and sanctified the people, and they washed their clothes."

So here we find all this happening, taking place, on the same day, **today**, or day one, of the count to the third day. It would have taken Moses many hours to complete that task. The day was well spent by the time it would have been accomplished, that is the Israelites washing their clothes, etc. Yet God said it was to be counted as **day one**. The Mondayist do not accept this method of counting. Their argument says you cannot count that day at the start or the end. By their method of counting, they would say, you can't count that as a day, even though God says to, because it is not a complete day, for they didn't start to sanctify themselves until the day was well spent. They, my friends, are in error on how and what is a day in the count. They use human reasoning and not the simple and clear examples God uses. Their error starts and ends in vanity. The Bride is ridding herself of such things. No one likes to admit they are wrong. But we as the Bride must be willing to repent of erroneous doctrines taught to us by men. We must be following, and yoked to our Husband, not some surrogate.

Two other very important teachings are revealed in verses 10 and 11. The Bride was to wash her clothes. They were to do so as individuals, as exemplified by the use of "their," and understanding the times they lived in. We read earlier, in Eph. 5:27, "that He might present her to Himself a glorious Church, not having spot or wrinkle or any such thing, but that she should be Holy and without blemish." And how does this happen? Verse 26, "that He might sanctify and cleanse her with the washing of water by the word"

In Rev. 19, at the time of the wedding, we read in verses 7 and 8:

7: "Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready.

8: And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints."

All this language of washing clothing, and being presented to her Husband, is not coincidental. It is all

part of a definite pattern. Just prior to Christ's return, the Bride, those still alive on the earth, will be given an obvious opportunity to sanctify themselves, and cleanse themselves. The prophetic implications with this can run off in many directions. But that is the substance of another study. In Ex. 19:11, we also are taught, something very significant. God told Moses:

11: ". . . For on the third day the LORD will come down upon Mount Sinai in the sight of all the people."

This once again is part of the pattern of Christ's return to marry His Bride in the future. He will return on the mountain. It will be Mt. Zion, for the second covenant, not Mt. Sinai as in the first. All the people will see Him. Matt. 24:30 tells us:

30: "Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory."

Verse 27 tells us:

27: "For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be."

Yes, everyone will know of this event. It isn't the popular doctrine of His return on the Feast of Trumpets. He will return to the Mount of Olives on that day, but it is not with the purpose of marriage in mind. As a matter of fact, it is not the popular doctrine of the rapture either, that of Protestant Christianity of this world. So He will come on a day least expected, a day not taught by most of the organizations or churches. Verse 31 tells us that at that time a trumpet will sound and the angels will gather together His elect from the four winds, from one end of heaven to the other. His elect or chosen ones are those who make up the Bride. We will see shortly, that the trumpet is not that of war, but of assembly. Many of the Sabbath keeping organizations of this world, have taught that this is a time after the great tribulation, and at the Feast of Trumpets. Once again an error that Satan has fostered to confuse the many. There is a big difference between the tribulation or the time of sorrows, and the

great tribulation. The Bride of Christ does not endure the great tribulation but the tribulation leading up to it. Matt. 24:29, as well as other N.T. scriptures, give us a description of the events of the day of Christ's return.

29: "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken."

This is a time when Satan will be cast to the earth with his demons. It is a time just prior to the great tribulation. Rev. 12 talks about it.

Once again, Revelation 12:7-9:

7: "And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought,

8: but they did not prevail, nor was a place found for them in heaven any longer.

9: So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him."

Job 38:7 tells us the sons of God, the angels, were referred to as the morning stars.

7: "When the morning stars sang together, And all the sons of God shouted for joy?"

Of course that's a time prior to Satan's rebellion against God. In fact in Isaiah 14:12, God calls Satan, son of the morning.

So in Revelation 12:9, we saw these sons of the morning, or his angels, or morning stars cast to the earth. Or as Matthew 24:29 puts it, "the stars will fall from heaven." Revelation 12:10 tells us, at that time.

10: "Then I heard a loud voice saying in heaven, Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down."

Now verse 11 states that, they, the chosen ones, the

few of the many, overcome him by the blood of the Lamb and by their testimonies, no matter what. Verse 12 summarizes what is to now happen.

12: "Therefore rejoice, O heavens, and you who dwell in them! [Because Satan can not pester them anymore, for he is confined to the earth.] Woe to the inhabitants of the earth and the sea! For the devil has come down to you, having great wrath, because he knows that he has a short time."

Now that will be at the start of the Great Tribulation. These fallen morning stars are going to try and destroy everything of God. Next we read in verses 13 and 14:

13: "Now when the dragon saw that he had been cast to the earth, he persecuted [or better translated pursued] the woman who gave birth to the male *Child*.

14: But the woman [and that's the Bride] was given two wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for a time, times, and half a time, from the presence of the serpent."

Why two wings, and who is the eagle? Also wilderness here is *eremos* in the Greek and when used as an adjective, as it should be here, signifies with reference to persons deserted, desolate, deprived of friends and kindred, according to the Vine's. So here we see the Bride is taken from the presence of the serpent. If he is confined to the earth that means she isn't there. We will see this very clearly in the pattern of the scriptures addressing this great event.

After this the Great Tribulation starts. There are a lot of events centered around the return of Christ for His Bride. All of them are patterned after the time of the first marriage to one extent or another. So back to Exodus 19. So when Christ returns for His Bride all the people will see it happen as verse 11 told us. Verse 14 verifies that. Verses 16 and 18 give us some identifying occurrences on that, the third day or the day of Pentecost, and they are pretty unique to that day.

16: "Then it came to pass on the third day, in the morning, [not at the end of the day, but in the middle of it. Think about that. Here is the third

day, he qualifies that as the third day. Not a whole day once again, in the morning of that day is when this event is taking place.] that there were thunders and lightnings, and a thick cloud on the mountain; and the sound of the trumpet was very loud, so that all the people who *were* in the camp trembled.

18: Now Mount Sinai *was* completely in smoke, because the LORD descended upon it in fire. Its smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly."

Do not forget these signs which accompany the Lord's arrival on Pentecost, at which time He married His Bride. Now in Revelation 6 and 7 we read of these great events once again, but now it is Christ's future return to unite the "few" from both covenants as His wife. Revelation 6:12-17:

12: "I looked when He opened the sixth seal, and behold, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became like blood.

13: And the stars of heaven fell to the earth, as a fig tree drops its late figs when it is shaken by a mighty wind.

14: Then the sky receded as a scroll when it is rolled up, and every mountain and island was moved out of its place.

15: And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, hid themselves in the caves and in the rocks of the mountains,

16: and said to the mountains and rocks, Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb!

17: For the great day of His wrath has come, and who is able to stand?"

These events are very descriptive and are a pattern of His coming to Israel at Mt. Sinai. Earthquake, darkness, people trembling, the whole thing right down to everyone seeing it. This is the time of Christ's return for His Bride. Notice how exact this is. Revelation 7:1-4:

1: "After these things I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that the wind should not blow

on the earth, on the sea, or on any tree. [In other words the great tribulation isn't there yet is it.]
2: Then I saw another angel ascending from the east, having the seal of the living God. And he cried with a loud voice to the four angels to whom it was granted to harm the earth and the sea,
3: saying, Do not harm the earth, the sea, or the trees till we have sealed the servants of our God on their foreheads.
4: And I heard the number of those who were sealed. One hundred forty-four thousand of all the tribes of the children of Israel sealed:"

I hope the significance and truth of all these patterns is coming home to roost. Here we find only a few, 144,000, in relation to the many of the twelve tribes of Israel. By conservative count it is estimated that no less than one and a half million left Egypt alone. Here we are talking about all of Israel over all time. We earlier studied Revelation 14 and clearly could see the 144,000 are married to Christ and appear on Mt. Zion with Him. Also Rev. 15:1-2 tells us that the Bride is already with Christ on the sea of glass prior to the seven last plagues are released.

I also asked you to remember Exodus 24:4 where it states:

4: "... And he rose early in the morning, and built an altar at the foot of the mountain, and twelve pillars according to the twelve tribes of Israel."

So at the first marriage that took place at Pentecost in the wilderness, there were twelve pillars representing the twelve tribes of Israel. Very significant! That was the pattern of Pentecost then. Remember that. None of this is coincidental because here we read in Rev. 7:4-8, once again, of the twelve thousand from each of the twelve tribes. These aren't coincidences! These patterns hold up. They are set forth by God.

Pentecost is not only the time of Christ's return for His Bride. It is the time of the first resurrection when the two lambs are waived and accepted by Christ and the Father. The book of Hebrews ties these two great events together beautifully. Hebrews 12:18-24:

18: "For you have not come to the mountain that may be touched and that burned with fire, and to

blackness and darkness and tempest,
19: and the sound of a trumpet and the voice of words, so that those who heard *it* begged that the word should not be spoken to them anymore.
22: But you have come to Mount Zion [the throne of God] and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels,
23: to the festal gathering and church of the firstborn registered in heaven, to God the Judge of all, to the spirits of just men made perfect,
24: to Jesus the Mediator of the new covenant, and to the blood sprinkled that speaks better things than Abel."

There should be no doubt that Pentecost or the Feast of Firstfruits is the time of Christ's return for His Bride and the first resurrection are all one and the same. (Be aware that this is not the time of Christ's return to the Mount of Olives however, that does take place on the Feast of Trumpets and should not be confused with what we are addressing here.) That is where much of the error has come from in the past. These are two separate and distinct events. Many teachers in the Sabbath keeping organizations have stumbled over this, claiming the trumpet is the key and not much else. The trumpet of Pentecost is a key as we will see. It however, is not the trumpet of the first day of the seventh month, but rather that of the fiftieth day. Exodus 19:19 states:

19: "And when the blast of the trumpet sounded long and became louder and louder, Moses spoke, and God answered him by voice."

Verse 20 tells us that after that the Lord called Moses to the top of the mountain and Moses went up.

So what trumpet are we talking about here on Pentecost or the Feast of Firstfruits? Verse 13:

13: "Not a hand shall touch him, but he shall surely be stoned or shot; whether man or beast, he shall not live. When the trumpet sounds long, they shall come near the mountain."

Here in verse 13 we have a major key to identifying which trumpet is blown and for what purpose. It clearly states it is a sound to assembly or to gather near

the mountain. It has a designated purpose. It is not sounding for war as the shofar did often. In fact this trumpet sound here is very special. The Hebrew word translated trumpet here is #3104 in Strong's, *yobel*. "Apparently from #2986 the blast of the horn from its continuous sound. Specifically the signal of the silver trumpets. Hence, the instrument itself in the festival thus introduced." Most translators do a poor job of differentiating between the two types of horns or trumpets. They were either natural, as in the form of animal, or made of metal. The *yobel*, talked about in Exodus 19:13, is the latter. It is no mistake God inspired this word to be used here to show a difference between it and the *qaeren yobel* or animal horn. Most if not all translators think, because *yobel* stands alone in verse 13, that it must have been a mistake and assigned the same meaning to it, of animal horn or that of a ram. *Yobel* means horn, as Strong's so accurately points out and ties it to the silver trumpets. This is not an accident that God inspired this word to be used here as we will see. The blast sound of the trumpet here which is used to signal Israel's coming to the mountain is very, very important. Remember they are to come near the mountain. It is a sound of assembly not war. Lets turn to Numbers 10 to see the purposes of these silver trumpets. Verses 1 and 2:

- 1: "And the LORD spoke to Moses, saying:
- 2: Make two silver trumpets for yourself; you shall make them of hammered work; you shall use them for calling the assembly and for directing the movement of the camps."

That ties in directly with Exodus 19:13 in its purpose doesn't it. Remember in Exodus it didn't say who was blowing the silver trumpet. They had not made them for their own use yet. So who was blowing it and who made it? It is a prophecy of the future reality of the time of the return of Christ. Who in Revelation sounds the trumpet at the return of Christ for His Bride? We read it earlier. So listen to the specific uses of these two silver trumpets. Verse 3:

- 3: "When they blow both of them, all the assembly shall gather before you at the door of the tabernacle of meeting."

Now who did the tabernacle of meeting house? God and His throne or mercy seat. If they were to gather

before God both were blown. Verse 4:

- 4: "But if they blow one, then the leaders, the heads of the divisions of Israel, shall gather to you."

In other words to Moses. That is interesting that Moses only warns one trumpet and God two. Now this is all further explained. Verse 5:

- 5: "When you sound the advance, the camps that lie on the east side shall then begin their journey."

Here we see a specific group advances first at the first trumpet sound. Verse 6:

- 6: "When you sound the advance the second time, then the camps that lie on the south side shall begin their journey; they shall sound the call for them to begin their journeys."

Now here we find a second group advancing at the sound of the second trumpet. Here we have two series of trumpet sounds. A first and a last which sound the start of a journey or movement. It is significant that only those on the east and south are to advance. What about the north and the west? Why are they left out? Once again the subject of another study. Now in Verse 7 we find further instruction of the use of these trumpets in assembling and directing movement.

- 7: "And when the congregation is to be gathered together, you shall blow, but not sound the advance."

Here we see a distinction made between blowing a trumpet and sounding the advance. It is very important. The Hebrew word used for advanced here and alarm in the KJV is #7321. "*Ruwa* a prime root to mar especially by breaking figuratively to split the ears with sound ie. shout for alarm or joy."

So when gathering the congregation together Israel was to blow, but not an ear splitting sound. This word *ruwa* is also used in Verse 9:

- 9: "When you go to war in your land against the enemy who oppresses you, then you shall sound an alarm with the trumpets,"

However in verse 5 and 6 we find a different Hebrew word used #8643 *teruwah* from #7321 Strong's says ie. "acclamation of joy or battle cry especially clangor of trumpets as an alarm." With the use of these two different, yet connected, Hebrew words we can see a difference in their purpose. One is tied truly to maneuver or movement or advance, while the other is tied to an alarm. We will see that the trumpet blasts (that is correct, plural) at Christ's appearing for His Bride will be to sound the advance to assemble, not to signal war. That blast or shout comes later.

In Exodus 19:13, the sound of the trumpet for the advance to the mountain is said to be long. That word is #4900 *mashak*. Strong's says it is, "a prime root to draw, used in a great variety of applications including to sew, to sound, to prolong, to develop, to march, to remove, to delay, etc." It is rather obvious that it is to "draw out," by the context. It is to last for awhile. It is not a short ear splitting sound. This trumpet for the advance is the sound of a joyous sound, a compelling, and looked forward to sound to the Bride. That is why in Numbers 10 we see a difference between the sound to advance and that of war.

In Num. 10:10 we see another use of these trumpets.

10: "Also in the day of your gladness, in your appointed feasts, and at the beginning of your months, you shall blow the trumpets over your burnt offerings and over the sacrifices of your peace offerings; and they shall be a memorial for you before your God: I the LORD your God."

So we have just seen the different uses for these silver trumpets. It is no coincidence there are two of them. Remember when one is blown, Israel is gathering to itself. When two are blown they are to gather to God. When the trumpets are blown and the advance sounded, two camps will start their journey, at each blowing respectively, but only two are mentioned here. A first and second or last as the apostle Paul puts it. Many of the Sabbath keeping organizations, and for that matter, Sunday keepers as well, know nothing of these things. Some groups profess to know all about trumpet sounds and even use that name for their publications, etc. But this does not mean they have any knowledge of what trumpets are used for in the way God instructs. Lets see these two trumpets in use

at Christ's appearance and clear up a big error of the past. Remember these *yobel* were singled out at Mt. Sinai for a special purpose to call Israel to the mountain. That was the first marriage covenant time and place. They would also be used to signal the advance to Mt. Zion at the fulfillment of the second covenant in the future. Look at what two camps advance. 1 Cor. 15:51:

51: "Behold, I tell you a mystery: [or hidden truth] We shall not all sleep, [By that Paul means all the church will not die before Christ returned. He doesn't mean them, as in them there. He is talking to us all, that being the body of Christ period.] but we shall all be changed---- [From corruptible flesh into incorruptible spirit.]

52: in a moment, in the twinkling of an eye, at the last trumpet. [So if there is to be a last trumpet, there must have been at least one before it. Paul is talking about those who will be alive, will be changed at the last trumpet. And now we are going to see these two trumpets clearly are for an advance. How many trumpets are sounded for the advance to God? Two trumpets!] For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed."

He just said the trumpet sounds and all the dead are changed to spirit. They are raised from the dead. But this is not the last trumpet, was it? It is another trumpet. He says after the dead are changed, then those who are alive will be changed. Two distinct trumpets here. Not convinced. Turn to 1 Thes. 4:15-18:

15: "For this we say to you by the word of the Lord, that we who are alive *and* remain until the coming of the Lord will by no means precede those who are asleep. [Two camps here].

16: For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first.

17: Then we who are alive *and* remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.

18: Therefore comfort one another with these words."

There will be two trumpet blasts. The first for all those who are dead in Christ. They will rise first. They will be resurrected first and they will rise into the air. That is one camp advancing towards Mt. Zion. At the second trumpet, or the last trumpet, as Paul calls it, the second camp advances. Those who are still alive. Now, where do they meet Him? In the clouds, in the air. Not on the Mt. of Olives. Christ has returned for His Bride, not to make war at that time, but to be married. We are talking about the Feast of Firstfruits, the barley harvest, the early harvest, the first resurrection, the joining of the two covenant Brides on the fiftieth day. Just as the covering of the tabernacle in the wilderness depicts. Revelation 6:12-17, 7:1-4 are a perfect description of these great events that took place and are the spiritual equivalent of what took place in the first marriage covenant. It is at that time that the Bride of Christ will be resurrected unto life eternal, and the marriage of the Lamb will take place. There are only 144,000 as Revelation 7:4 and 14:1 clearly tell us. Yes, these are the "few" who are chosen from the "many." Exodus 24 tells us that the wedding supper will take place on the sea of glass, on Pentecost, and only a few of the many will be invited. Verses 9-11 state:

9: "Then Moses went up, also Aaron, Nadab, and Abihu, and seventy of the elders of Israel,
10: and they saw the God of Israel. And under His feet as it were a paved work of sapphire stone, and it was like the very heavens in *its* clarity.
11: But on the nobles of the children of Israel He did not lay His hand. So they saw God, and they ate and drank."

This sea of glass is the throne room of God. It is Mt. Zion. It is the reality of Mt. Sinai. The spiritual fulfillment of the pattern. Revelation 15:2 talks of it in greater detail.

2: "And I saw like a sea of glass mingled with fire, and those who have the victory over the beast, over his image and over his mark *and* over the number of his name, standing on the sea of glass, having harps of God."

That's the Bride who is at that point the wife of the Lamb. Revelation 4:6 Puts all doubt to rest as to what the sea of glass is.

6: "Before the throne a sea of glass, like crystal. And in the midst of the throne, and around the throne, four living creatures full of eyes in front and in back."

The pattern of when Christ will return to marry His Bride will be the same under both covenants. One is just a type of the other. This sea of glass will appear, and everyone will know it, as the scriptures have shown us. Christ will return for His Bride on a day He is not expected to by the "many." Only the "few" will have prepared and made themselves ready. I certainly hope from this time forward Pentecost will have a much greater meaning to you. It is the harvest of the Firstfruits into God's barn, into His household. The marriage will take place on the sea of glass in the clouds over Jerusalem. (We have other studies on this subject, which are available, which are in greater detail as to the fullness of Pentecost.) At that time Satan is thrown to the earth and one might say, all hell breaks loose over night. He goes after the rest of the seed who are alive, who did not qualify to be the Bride. At that time, the great tribulation begins and will end three and a half years later after Christ returns to the earth to wage war Himself, as is depicted in Revelation 19:11-21. By the way, that is at the Feast of Trumpets.

And also notice in Revelation 19, it takes place after the marriage, verses 7-9.

7: "Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready.
8: And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.
9: Then he said to me, 'Write: Blessed *are* those who are called to the marriage supper of the Lamb!' And he said to me, These are the true sayings of God."

And in verse 14 we see His wife accompanies Him at that time.

14: "And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses."

But once again that is another study pertaining to the Fall Festivals which you may request.

All the events which lead up to the exodus from Egypt and the journey to Mt. Sinai are full of symbolism. The sacrifices of the lamb, the shed blood, the eating of the Passover, the firstborn protected and established, the departure from Egypt which is a type of sin, the bondage of Pharaoh typifying resisting the devil, his pursuit of Israel, and the mixed multitude, the baptism in the Red Sea, Israel's inability to deal with their new circumstances, the giving of manna to sustain them on their journey in the wilderness, and their arrival at Mt. Sinai where they entered into a covenant agreement with God, but only a few entered into the marriage supper. This pattern of the first covenant is just a type or forerunner of the second.

Part 3: The Called of God

In our time, we see the Father calls many. This many who are called, are faced with the spiritual equivalent of physical Israel. Even down to the tares which are the new covenants mixed multitude. You may request our study on this subject, "The Mixed Multitude and The Tares of the New Testament". Some of the called come to an understanding that the Son died for them. They repent of their part in His death and are washed clean of their past transgressions. Satan however does not want to let go and is in constant pursuit especially prior to baptism, but after this watery grave they are imbued by the Spirit of God and they are nourished by it. It strengthens them on their journey in this modern wilderness until they arrive at Mt. Zion and the marriage supper. All these great events are depicted in the festivals of Passover, Unleavened Bread, and the Feast of the Firstfruits.

The road for physical Israel to reach Sinai was difficult for them, so too is the road for spiritual Israel to reach Zion. It is a narrow road. It can be typified by the parable of the sower. In Matthew 13:3-9 Christ talks of it Himself:

- 3: "Then He spoke many things to them in parables, saying: Behold, a sower went out to sow.
- 4: And as he sowed, some fell by the wayside; and the birds came and devoured them.
- 5: Some fell on stony places, where they did not

have much earth; and they immediately sprang up because they had no depth of earth.

6: But when the sun was up they were scorched, and because they had no root they withered away.

7: And some fell among thorns, and the thorns sprang up and choked them.

8: But others fell on good ground and yielded a crop: some a hundredfold, some sixty, some thirty.

9: He who has ears to hear, let him hear!"

It is not meant to be fuzzy and fluffy. It has a purpose. That purpose and process is for all who are called to develop the character and thus righteous acts of one worthy to be the wife of the Son of God. It is a very personal relationship. It is one of intimacy, of learning all about your betrothed. It is one of involvement with Him. One of wanting to please Him and be lead by Him and Him alone. It is one of obedience to His rules and His way of doing things and not our own. It is striving to be "at one," with Him. This cannot be accomplished if you are spiritually yoked to another.

Satan and his fellow angels of light are everywhere. They want you to come to them and not your Husband. They are full of deceitful ways and are capable of great guile. The pattern is the same as it was at the first. Only a few minor modifications have taken place. It is not hard to understand why only a few are chosen. It is a very difficult journey to stay focused on as a human being. Jesus does a very good job of summing up the pattern of an individual as well as collective effort in the parable of the wedding feast. We have covered that before, but it is worth just running through it again real quick. Matthew 22:1-14:

- 1: "And Jesus answered and spoke to them again by parables and said:
- 2: The kingdom of heaven is like a certain king who arranged a marriage for his son,
- 3: and sent out his servants to call those who were invited to the wedding; and they were not willing to come.
- 4: Again, he sent out other servants, saying, Tell those who are invited, See, I have prepared my dinner; my oxen and fatted cattle *are* killed, and all things *are* ready. Come to the wedding.
- 5: But they made light of it and went their ways, one to his own farm, another to his business.
- 6: And the rest seized his servants, treated *them*

spitefully, and killed *them*.

7: But when the king heard, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city.

8: Then he said to his servants, `The wedding is ready, but those who were invited were not worthy.

9: Therefore go into the highways, and as many as you find, invite to the wedding.

10: So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding was filled with guests.

11: But when the king came in to see the guests, he saw a man there who did not have on a wedding garment.

12: So he said to him, `Friend, how did you come in here without a wedding garment? And he was speechless.

13: Then the king said to the servants, Bind him hand and foot, take him away, and cast into outer darkness; there will be weeping and gnashing of teeth.

14: For many are called, but few chosen.”

What an account. It is worth bringing up again and again. We see the Father arranging a marriage for His Son. We see Israel invited or called to it, but they as a whole rejected it. Israel divided leaving Judah with Jerusalem. We should all be familiar with these events. Once again He tries with Judah, but they too followed a different direction. Some even murdered his servants. God sought retribution for their actions and the remnant of Judah and their idolized city were destroyed. Then we see God broaden His invitation list to include the gentile nations to complete the number of the invited guests, but the same rules applied as did in the beginning and those who weren't clothed in righteous acts were removed. The pattern for both covenants are the same to God. It is easy for us to be distracted and follow more intently the physical pursuits of life rather than those which develop the spiritual character and attributes necessary to qualify to be the Bride.

In the O.T. times God destroyed their idols, their sanctuaries in which they trusted, and the same is happening today. Only now they are not cities and temples, but organizations, sanctuaries of falsehood. Our sanctuary is to be the body of Christ and no other.

Lets establish something very important in regard to the first covenant. That marriage ended in divorce for the Word and Israel. By Israel we are talking about the ten northern tribes. The nation was divided in two. The ten of the north and the two of the south including the landless Levites. In Jeremiah 3:8, we read:

8: “Then I saw that for all the causes for which backsliding Israel had committed adultery, I had put her away and given her a certificate of divorce; yet her treacherous sister Judah did not fear, but went and played the harlot also.”

Modern Christianity and Judaism have no clue about the significance of these events, or who the participants were, or are today. The Word divorced the ten northern tribes, the kingdom of Israel. They were taken captive by one of their many lovers, the Assyrians, and according to modern historians were never heard from again. Once again, that's another error. After Israel was taken, Judah was left, which consisted of three tribes. Judah, Benjamin, and the landless Levites, stuck reasonably close to the covenant terms, but in a relatively short time, strayed from their vows, and she too was taken captive by another in the form of the Babylonians. The scriptures are very clear. The Word divorced Israel. That being the ten northern tribes. He did not divorce Judah. After Judah had spent time in the Babylonian captivity, a remnant was returned to Jerusalem. But, once again most of them sought after different lovers. They even reinterpreted the marriage vows into the Mishnaic traditions and eventually even murdered their Husband. God's laws are very clear on divorce. As the law giver, He too had to live by them. Look at the position this puts Him in. Deuteronomy 24:1:

1: “When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some uncleanness in her, and he writes her a certificate of divorce, puts *it* in her hand, and sends her out of his house,
2: when she has departed from his house, and goes and becomes another man's,
3: the latter husband detests her and writes her a certificate of divorce, puts *it* in her hand, and sends her out of his house, or if the latter husband dies who took her as his wife,
4: her former husband who divorced her must not

take her back to be his wife after she has been defiled; for that *is* an abomination before the LORD, and you shall not bring sin on the land which the LORD your God is giving you *as* an inheritance.”

This summed up, tells us that a wife who has been divorced, who takes up with another, cannot go back to the first husband. Physical Israel was divorced and did take up with another. She disqualified herself from ever being able to become the Bride of Christ again, under the first covenant. If the Word had not divorced her, she could have had the opportunity to return, if she did not take up with another. It is fascinating when you follow these laws through. And God is bound by those very laws. In Jeremiah 3:1, the Word beseeches Israel before it is too late to repent.

1: “They say, ‘If a man divorces his wife, And she goes from him And becomes another man’s, May he return to her again?’ Would not that land be greatly polluted? But you have played the harlot with many lovers; Yet return to Me, says the LORD.”

You see she had lovers, But she had not yet, taken up, or become that of another man’s. So He is beseeching her before she got to that point and reminding her, but it fell on deaf ears. God gave Israel every opportunity to repent, eventually it became so disgusting that He divorced her, but not her sister as we read in Verse 8 earlier. Israel took up with another after that and thus disqualified herself to be taken back as His wife. However, the situation is different for Judah. The Word did not divorce her. The problem with that is, He too could not marry another being still married to Judah. In Revelation 7:4 and 14:1 we can and did read there is a fixed number for the Bride. That number was never completed under the old covenant. The Word could not remarry physical Israel and would not divorce Judah, thus He could not marry another to be able to complete the number of the Bride. He worked with Judah allowing her to return from Babylon and change her ways. In time she went back to her adulterous ways, but the Word makes it clear through the prophet Malachi, whom He sent to her that He would not divorce her. Malachi 2:16:

16: “For the LORD God of Israel says That He

hates divorce, . . .”

He was not going to divorce her as He had Israel. She would not produce the character and attributes necessary to complete the total number of His wife. He had to enter into another marriage covenant to complete this number, but He couldn’t, for He was still married to Judah. Under His self imposed laws, one of them would have to die so that they would be released by the marriage covenant. 1 Cor. 7:39, we read:

39: “A wife is bound by law as long as her husband lives; but if her husband dies, she is at liberty to be married to whom she wishes, only in the Lord.”

Once again lets spell out the situation. The Bride will consist of 144,000 individuals who have qualified to be the wife of the Lamb. These are the few, whom are chosen. Under the old covenant this number was not reached. It had to be, for it was part of God’s plan of salvation as we will see later in reviewing the covenant criteria. That will probably come as a shock to many, but we will cover that promise in prophecy later from Exodus 20.

Israel was divorced and was married to another. Judah was a harlot full of filthiness and not capable of producing what was needed. His death was needed at this point to release Him from the marriage and enter into another. For Him to have Judah killed would qualify as a murder, not unlike that which David had done to Uriah the Hittite. The Word had to die. We saw earlier that the Word, who was in the beginning, who created all that was created, who was the light of men, and whom was God, became flesh and dwelt amongst us, as John 1 expounds. He became Jesus Christ in the flesh. He dwelt amongst His wife the remnant of Judah. She was full of apostasy and idolatry. Men were followers of men through their great organizations, such as the Pharisees and Sadducees. Many followed the tenants of Judaism and not the word of God. She was an adulteress wife. The leaders of Judaism betrayed Him. They were treacherous in their dealings, being lovers of money and very prideful. They eventually even murdered Him. It was at that point, that they were freed from the marriage vows, both Judah and the Word. In Romans 7:2 we read:

2: “For the woman who has a husband is bound by the law to husband as long as he lives. But if the husband dies, she is released from the law of husband.”

Paul is talking to brethren in Rome. They, as in other cities, were a mixture of Jews and Gentiles. Here however he was talking to and addressing those of Jewish origin as Rom. 2:17 tells us. But in Romans 7:4, He makes the following statement:

4: “Therefore, my brethren, [Now he is talking to Jews like him] you also have become dead to the law through the body of Christ, [Dead to what law? The law of the Husband. They as Jews were married under the terms of the first covenant. That was ended at Christ’s death. The balance of His statement says, and verifies this.] that you may be married to another----to Him who was raised from the dead, that we should bear fruit to God.”

Now did we get what he just said? Isn’t that amazing! Paul clearly understood that the old covenant qualifiers ended with Christ’s death and that both Judah and Christ were released. They could now enter into a covenant based on better promises, the new one. The vast majority that Paul was betrothing to Christ were Gentiles. But once again there was a remnant from Judah. He encouraged them to enter into a new covenant with the Son of God who was once the Word, the Husband of the first marriage, who had died, but was now alive, a new creation of God the Father. So thus we see a perfect pattern, according to the laws of God as to what had to and did happen. The Son of God was now able to enter into a second covenant to complete the number of His Bride. He would do so now with spiritual Israel, those called to the marriage supper from the highways and bi-ways of the earth, the Gentiles. As Revelation 7:4-8 tells us these 144,000 will consist of 12,000 from each of the tribes. Specifically Judah, Reuben, Gad, Asher, Naphtali, Manasseh, Simeon, Levi, Issachar, Zebulan, Joseph, and Benjamin. They will come from both covenants, physical and spiritual. These twelve pillars, which are present at both marriages, comprise the twelve gates of new Jerusalem as Revelation 21:12 tells us:

12: “Also she had a great and high wall with twelve gates, and twelve angels at the gates, and

names written on them, which are of the twelve tribes of the children of Israel:”

The pattern of the Bride will be completed at a future Feast of Firstfruits at Pentecost. In summing up much of this pattern of the Bride, we see the Word married physical Israel. She became an adulterous wife and was divorced. Judah became guilty of the same actions, but was not divorced, instead the Word gave up His life to be released to marry again, to a wife who would be more virtuous so as to complete her number. He shed His blood for her after having led a sinless life. He was *tamim*, without blemish. At that point He didn’t throw in the towel after being murdered by His wife. He was and is bound by His own words, His promises, and His laws. He had now become the First Born of many brethren, the Son of the Father. With this great event there was a change for the better. He assumed the role of the Son while the other part of the *Elohim* became the Father. Patterned after the things which are created.

The family structure was now established, so that the Bride must be completed, so that the Son could be wed and be one with His wife and become fruitful and multiply and thus grow the family of God. So under this new covenant we see the Father seeks out a Bride for His Son. The Bride was to be of His seed, after His kind, so thus she too must be begotten of God. So the Father calls her to His Son. It is from these many, who are called from the all, that the Son chooses His wife. The Father does not change the rules to accommodate the moment. The pattern is set.

The first two chapters of Genesis tell us in detail about the pattern set in place at creation. They all had and have tremendous significance in gaining understanding as to the plan of salvation and all the parties who take part in it. They explain differences as well as responsibilities of all the parties or participants. Remember Romans 1:20 tells us:

20: “For since the creation of the world His invisible *attributes* are clearly seen, being understood by the things that are made, *even* His eternal power and Godhead, so that they are without excuse,”

If you are willing to believe the word of God, to listen

and watch what God has to say, you will see the incredible patterns God has set in motion. They are so obvious, once we see them we wonder how we could have been so blinded to them. Especially since they surrounded us and are a part of our very existence daily. In Genesis 1:25 we are told:

25: "And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that *it was* good."

In Verse 26 however a slight change as we mentioned earlier.

26: "Then God [*Elohim*] said, Let Us make man in Our image, according to Our likeness; . . ."

They didn't say after our kind did they. To understand what we read in Romans 1:20 we must understand why they didn't do this. In the balance of verse 26 and 27 we see *Elohim* gave man free moral agency. They put a spirit in man which gave him a mind to think, ponder, reason, and above all, to make moral decisions. Animals didn't and don't have this ability. They are ruled by instinct, imprinted after their kind, not by conscience. Thus man has dominion over them just as *Elohim* has dominion over man. Paul explains the simple pattern of man's ability in these things in 1 Cor. 2:11.

11: "For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God."

This simple understanding may come as a shock to many. You as a man cannot know or understand the things men understand without the spirit that God put in you. Likewise, you cannot understand or know the things, their reasons, wisdom, etc. of God unless the Spirit of God shows you. "Knows" here, is #1492 *eido*. Strong's says of it:

"a prime verb used only in certain past tenses, the others being borrowed from the equivalent #3700 and #3708, properly to see literally or figuratively by implication in the perfect only to know."

Vine's has a lot to say about this Greek word and it is

worth taking the time to record it in its entirety, for it puts the statements of Paul into the proper perspective.

"*Oida*, perfect of #1492 from the same root as *eidon*, to see, is a perfect tense with the present meaning signifying, primarily to have seen or perceived. Hence, to know, to have knowledge of, whether absolutely as in divine knowledge, which is exemplified by Matt. 6:8, 32; John 6:6, 64; 8:14; 11:42; 13:11; 18:4; 2 Cor. 11:31; 2 Peter 2:9; Rev. 2:2, 9,13, 19; 3:1, 8, 15 or in the case of human knowledge, to know from observation eg. 1 Thes. 1:4-5, 2:1; 2 Thes. 3:7."

The differences between *ginoska* number one, [which is above this in the Vine's book] and *oida* demand consideration. A) *ginosko* frequently suggests inception or progress in knowledge while *oida* suggests fullness of knowledge. Example John 8:55; 13:7; 14:7:

55: "Ye have not known Him, (*ginosko*) ie. begun to "know," "but I know Him." (*oida*) ie. "known him perfectly";

7: "What I do thou knowest not now," ie. Peter did not yet perceive (*oida*) its significance, "but thou shalt understand," i.e., "get to know (*ginosko*), hereafter";

7: "If ye had known Me" (*ginoska*), i.e., "had definitely come to know me," "ye would have known My Father also" (*oida*), i.e. "would have had perception of"; "from henceforth ye know Him" (*ginosko*), . . ."

While *ginosko* frequently implies an active relation between the one who knows and the person or thing known, see number one above. *Oida* expresses the fact that the object has simply come within the scope of the knower's perception. Thus in Matthew 7:23:

23: ". . . I never knew you; [*ginosko* suggests I have never been in approving connection with you]. . . "

Where as in Matthew 25:12:

12: ". . . I do not know you." [*Oida* suggests you stand in no relationship to Him.]

The apostle Paul clearly understood what he was saying in 1 Cor. 2:11, when he used this Greek work. It is simple and to the point.

There are two spirits; that which is in man, which allows man to know the things of man, and that which is of God which allows one to know the things of God. The spirit in man is that which separates him from the animals, without that spirit, man could not have dominion over the other flesh of the earth or the earth itself, for that fact. Likewise, without the Spirit of God, no man could know the things of God. Now a man could observe them, but he could not know them. So *Elohim* created man after Their image and likeness, but not after Their kind. Man was made of the dust of the ground, not of spirit. The only way that a man can know the things of God (and by that I don't mean just observe or acknowledge God) is by the Spirit of God revealing it to him. I hope we understand these things. It is important to establish why things are done the way they are.

So back in Genesis we can read that God blessed the pattern of man. That being that man was to be fruitful and multiply, fill the earth and subdue it, have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.

These are three very important aspects to the pattern of man. The first one, be fruitful and multiply, is critical to the pattern of both man and salvation and the relationship between God the Father, His Son and the Bride. Without the Son marrying one after His own kind, there would be no being fruitful and multiplying. That is why God the Father calls or draws near the Bride to His Son. God the Father, makes sure she is of His seed. Just as Abraham did for his son of promise. She is led by the Spirit of God prior to entering into a relationship with His Son. In Genesis 2:20 we read:

20: "So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him."

Here we find, the first Adam, alone, in respect to someone after his own kind. The Hebrew word used for helper here is #5828, *ezer*. Strong's says it means

an aid. The BDB says "one who helps" in Genesis 2:18 and 20. That's where it is used according to the BDB. So what was this helper going to help the first Adam with? Being fruitful and multiplying, filling the earth and subduing it, and having dominion over the fish, birds, and every living thing that moves on it. This helper was to inherit all the things that Adam had and to share them with him. This beginning of the pattern is only a type of what was to come. So I hope it is very clear to us all. In Genesis 2:18 we read:

18: "And the LORD God said, *It is* not good that man should be alone; I will make him a helper comparable to him."

We see this fulfilled in verses 21 and 22

21: "And the LORD God caused a deep sleep to fall on Adam, and he slept; [Symbolic of three days and three nights] and He took one of his ribs, and closed up the flesh in its place.

22: Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man."

The Father Calls The N.T. Bride

As we mentioned earlier, this is the same pattern of the second Adam and the second Eve. What we didn't discuss at that point was that without the Father making a helper comparable to His Son there would be no becoming one, and thus, no being fruitful and multiplying. Scripture tells us that Christ was the only begotten Son of the Father. That was the same with the first Adam, until he was put to sleep and after that a helper was made for him from his body, so too with the second Adam. He too was put to sleep and after that a helper is being made from his body also. Genesis 2:23 and Ephesians 5:30-31 are of the same pattern. The Word, that part of the *Elohim* who became Jesus Christ, made the ultimate of sacrifices. He gave up His divinity as Philippians 2:6-8 tells us:

6: "who, being in the form of God, [Not just after Their image and likeness] did not consider it robbery to be equal with God,

7: but [in spite of that] emptied Himself of privileges, taking the form of a servant, coming in the likeness of men.

8: And being found in appearance as a man, He humbled Himself and became obedient to **death**, even the death of the cross.”

He **died!** When it became necessary for the Word to become the second Adam, He did so. He was willing to **die** for His wife. He gave up all that He was, to become obedient or subject to **death**. This is something most of the professing Christian world has all screwed up and for that matter most of those who call themselves Sabbath keepers as well. Jesus Christ was not both God and man at the same time. Scripture after scripture tell us this is impossible! That is the pagan belief of the demigods. It is based on the same premise as Greek mythology and that of many other cultures. Jesus Christ was **dead** until His Father resurrected Him.

That act of faith is the very premise of the faith of Jesus, being a gift we should long for. In Phil. 2:8, it clearly says, He became obedient to **death**. That cannot get any clearer. The Greek word used here for obedience is *hupokoos*. Strong's says of it, "from *hupo*, attentively listening ie. by implication submissive." The second Adam, the Word was willing to lay down His **life**, spiritually and physically for His wife, so that she could be *tamim*, complete and without blemish. Phil. 2:6, 8, is a defining moment in the relationship of the *Elohim*. It was at that time that the Word became the Son and the other Being of the *Elohim* became the Father. A new relationship! We now have the pattern of the Firstborn on a god plain patterned after the things which were created. The Father and His firstborn Son. The Son had to leave His Father, in order to be joined to His wife, to become one flesh with her and fulfill the pattern. Because of the rebellion and error of His first wife, it became necessary for Him to die, to be able to marry another, to complete the number established at the beginning. Under the first marriage, it was not completed, so it required a second. Once again, I stress, He had to obey His own laws. He couldn't just kill her and look for another. He would not divorce Judah as He had Israel. He as the Word of God, had to cease from being that person in all respects. He had to **die** Himself. He emptied Himself, of His existence, as the Word and became a flesh and blood man. This wasn't some elaborate act, or pretend. It was the real thing, life and death. While in the flesh, if He had have

sinned, He Himself would have remained in the grave. That is how sincere and serious an event this is. So at His death, He was released from His marriage vows to both physical Israel and Judah. That is to those who did not qualify to be His Bride. He was now able to marry again, to complete the number.

This is all part, of the magnificent truth, of the pattern of God. Christ's wife will consist of 144,000 individuals, who were chosen by Him, under the two marriage covenants. These are the two lambs depicted at Pentecost, the Feast of Firstfruits, the time of the first resurrection and the start of the spiritual marriage supper. After that, they can be fruitful and multiply and create a family after the pattern God has set in place. The first marriage was not with all nations, but only with Israel and only the firstborn were covered by the shed blood. So too, in type, is the second covenant. Not all mankind will share in it as the Bride, only spiritual Israel. And of that, only those covered by the blood, the firstborn or Firstfruits. Christ's death fulfilled two great purposes. One was that He would die once for the sins of mankind, to defeat death, to overcome it. Secondly, to be released from His marriage vows to physical Israel.

In Exodus 12, it clearly tells us, the shed blood protected the firstborn and only the firstborn. It did not protect anyone else, for they were not under a death sentence at that time, in that sense. That comes later. In Matthew 26, we read, that Christ's blood was shed for many, not all. It is the same pattern, a very significant part of God's plan of salvation. Many are called, but few are chosen. The many, are those called or drawn near by the Father, under the new covenant, as John 6:44, 37 & 65, tell us. Salvation is being offered only to the Bride, during this step, in the timing of the plan of salvation. Remember the pattern of things created. There are steps and first comes first, in the plan. In Exodus 12:12, there is a second major point, which is often overlooked.

12: "For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I the LORD."

The shed blood protected the firstborn, but it is not a

coincidence that God adds here, that along with striking the firstborn, He will execute judgement against all the gods of Egypt. Who is the God of Egypt? Satan the devil! Satan if we understand the Bible, was the “firstborn” of the cherubim. Ezekiel 28:12-15:

12: “Son of man, take up a lamentation for the king of Tyre, and say to him, Thus says the Lord GOD: You *were* the seal of perfection, Full of wisdom and perfect in beauty.

13: You were in Eden, the garden of God; Every precious stone *was* your covering: The sardius, topaz, and diamond, beryl, onyx, and jasper, sapphire, turquoise, and emerald with gold. The workmanship of your timbrels and pipes was prepared for you on the day you were created.

14: You *were* the anointed cherub who covers; I established you; you were on the Holy mountain of God; you walked back and forth in the midst of fiery stones.

15: You *were* perfect in your ways from the day you were created, till iniquity was found in you.”

Yes, this anointed cherub, who covers, was not covered by the blood of the Passover and thus judgement was passed, but not yet executed. There is a firstborn to all that is created and Satan’s end is according to that pattern as clearly set in Exodus 12. Christ showed, that by His physical life and subsequent death, that a human being who was created lower than the *Elohim* (Hebrews 2:7 which incorrectly translates *Elohim* as angels instead of God), could and did live a sin free life, with the help of the Spirit of God. This is a true witness against any futile argument that Satan tries to spin for himself. He would and does try to say it was impossible for him not to sin. He says that God created him with sin in him thus making or predestining him for a life of sin. The homosexuals of today try to use the same line. Many of them profess it is in their genetic makeup somehow, that is, the desire for immoral relations with one of their own sex. This line of thought declares it isn’t their fault. They can’t help themselves. It is the old “I feel your pain” garbage. Brethren we do not share in that lie, which is intended to invoke a guilt trip in those who don’t partake in that depraved way of life. It was no more God’s fault, that Satan sinned, than His fault that we sin. We all make choices. We sinned just like Satan

did and does. He for all his wisdom is no better off than us lowly human beings. The big difference is however, we are willing to admit to and acknowledge our sins and thus the need for a Savior and repentance. Satan does not do so, and never will. So, at Christ’s death he was not covered by the shed blood, rather he was judged by it. The sentence will be carried out in the future as Ezekiel 28 and Isaiah 14 clearly tell us. The angels are a different story. Those who have sinned are not in the same boat as Satan. 2 Peter 2:4 states:

4: “For if God did not spare the angels who sinned, but cast down to hell [*tartaroo*] and delivered into chains of darkness, to be **reserved** for judgment;”

Judgement by whom? 1 Cor. 6:3

3: “Do you not know that we shall judge angels? How much more, things that pertain to this life?”

The Bride will judge angels. Yes, those who are chosen from the many, have one of their future responsibilities revealed through Paul’s writings to the Corinthians. We are to be learning how to judge as part of our qualifying to be the Bride of Christ. The N.T. is loaded with such information. Romans 8 sheds a lot of light on all the patterns we have been identifying and much, much more. Verses 12 through 13:

12: “Therefore, brethren, we are debtors----not to the flesh, to live according to the flesh.

13: For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live.”

The only chance at life eternal is through the Spirit of God putting to death the deeds of the body. This is possible for those, who are called by the Father, at this time. Only those individuals have the opportunity to accomplish this during this age. Not “all” are called, but “many”. Christ’s covenant, for which He shed His blood, is for the “many”, for the remission of sins, **at this time**. It is not directed to the all, presently. Verse 14:

14: “For as many as are led by the Spirit of God, these are sons of God.”

The key word, in this very definitive statement from God, is “led.” The Greek word used here is #71 *ago*. Strong’s says of it, “a prime verb, properly to lead by implication to bring, drive, reflexively go, specifically pass or figuratively induce.”

This word means much more than simply following. The importance of the lead is placed on that which is leading in the usage of the word. Here it is the Spirit of God which leads, brings, drives, induces, etc. the individual being led. The Vine’s totally supports this. It says of #71, “ago;:to bear, bring, carry, lead.” This word is not used in a passive sense. It is a very active thing. To be led by the Spirit does not mean an individual is dragged along kicking and screaming, but through a deliberate sense of urgency and resolve. A very deliberate and sustained focus on the part of the individual being led do to an acceptance to be influenced by the Spirit of God. This type of leading is two part, with the one leading, giving much of the strength to the one to be led. At times actually growing or giving all the strength to the point of carrying with persistence. Remember, it is the Father who calls the many. John 6:44:

44: “No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.”

The Greek word for draw here is #1670, *helko*. Strong’s says of it, “probably akin to #138, to drag literally or figuratively. Not one iota of passivity in that is there. Vine’s says of #1670 *helko*, to draw, differs from *suro* as drawing does from violent dragging. It is used of drawing a net. John 21:6, 11. This less violent significance usually present in *helko* but always absent from *suro* is seen in the metaphorical use of *helko*, to signify drawing by individual inward power, by divine impulse. John 6:44; 12:32. It is used of a more vigorous action in John 18:10 of drawing a sword, in Acts 16:19 and 21:30, a forcibly drawing men to or from a place.” I hope we all get the picture here. This isn’t a skip in the park on a beautifully sunny day because you feel like it. This is God the Father waking us up and keeping us awake. This isn’t fuzzy and fluffy, but borderline forceful. He accomplishes this through His power, through His spirit. We are just a willing participant at best. It is He who gives us the strength.

We cannot do it on our own. If the Father doesn’t call, we have no opportunity to be a son of God in this present age.

The purpose of this drawing is what? To bring us to Christ, as one of the many, so we and He can enter into an intimate relationship, to become betrothed, to see if we share the same goals and work together under the rules of the household, with us following Him as the Head.

Now, lets cut to the chase. In 1 John 2:3-6, we read a very sobering, measuring stick as to the degree we are led by the Spirit of God.

3: “Now by this we know that we know Him, if we keep His commandments. [The implication here is very clear. If we don’t keep his commandments, all of them, we don’t know him. The professing Christian world says they know him, but preaches his commandments were nailed to the cross, done away. If that’s the case, the Bible is lying to us. There is no gray area. It is one or the other.]

4: He who says, I know Him, and does not keep His commandments, is a liar, and the truth is not in him. [Very simple isn’t it. No compromise, no second guessing, no ifs, ands or buts about it. Many denominations of Christianity today say they keep his commandments, but fail to observe the Sabbath, the seventh day. The same one that has been in place since creation week. They instead take their lead from Rome and keep the day of the pagan deities, Sunday.]

5: But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him.

6: He who says he abides in Him ought himself also to walk just as He walked.”

Jesus Christ observed the Sabbath and the annual Holy days. He kept them Holy, all of them. Over seventy times in the gospels, He tells us to follow Him. Following Him has just been clearly defined here in 1st John. If we are following Him, we are going to do what He did. Do not loose sight of who Jesus was in the O.T. scriptures. He was the Word, that Being who created everything. He was the one who authored all the commandments, etc. of the O.T. scriptures. That’s why we read in Hebrews that Jesus Christ is the same

yesterday, today, and forever. He is not changing it. If you do not follow Him as He has just described in 1 John, then you are not led by the Spirit of God.

Our relationship with God the Father and His Son has nothing to do with what we feel is right, but totally based on Their terms. Nothing else matters! Only those who are drawn by the Father at this time can qualify to be the Bride of Christ under the new covenant terms. There is no other way! And only a few of them will make it. Many are called, but few chosen. The world does not understand the process because they do not have the Spirit of God leading them and thus cannot understand the things of God as 1 Cor. 2:11 clearly told us, "Even so, no one knows the things of God except the Spirit of God." So in Rom. 8:15-16 we read:

15: "For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, Abba, Father.

16: The Spirit itself bears witness with our spirit that we are children of God,"

So the spirit which is in all mankind and enables men to know the things of a man joins with God's Spirit. Only at this point, can the human spirit begin to understand the things of God. And only those called by the Father are given His Spirit to enable him or her to do so.

Paul here in Romans refers to the spirit in man as the spirit of bondage. He tells us God does not give us that spirit again, but rather His spirit, which then if we are led by it, we become sons of God. This is necessary because of the patterns of creation. Christ can only marry and be one with one after His own kind. That's the law set in motion by God. There are no exceptions. God the Father makes this all possible. There are very few today who comprehend this doctrine of the Church of God. They think that they just need to join the right church organization or just call on Christ to be saved. That folks is not being led. That is being lazy! Very few today have the Spirit of God dwelling in them. Many today strive to live a good moral life, etc., but that does not qualify them to receive God's Spirit or to have it at this time. No, God does not choose the righteous or for that matter that which is wise and beautiful. 1 Cor. 1:27-28 tells us:

27: "But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty;

28: and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are,"

No diamond rings, no slick polished prose, no high and mighty, and above all, no mucky mucks. God certainly doesn't work the way the world does. Look what He says about these folks who are led by the Spirit in Romans 8:17:

17: "and if children, then heirs----heirs of God[#1] and joint heirs with Christ[#2],"

Does that not take your breath away. Listen to what is being said here. Joint heirs with Christ. Christ was heir to what? Matthew 11:27:

27: "All things have been delivered to Me by My Father, . . ."

Matthew 28:18:

18: ". . . All authority has been given to Me in heaven and on earth."

John 3:35:

35: "The Father loves the Son, and has given all things into His hand."

1 Cor. 15:27:

27: "For He has put all things under His feet."

I hope we get this picture. The Church, the Bride of Christ, the second Eve, will as His wife, be a joint heir with Him. That's after the pattern of the first Adam and Eve. Can we even begin to comprehend that? I know I can't. Intellectually, I guess I can, but that's it. That's why only a few are chosen over the vast span of time of the new and old covenants. It is an awesome opportunity the Bride is preparing for. It is a very difficult qualifying process. It is not the fuzzy, feely, touchy, slick, smooth way of the TV evangelists. It is

back breaking work. It is learning the rules of the household and turning to and living by them and teaching them by word and deed. It is a tough road to walk. Look at the balance of the scripture in Romans 8:17. The first part is great, but it comes with conditions.

17: “. . . if indeed we **suffer with**, that we may also be glorified together.”

Many today say that isn't that bad. They say I suffer with the Lord daily. Oh do you now? Lets see how God defines suffering. If you follow Christ, and not a man, and walk as He walked, you will be put down by all the religious denominations of this world no matter what name they go by. Your very existence is an affront to them. It is a threat to their authority, at the very least. You are offensive and repugnant to them. Matt. 10:34-38:

34: “Do not think that I came to bring peace on earth. I did not come to bring peace but a sword.
35: For I have come to set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law;
36: and a man's enemies will be those of his own household.
37: He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me.
38: And he who does not take his cross and follow after Me is not worthy of Me.”

Matt. 19:29:

29: “And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My name's sake, shall receive a hundredfold, and inherit eternal life.”

I could say a lot more in God's own words, as to what “suffer with” means, but I think I have made the point. This suffering, is brought about because we sanctify the Lord God in our hearts and are always ready to give a defense to everyone who asks, a reason for the hope that is in us, with meekness and fear as 1 Pet. 3:15 says. And if we don't, we are ashamed of Christ and our calling. He tells us in Matt. 10:32-33:

32: “Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven.

33: But whoever denies Me before men, him I will also deny before My Father who is in heaven.”

We cannot follow Christ in a closet folks. There isn't any suffering with Him in there, or for that matter, hanging onto someone else's shirt tail! Or as many do today, pay someone to follow for them. The Greek word for suffer in Rom. 8:17 is #4841 in the Strong's “*sumpascho* from #4862 and #3958 to experience pain jointly or of the same kind, specifically persecution.” Vine's says of it, “to suffer with *sun* which is union and *pascho* is used in Rom. 8:17 of suffering with Christ. In 1 Cor. 12:26 of joint suffering, in the members of the body.”

Now Christ walked a lonely trail even though He was surrounded by people. He was a true spiritual sojourner. He was constantly at odds with the religious leaders and teachers of His time. He was in the world, but not of the world. We too will experience the same thing. We will be vexed at the going on's of this world, but are helpless to do anything about it at this time. No, suffering with Christ is not showing up once a week to some service, or saying nightly prayers, or giving a little of your time and money to some organization. Suffering with Christ is intense and constant. It is a way of life. You will forsake a lot to do so. It is painful in many ways. It is not in the least fuzzy, feely, touchy. It is constant effort. It wears you down and if not for God's spirit leading you, you would throw in the towel. Think of the salmon going against the current and all the obstacles it faces on it's journey home. Those who are to be joint heirs with Christ will have done just what He did. They are in the world, but not of the world, for the shed blood of Christ has released them from that bondage if they have disciplined themselves and displayed the willingness and desire to be led by the spirit of God. Phil. 1:29 tells us:

29: “For to you it has been granted on behalf of Christ, not only to believe in Him, but also to suffer for His sake,”

Now we need to understand, at this junction that suffering is not the same as believing. Here in

Philippians, God qualifies this. In Phil. 1:29 not only does it say you must do both, believe and suffer, it also clearly says you can only do so if it is **granted** to you. Remember John 6:65:

65: “. . . Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father.”

“Granted!” What do you mean “granted”! Christianity teaches and professes, it is all up to themselves, just accepting Jesus. The Greek word translated “granted” is #5483 *charizomai*. Strong’s says of it, “middle voice from #5485 to grant as a favor, gratuitously, in kindness, pardoned, or rescue.” Vine’s says of it “primarily denotes to show favor or kindness as in Gal. 3:18. RV, hath granted. KJV, gave.” Then, “to give freely, bestow graciously, in the sense it is used almost entirely of that which is given by God. Acts 27:24:

24: ‘. . . God has granted you, all those who sail with you.’ (RV)

Phil. 1:29:

29: “. . . it has been granted on behalf of Christ, not only to believe in Him, but also to suffer for His sake,”

John 6:65 “granted” is the word *didomi* #1325. To give, is used with various meanings according to the context Vine’s says. The context in John 6:65 is clear. Christ says you have no contact with Him unless the Father allows it, period! Verses 39 and 44 of John 6 cannot be any clearer in their support of that. So not only do you need to be granted the opportunity to come to Christ, you also need to be granted the opportunity to believe and suffer with Him. That is opposite of what most professing Christians preach today. We must never forget that the word of God is a two edged sword. This doctrine of granting, would be decried as not being fair. Well I have news for all that hear. **God is not fair!** Fairness is a doctrine of men as influenced by the devil. Fairness means to take from those who have and give to those who have not. It is a leveling of the playing field regardless of effort, etc. God tells us over and over again, that His ways are not our ways. Lets take time to see this, in the Bible so we

can understand. Matt. 25:14-30 is talking about the parable of the talents.

14: “For the kingdom of heaven is like a man traveling to a far country, who called his own servants and delivered his goods to them.

15: And to one he gave five talents, to another two, and to another one, **to each according to his own ability**; [We cannot forget that God is just.] and immediately he went on a journey.

16: Then he who had received the five talents went and traded with them, and made another five talents. [So he doubled what he had, according to his own ability.]

17: And likewise he who had received two gained two more also. [Same thing, doubled according to his own ability.]

18: But he who had received one went and dug in the ground, and hid his lord's money.

19: After a long time the lord of those servants came and settled accounts with them.

20: So he who had received five talents came and brought five other talents, saying, Lord, you delivered to me five talents; look, I have gained five more talents besides them.

21: His lord said to him, Well done, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.

22: He also who had received two talents came and said, Lord, you delivered to me two talents; look, I have gained two more talents besides them.

23: His lord said to him, Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.

24: Then he who had received the one talent came and said, Lord, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered seed.

25: And I was afraid, and went and hid your talent in the ground. Look, there you have what is yours.

26: But his lord answered and said to him, **You wicked and lazy servant**, you knew that I reap where I have not sown, and gather where I have not scattered seed.

27: So you ought to have deposited my money with the bankers, and at my coming I would have received back my own with interest.

28: Therefore take the talent from him, and **give it to him who has ten talents.**

29: **For to everyone who has, more will be given,** and he will have abundance; **but from him who does not have, even what he has will be taken away.**

30: And cast the unprofitable servant into the outer darkness. There will be weeping and gnashing of teeth.”

By the standards and principles of today’s society, God is diametrically opposite in what He does. No, God does not ascribe to the fairness doctrine. He gives to each according to their own ability, **not someone else’s.** He takes from the one who is unprofitable and gives it to the one who has been very profitable. Society does the opposite. They give not according to one’s ability, but try to make up the difference between those who use their ability and those who do not. Society takes from those who have been diligent and profitable, who have used their ability to increase, and give it to the lazy and wicked who made little or no effort. On top of this, God says to cast out the unprofitable servant. Society says, “Give them more, we feel their pain, its our fault” Oh yes, God’s thoughts and ways are far above man’s. God is not fair! God is just! All the universe is God’s. It is His to give as He desires. The Father has called “many,” not “all,” and it is He who grants them to be drawn to His Son. To most today, that would be unacceptable, not fair. Well that is just to bad. God has a purpose and a plan, and the rules of society have nothing to do with it. I hope we understand this doctrine of the Church. The doctrine of justice, not fairness. Lets see this spelled out very clearly, to the Church in Heb. 5:12-6:3. We’ll see here once again, how God functions and it isn’t on a doctrinal basis of fairness.

12: “For though by this time you ought to be teachers, you need someone to teach you again the first principles of the scriptures of God; and you have come to need milk and not solid food.

13: For everyone who partakes only of milk is unskilled in the word of righteousness, for he is a babe.

14: But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil.

1: Therefore, leaving the discussion of the

elementary principles of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God,

2: of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment.

3: **And this we will do IF God permits.”**

This pattern should be coming very clear. “If God permits,” “If God grants.” This is not a come one, come all event at this time. God’s plan of salvation is right on schedule. It is the time of the Bride. It is the time of the “few” who are to be chosen from the many who are called from all of mankind. This is very serious business. A very high standard is expected from those called to be the Bride. Remember what God said about the unprofitable servant. He was to be cast into the outer darkness. You can read about a few of them mentioned in the book of Jude. Here in Hebrews, we read, that there comes a time when a servant has performed at their own ability in understanding the basic principles or teachings of Christ. Only then will they be allowed or permitted by God to go further and be able to eat solid food, one on one with His Son. Not all are permitted to do this, not even many, but only a few, because there comes a time of no turning back, a point of no return and that is very sobering. God will only allow those to go on, who have demonstrated to Him (not some mucky muck or organization) the willingness, desire, and above all the ability to succeed. Heb. 6:4-6, follows the verses we just read and tell us why.

4: “For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit,

5: and have tasted the good word of God [that’s the full word of God] and the powers of the age to come,

6: if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put Him to an open shame.”

We have a very merciful and loving God. He wants all to have eternal life, but all cannot qualify to be joint heirs in all that is Christ’s. That is reserved for the wife, who will become one with Him during this age. After that the plan of salvation will take another step

or enter into another phase. Children will come from that marriage. All who have ever lived, will have the opportunity to qualify to be children. Most will succeed, some however will not. There will also be firstborn from that union, after the pattern God has put in place. Jesus Christ will become the Father of His household, under the family patriarch, God the Father. Isa. 9:6 states:

6: "For unto us a Child is born, unto us a Son is given; and the Princeship will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace."

The Son will become a Father after the pattern of creation. This second Adam will join with a second Eve and be fruitful and multiply in the spiritual sense. Rom. 8:15-17, has told us that those who were called, who were led by the spirit, and who are chosen, will be children of God the Father. When they marry Christ they will become joint heirs with Him. I hope we understand these things. Paul tells us in 1 Cor. 13:11:

11: "When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things."

There comes a time in our calling, that we must move beyond the milk of the word. It will take great effort to do so. Having someone bottle feed us, can be very mesmerizing. Unfortunately, we do not have a say about what is in the bottle. In order to grow and develop the strength through proper diet, we must learn to chew and digest solid food. We can only get that from dining at the table, one on one with our Husband. We must take the necessary steps to answer the knock at the door and be able to get to the table with our betrothed. The purpose of a shepherd is to guide the sheep to that point. It is not to keep the sheep dumbed down, to keep the bottle in their mouth. The sheep should only be dependant on another until they develop the strength necessary to feed themselves. Those who have been given the gift of teaching will never focus on themselves, but continually turn the sheep to Christ. They understand that we are all to grow into the unity of the faith and the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ. Not to some man and

not to some organization. A true member of the body who has been given the gift of teaching will always teach the brethren to depend on no man, to learn to discern right and wrong for themselves through reason of use or practice. He will not rule them, and has no desire to. He will not be stricken by the spiritual disease, of dominion over another. If we walk just as Christ walked, we will receive just what Christ received. The Bride recognizes that we are members or parts of the spiritual body of Christ. We seek out other members as our Husband allows us, and we edify one another in love. We have one Head and we take our direction from Him. In 1 Cor. 12:26, we read:

26: "And if one member suffers, all the members suffer with; or if one member is honored, all the members rejoice with."

We do not play the games of the great ones with their divisions, rankings, and self-righteous attitudes. We simply offer our peace to those we come in contact with who profess to be brethren. If they reject it, we don't fight and argue, but just shake the dust off and move on. At this time, we are qualifying to be members of the Church of the Firstborn. We believe what our Head says to us and suffer with the persecutions and put downs of this world just as He did. It is a lot of work and requires a lot of diligence. We could not do it without the help of God's Spirit. We will not utilize that help without letting it lead us. Many are called to that end, but only a few will succeed to be the Bride. Remember what Prov. 31:10-31 says of the Bride of Christ. In particular verse 29:

29: "Many daughters have done well, But you excel them all."

In Rev. 19:7-8, we read:

7: "Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready.

8: And to her it was **granted** to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints."

The Bride will be making herself ready by being led by the Spirit of God. Her actions and activities will clearly display her faith and trust in her Husband,

which translates, “belief in Him,” and by that very thing she will end up suffering with and for Him. Her righteous acts will be worn outwardly for all to see. She will not hide them. They will be her adornment. She is not ashamed of her Husband and He is not ashamed of her. He has laid down His life for her and she is willing to do the same for Him. He sanctifies and cleanses her with the washing of water by the word, until she becomes presentable to Him in the court of His Father, not having spot or wrinkle or any such thing. She is Holy and without blemish as Eph. 5:27 tells us.

The Bride of Christ will be composed of the few, 144,000 who have qualified under the marriage covenants. So many ask and speculate about when Christ will return. I can tell you in confidence, that He will not return until the number of the Bride is complete. So I suggest to one and all that if we want His return to be sooner than later, we had better step up our personal efforts to qualify and thus help the number to be complete.

Part 5: The Two Covenants Compared

Now there is only one place in the Bible where the two covenants are discussed in length together and that is in the book of Hebrews. Lets start in Heb. 8:1:

1: “Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens,”

We must not let this verse go by easily, for it contains two very important parts. One is, that what is about to be said is the main point about what was just stated in chapter 7. The second one is, that the writer states, “the things we are saying.” He does not say I, but we. There is a lot of speculation about whom the writer of the book of Hebrews was. There is no doubt in my mind that it was written by several apostles. At the very least, more than one person. I will not elaborate, on why I think Paul was one of them at this point, but it is something worth merit to study. Heb. 8:2:

2: “a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.”

Sanctuary here is *hagion* #39. Strong’s says of it: “neuter of #40 a sacred thing, ie; spot, holiest of all. “ Vine’s gives a lengthy explanation of the word and is a little unsure of its proper use here in Heb. chapter 8 and 9. What is being referred to here is the Holy of Holies. That is the inner sanctuary where the mercy seat was located on the arch of the covenant with the two cherubim. One on either side of it with the tips of their wings touching each others. Here we are seeing the physical, being contrasted with the real thing. The inner sanctuary of the tabernacle is the throne of God on the sea of glass. The earthly sanctuary was entered once a year by the high priest on the day of Atonement. All these physical types are just part of the patterns which lead us to the spiritual understanding of the real or final thing, or event. Verses 3 and 4:

3: “For every high priest is appointed to offer both gifts and sacrifices. Therefore it is necessary that this One also have something to offer.

4: For if He were on earth, He would not be a priest, since there are priests who offer the gifts according to the law;

5: who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, See that you make all things according to the pattern shown you on the mountain.”

Here once again we see God contrasting the physical with the spiritual pattern. We are seeing the differences explained by God. That is the main point. Christ was not a Levite or descendant of Aaron. Moses was not a priest, but a civil leader, who was a mediator. With all this in mind, listen to the main point of the authors. Verse 6:

6: “But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises.”

Here we see a truth that few truly comprehend. Christ is both High Priest and Mediator. Both roles are combined in one. Under the old covenant, a man was used to mediate information between God and His Bride, as well a man was used to offer atonement for the sins of that wife once a year. Under the new

covenant, neither are used as in the old. Christ is both Mediator and High Priest, and as such, does not need a surrogate between Himself and His Bride on either account. He does His own mediating as well as high priest duties. His shed blood made it possible for His wife to have direct contact with Him and His Father. That is why the Father can do the calling and Christ the choosing. It is a much better covenant because it was established on better promises.

We need to understand what this means in its relationship to the plan of salvation. Here in verse 6 we are clearly told that both covenants were established on promises. The first was established on physical promises, but be mindful physical promises have a duration of time because of their very nature. However, the second was established on eternal promises which are spiritual thus, never ending. Look at the sum of the key Greek words here. Better is #2909 *kreitton*. Strong's says of it, "comparative of a derivative of #2904, stronger, ie; figuratively better; ie; nobler, best, better." Vine's says of #2909:

"*kreisson* from *kratos* denotes power, in activity, and effect, serves as the comparative degree of *agathos*. Good, good or fair intrinsically. *Kreisson* is especially characteristic of the epistles to the Hebrews, where it is used twelve times. It indicates what is A) advantageous or useful. 1 Cor. 7:9, 11:17; Heb. 11:40, 12:24; 2 Pet. 2:21; Phil. 1:23, where it is coupled with *mallon*, or more, and *pollo*, much by far; very far better, *nerv*. B) excellent. Heb. 1:4, 6:9, 7:7-19, 22, 8:6, 9:23, 10:34, 11:16, 35."

So here we see the Greek is telling us that the second covenant is a much stronger covenant. That it denotes power; in activity, and effect. In the language of a child, it is gooder and so are it's promises. Established here in verse 6 is #3549 *nomotheteo*. Strong's says, "from #3550 to legislate, ie; passively, to have the most Mosaic enactments enjoined, be sanctified by them." Vine's says of it, "to ordain by law, to enact, know most a law, *tithemi*, 'to put,' is used in the passive voice and rendered, enacted in Heb. 8:6 RV and KJV, established. In Heb. 7:11 used intransitively. It is rendered received the law." **So here we see in Heb. 8:6 that it was not the enacting of the law, once again, but the promises that accompany it.** These promises would only come if you did what? **Be**

obedient to that which they come from. And they came from who? God. In other words, the law is the law. If it is kept as God says, the one who keeps it will receive the promises which accompany it. There are many examples throughout the scriptures of this. For example lets read Isa. 58:13-14:

13: "If you turn away your foot from the Sabbath, [In other words, stop trampling down the Holy Days of God] From doing your pleasure on My holy day, And call the Sabbath a delight, The holy day of the LORD honorable, And shall honor Him, not doing your own ways, Nor finding your own pleasure, Nor speaking your own words,
14: Then you shall delight yourself in the LORD; And I will cause you to ride on the high hills of the earth, And feed you with the heritage of Jacob your father. The mouth of the LORD has spoken."

Here we see a promise will be enacted upon the one, keeping that aspect of the law of God. The promises are enacted only after obedience to the terms. Terms as well as promises are useless, unless they are kept. If the terms are kept, then and only then can the promises be kept or put into effect. God will make this absolutely clear in verses 7 through 13 of Hebrews 8:

7: "For if that first covenant had been faultless, then no place would have been sought for a second. [So was the fault with the terms and promises. No, absolutely not. Neither one.]
8: Because finding fault with them, He says: Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah---- [So who was the fault with? Them, Israel and Judah, the people who had agreed to the terms. In verse 9 He elaborates and confirms this.]
9: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I disregarded them, says the LORD."

The so called Christian professing world has this all screwed up. They teach it was the terms of the covenant which were at fault and thus, we are not suppose to keep them; instead, just believe, praise the Lord, accept Christ into your heart, and of course,

follow a man. We will see later, that the terms have not changed, but rather the promises as well as the priest and mediator. Also, no longer is physical Israel or Judah the recipient of them. The participants are now spiritual Israel, Jesus Christ, and the Father. Just think for a moment about verse 7, “For if that first covenant had been faultless, then no place would have been sought for a second.” God is telling us clearly that there would not be a second covenant if the participants of the first had kept their vows to God. Do we hear what God is telling us here! Don’t just read over it for it is confirming everything we have patterned to date about the marriage of the Bride.

10: “For this is the covenant that I will make with the house of Israel after those days, says the LORD: [Now, what days are they? The ones in which he disregarded Israel and Judah as we just read.] I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people.”

Now, what does God clearly say the terms are? **My laws.** Isn’t it just amazing that this deceived world teaches just the opposite. They teach, they were nailed to the cross and have nothing to do with the second covenant. So were they or weren’t they nailed to the cross? God says they were the terms of both covenants and that only the promises had changed. What if anything in the law was changed? For that matter, what was nailed to the cross at the time of Christ’s death? The answer is simple and clear and is actually one in the same. Heb. 7:12:

12: “For the priesthood being changed, of necessity there is also a change of the law.”

It isn’t done away with. It isn’t abolished, is it? No! There is a change in it. Christ says to us in Matt. 5:17-18:

17: “Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. [To make fuller or fulfill. To fulfill what? To fulfill the law of the sacrifices, depicted in what the prophets prophesied about.]

18: For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.”

[accomplished]

So what had been accomplished up to that point? **Just the law of the sacrifices.** It can’t get any clearer. Christ fulfilled that portion of the law because He became the Lamb, our Passover. Heaven and earth are still with us today, so too is the law. However, there was a change. Christ became the sacrifice. No longer was it necessary to shed animal blood for atonement for sin. That was just a type of what was to come. With that there was a change in the law. It was no longer necessary to conduct such things. So thus, the work of the Levites, the Levitical priesthood was no longer necessary. The law of the sacrifice was no longer physical after the order of Aaron. It was now spiritual after the order of Melchizedek. Christ explained in Matt. 5:20-37, that sin no longer is the physical enactment of it, but it starts in the heart and thus, is spiritual. Yes, the physical is the end result of what begins in the mind. Christ made it much more fuller didn’t He. He states all this out in verse 19, of Matt. 5 saying:

19: “Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven.”

I am truly awed at Satan’s ability to deceive mankind, in spite of such clear scriptures. The angel of light twists the truth in such a convincing way that even the elect can be fooled. Now, there is not only a new covenant with better promises, but also a new mediator, high priest, and in fact a new ministry. Heb. 7:11:

11: “Therefore, if perfection were through the Levitical priesthood, what further need was there that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron?”

Do not be deceived. The laws of God were not thrown out, or any such garbage. It was in fact made more real and more lasting. What is changed was the need for the blood of sheep, goats, bulls, etc. and those who administered to it or carried these duties out. The prophecies of the law being in effect after Christ’s

return are strewn all through the Bible. Zech. 14 is just one of the many places. Verse 16:

16: "And it shall come to pass that everyone who is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the LORD of hosts, and to keep the Feast of Tabernacles."

The whole world will keep God's commanded Sabbaths and Festivals. No, the law is not done away with. So do not be deceived by those who are deceiving and being deceived. Read Jeremiah 31:33. Back in Heb. 8:11, God tells us:

11: "None of them [those under the second covenant] shall teach his neighbor, and none his brother, saying, Know the LORD, for all shall know Me, from the least of them to the greatest of them."

Christianity today does the exact opposite.

And how do we know the Lord? 1 John 2:3:

3: "Now by this we know that we know Him, if we keep His commandments."

Heb. 9 tells us the simple truth about this part of the plan of salvation. Verses 23-28:

23: "Therefore it was necessary that the copies of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these.

24: For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us;

25: not that He should offer Himself often, as the high priest enters the Most Holy Place every year with blood of another----

26: He then would have had to suffer often since the foundation of the world; [That should take on a much bigger meaning after having studied what we have so far.] but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself.

27: And as it is appointed for men to die once, but

after this the judgment,

28: so Christ was offered once to bear the sins of many. [Remember that, "many," not all.] To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation."

We eagerly wait for Him by believing and suffering with Him as we are led by the spirit of God. We do this by keeping the terms of the second covenant which are the same as the first, except now they are spiritual and not just physical. No longer are the promises national and physical, but spiritual and eternal. Yes, we do eagerly await our Husband's return. Verse 15 states:

15: "... that those who are called may receive the promise of the eternal inheritance."

That is basically why we are eager and where we are going. That promise is only to the Bride at this time. It is her time period. Remember Rom. 8:17:

17: "and if children [That's of God the Father], then heirs----heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together."

Not only are we joint heirs with Christ, but we are heirs of God the Father. Just think about that. He tells us right there that we will be glorified together with Christ. Glorified there is #4888 *sundoxazo*. Strong's says of it, "from #4862 and #1392 to exalt, to dignity, and company, ie; similarity, with, and is translated glorified together."

I hope that doesn't just slip by us. We will be glorified, exalted to dignity with our Husband as co-heirs with Him, as sons of God, as the second Eve. This will be once again only given to the Bride of Christ. The 144,000 who are chosen from those who are called. After the wedding takes place, there will be children after the pattern of creation or the things which were created. They will receive eternal life, but they will not inherit all things as the Bride of Christ does, who will be glorified with Him as Rom. 8:17 clearly proclaims. She will be the Church of the Firstborn and receive that which only a wife can, as a result of being at one with her Husband.

The book of Hebrews is loaded with all these types and patterns, but in chapter 8 God reveals to us that the two covenant terms are the same, but the promises were not. The wife will inherit the Melchizedek priesthood with her Husband the high priest. This is very special. Not all of Israel were a part of the priesthood were they? No they weren't. The few who were, came out of the many Levites who were themselves just a small portion of all of Israel. These patterns should set bells and whistles off loudly. The seventh chapter of Hebrews tells a great deal about the two priesthoods. One is physical and obsolete because the High Priest of the spiritual one gave His life once for all times. No longer was a Levite needed to offer up animal blood. The pattern was completed. Actually they weren't done away with, they were fulfilled or accomplished. God's laws are eternal and everlasting. If we break either the physical or spiritual application of them, we will pay a penalty. The whole point of Hebrews 7 is that the priesthood was changed, thus, a change in the law was needed. Not a throwing out of it, as the deceived of the world think, but a fulfilling or making fuller of a very particular part of it. Under the new covenant, blood was shed just once. The rest is all in place. That is why in chapter 8, the authors make it very clear that only the promises have changed. The law or terms were not wiped out. Those who believe and suffer with Christ, are humble enough to understand and accept these truths of God and not the traditions of men. We have the same laws written on our hearts and in our minds as the recipients under the first covenant had written in the book of the covenant. Verses 8 and 9 could not be any clearer. The fault was with the people and not with the terms.

In summing this aspect up, under the first covenant there was the Levitical priesthood, while under the second covenant there is the Melchizedek priesthood. The first had both a mediator in Moses and a high priest in Aaron. The second has a Mediator and High Priest in one, and that is Christ. They both had the same terms, but with different promises. The law was the terms. That part of the law pertaining to priests after the order of Aaron and the sons of Levi, was changed. It is now after the order of Melchizedek and the sons of the Father. All of the called of the Father will know the Lord, the High Priest, but all will not follow through on their part, and thus, not be chosen. Those who are, will be shepherded by Christ himself.

They will answer the knock at the door to the gate of their mind. They will hear the voice as they are called by name and will come out and dine with Him just as He will come in to dine with them. He will serve up good food full of nutrition and very nourishing, which is necessary to sustain the Bride in following Him. Believing and suffering with, takes a lot of spiritual nourishment. One on one, He will teach and put His laws in our minds and write them on our hearts. The world is full of angels of light trying to deceive the Bride. 1 John 2:25-27 tell us:

25: "And this is the promise that He has promised us---eternal life.

26: These things I have written to you concerning those who try to deceive you.

27: But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him."

We have only one Teacher as Matt. 23:8 tells us. Christ is the only Mediator and High Priest of the new covenant. There are no surrogates, no intermediaries. With the giving of the Holy Spirit, we the temple of it, under the terms of the new covenant are led by it. Men teach otherwise. They say you need them to be able to make it to eternal life, them and their organizations. They become benefactors when Christ says there are to be none in Luke 22:24-26.

24: "But there was also rivalry among them, as to which of them should be considered the greatest.

25: And He said to them, The kings of the Gentiles exercise lordship over them, and those who exercise authority over them are called benefactors.

26: **But not so among you**; on the contrary, he who is greatest among you, let him be as the younger, and he who governs as he who serves."

They falsely teach contrary to scripture that their way is God ordained. We need to wake up to them. The whole world has been deceived by their father the devil.

Jesus gives many gifts to His Church, the members of

His Body, for the sole purpose of building it up in spirit, not physical properties, but edifying itself in love. One of these gifts is that of teaching. It is a function, not a title. It is no greater than any other from that stand point of being given as other gifts or functions are given to the members of the body. It is just one of the gifts which help us all to come to the unity of the faith and the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ. We are all brethren with one Head and that is Christ. No man has spiritual sovereignty over us other than the Son of man. We do not rule one another. We do not have dominion over one another, and that's the way it was to be from the beginning until Satan stepped in. Man was only given dominion over the birds of the air, over cattle, over fish, over all the earth, and over creeping things that creep on the earth, but not over man. Satan worked from the beginning to change that, and in essence deceived Eve and convinced Adam of another way. Ever since then, Adam ruled Eve and those who have followed have sought dominion over each other. The balance God had ordained was upset. Look how God dealt with all three of the recipients who were involved at the time. Gen. 3:14-19:

14: "So the LORD God said to the serpent: Because you have done this, you are cursed more than all cattle, and more than every beast of the field; on your belly you shall go, and you shall eat dust All the days of your life.

15: And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel.

16: To the woman He said: I will greatly multiply your sorrow and your conception; in pain you shall bring forth children; your desire shall be for your husband, and he shall rule over you."

A woman giving birth was to be a pain free joyous event in the beginning, but because of sin it was changed. A woman was to be joint heir in all things with her husband. She shared in the same image and likeness of God with her husband. She had dominion over the earth and what was found in it, but because of sin she now "desires" toward her husband as the Hebrew word *teshuwqah* #8669 denotes, "stretching out after, longing." Why? Because her husband

would now rule over her. That is the result of following the advice of the angel of light. They are slick and can sound very convincing. And now for Adam.

17: "Then to Adam He said, Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, you shall not eat of it: cursed is the ground for your sake; in toil you shall eat of it all the days of your life.

18: Both thorns and thistles it shall bring forth for you, and you shall eat the herb of the field.

19: In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; for dust you are, and to dust you shall return."

It was clearly not in God's original plan for Adam to return to the dust. Because of his sin, he had to forfeit his open door to salvation. Now the plan was confirmed to include a second Adam and a second Eve. This second Adam would open the closed door to the tree of life and the second Eve would become fruitful and multiply and be a joint heir in all things with her Husband. These are simple truths, patterns which run throughout the Bible. They should be doctrines taught by the Bride. Satan worked from the beginning to change the balance that God put in place. He sees himself as better than God and has deceived the whole world into following such attitudes. The world has structured itself after his pattern of dominion and lordship, of the hierarchal system which is rooted in a spiritual disease. It is the way of confusion, not perfection. We must never forget that if a person has the gift of teaching, or for that matter, the gift of administrations, healing, evangelizing, giving, administering, exhortation, leadership, or any one of the dozens more mentioned in the Bible, that person has a function to perform. They do not have a position or title or of rulership. Rom. 12:4-5 tell us:

4: "For as we have many members in one body, but all the members do not have the same function, 5: so we, being many, are one body in Christ, and individually members of one another."

The body has only one Head and that job is taken. We are all brethren. Don't be deceived by the great ones,

the mucky mucks. You don't need what they have in store for you. In fact, it is they who need you. They bait you with the milk of the word and once you have taken the bait, they set the hook of government in deep.

It was very clear in Hebrews 8 that the terms of the covenant are the same. They are intact. Very few today know those terms, let alone understand them. Most today are lost on the fact that the covenants are marriage covenants. What we read in Heb. 8:8-11 comes from Jer. 31:31-34. Here God tells us that these covenants are based on the institution of marriage.

31: "Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah--

32: not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the LORD.

33: But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people.

34: No more shall every man teach his neighbor, and every man his brother, saying, 'Know the LORD,' for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more."

It is important to note that in verse 31, God mentions the houses of Israel and Judah individually, but in verse 33 after the initiation of the new covenant, He only mentions one house, Israel. No longer will she be divided. Spiritual Israel during the times of the new covenant is united under one Head. She consists of many individual members, but one body as so many scriptures attest to. 1 Cor. 12:12 is just one:

12: "For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ."

Verse 27:

27: "Now you are the body of Christ, and members individually."

We are invited and united in Christ. Not in any man or organization. Eph. 4:3-6 states:

3: "endeavoring to keep the unity of the Spirit in the bond of peace.

4: There is one body and one Spirit, just as you were called in one hope of your calling;

5: one Lord, one faith, one baptism;

6: one God and Father of all, who is above all, and through all, and in you all."

To be worthy of this calling, we need to function with all lowliness and gentleness, with long suffering, bearing with one another in love as verse 2 tells us. For if we do not, Satan the prince of the power of the air has his way and we will never come to the unity of the faith and the knowledge of the Son of God. Without that, you will never know your true identity and thus, the walk you are to be walking. Very few in fact will ever truly comprehend that, and even fewer do what is necessary to qualify to be the wife of Christ and the mother of the untold numbers of children which will come from that union. When we look around us today we see murders, mutilations, wars, all being fought in God's name. I ask you, how does that equate to all lowliness, gentleness, long suffering, and bearing with one another in love? On a lesser stage, we see organizations splitting and in many cases being torn apart ruthlessly by men who think they are the greatest, the anointed one. It has hit a crescendo in many groups today. The wolves are at work, dividing the flock. The apostle Paul pleaded with the Corinthians, not to follow a man but only Christ because he understood what the end of such endeavors would be. 1 Cor. 1:12-13:

12: "Now I say this, that each of you says, I am of Paul, or I am of Apollos, or I am of Cephas, or I am of Christ.

13: Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?"

He had a very clear understanding of the tendency of men to follow other men and place them above themselves in a wrong way. The Bride must learn this lesson. She will have only one authority over her. She

will not compromise that relationship under threat of death, or promise of riches. She will look to the other parts of the body for edification, in sound judgment, but she will never allow her vows to follow Christ her Husband to be trampled on. Someone who is a true member of the body will never tell you that they have dominion over you, that they rule you. Such a one is spiritually sick from being fed by the doctrines of demons. Paul puts the pattern of the true Bride, so simply in 1 Cor. 1:10.:

10: “Now I plead with you, brethren, [Notice he was not commanding.] by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment.”

Unfortunately, most will not do this. I am not referring to the world either, but to those many who are called. Only those who are obedient and true to the covenant terms and who recognize and fulfill their responsibility in serving the body will receive the promise of eternal inheritance with Christ. Only the firstborn of the Father will share in the wedding supper. Those few who are chosen from the many who are called will be given the privilege and honor of being the second Eve. God the Father is and always will be the Patriarch of the Family of God. Christ’s Bride will receive the family name as Rev. 14:1 tells us:

1: “Then I looked, and behold, a Lamb standing on Mount Zion, and with Him one hundred and forty-four thousand, having His Father's name written on their foreheads.”

The Bride, Her Vows And Her Duties

If we understand all these patterns so far, that is good. But unless we understand the actual terms of the marriage covenant that we are vowing, to do and learn to incorporate them into our daily lives, we will have understood the patterns in vain. The Bride of Christ has definite responsibilities. She must live up to that which her Husband expects of her in keeping His household rules. Remember in Rev. 19:7:

7: “. . . and His wife has made herself ready.
8: . . . the fine linen is the righteous acts of the

saints.”

She has work to do and unless we understand and perform the job description, we will not qualify to be chosen. As a Bride, we will be very proud of our Husband and hold our head high in that respect. She will wear her commitment to Him, outwardly as well as inwardly by the things she does. She is not afraid of or intimidated by men. Everything she does is with her vows in mind. The rules of the household come first and foremost in her activities. In society today marriage vows, that is if they even have any, are short and sweet. This is not the way of God. In Hebrew society, before a man and woman became one in marriage, they were betrothed for upwards of a year to see if they could live up to what was expected of them in their respective roles. They were not co-habiting. That alone would change a lot of heartache in society today, if that example was followed. There would not be the selfishness of one side going undetected for long, etc. All that would be exposed over time, prior to consummating the union. Less broken homes and discarded children, less financial chaos, etc. Each would know their roles and be happy to live in them. Not just one having to take on all the roles with complete dereliction of the duties on behalf of the other. Christ will not permit this. He won’t take that kind of a chance. He has a very clear set of vows and very clearly defined job description, that His wife must be doing well during their betrothal period or He will not choose her. So lets go and examine these marriage vows and the job description. Lets first go to the Bride’s resume’ and study it in detail. We find that in Prov. 31:10-31.

10: “Who can find a virtuous wife? [Question.] For her worth is far above rubies.” [Statement.]

We will see how appropriate this question is as we go through each of her attributes. These were the lessons she will have had to master and perform well to be numbered amongst the 144,000. God inspired these 21 verses to be written as the cap stone to the book of Proverbs, a book of wisdom, a book of training in the application of knowledge and understanding. Within these verses, we will see the Creator summing up what He expects of His Bride. They are very meaningful and moving to read. Even more so when we come to the understanding that they are written down for us to

know exactly what is expected on our part. The word used here in verse 10 for virtuous is #2428 *chayil*. Strong's says of it, "from #2342 probably a force, whether of men, means, or other resources." Vine's has a lot to say about this Hebrew word and they spell it *hayil*, "strength, power, wealth, property, capable, valiant, army, troops, influential, upper class people, courtiers. Biblical Hebrew attests to it about 245 times and in all periods. First) the word signifies a faculty or power, the ability to affect or produce something. Quite often this word appears in a military context. Here it is the physical power and ability to perform in battle that is in view. Second) *hayil* means wealth, property. This nuance of the word focuses on that which demonstrates one's ability, his wealth or goods. Third) Several passages use the word in the sense of able. This word can also represent the domestic skills of a woman. Ruth is described as a woman of ability and therefore, either potentially or actually a good wife. When applied to men, *hayil* sometimes focuses on their ability to conduct themselves well in battle as well as being loyal to their commanders. Fourth) this word sometimes means army. The word can also refer to the army as troops, in the sense, of a combination of a lot of individuals, under such an idea, this word can represent the members of an army distributed to perform certain functions. Fifth) *hayil* sometimes represents the upper class who in all feudal systems were at once soldiers, wealthy, and influential." Now this is an incredible word. God applies it to all His expectations of the Bride. Each and every one of the contextual uses of the word described in Vine's are expected of the Bride and found here in Proverbs 31. All of these attributes, qualities, and character traits are required of the Bride, in order for her to be chosen. All are necessary for her to have developed, in order for her to have kept the marriage vows and have made herself ready. In verse 11 we are told:

11: "The heart of her husband safely trusts her; [And as a result of that.] So he will have no lack of gain."

The Hebrew word used here for lack of gain is #7998 *shalal*. Strong's says of it, "from #7997 a booty as in prey or spoil." Vine's says of it:

"*salal* booty, prey, spoil, plunder, gain. This word occurs 75 times and all periods of biblical Hebrew. *Salal* literally means prey, which an animal tracks

down, kills, and eats." [Imagine that.] "Benjamin is a ravenous wolf; In the morning he shall devour the prey (*salal*), And at night he shall divide the spoil." (Gen. 49:27, the first occurrence.)

The word may mean booty or spoil of war, which includes anything and everything a soldier or army captures from an enemy and carries off. "But the women, the little ones, the livestock, and all that is in the city, all its spoil, you shall plunder for yourself; . ." Deut. 20:14, an entire nation can be plundered or become a spoil of war. Jer. 51:10, to save one's own life as booty is to have one's life spared. Jer. 21:9.

Salal is used in a few passages of private plunder. "Woe to those who decree unrighteous decrees, who write misfortune, Which they have prescribed To rob the needy of justice, And to take what is right from the poor of My people, That widows may be their prey, And that they may rob the fatherless." (Isa. 10:1-2)

This word may also represent private gain. "The heart of her husband safely trusts her; So he will have no lack of gain," (Prov. 31:11).

Once again the word chosen here by God, covers several purposes. Tied together with *hayil*, its virtuous militaristic value is greatly understood. She is in a constant spiritual battle with the devil, but her battle is defensive, from the point of view of who is attacking who. She does not seek anything the devil has to give. In fact she rejects it and by that builds the character and resolve that will satisfy her Husband. He does not have to worry about her being disloyal for she proves herself time and time again in this spiritual siege conducted by the devil. She produces time and time again, over and over for her Husband, so that her Husband has no need of the spoils of this war, because of the incredible private gain, which is developed by her. In verse 12 this thought is carried on.

12: "She does him good and not evil All the days of her life."

She is not like the first Eve. She is always looking to her Husband for answers and not another. She in turn trusts in Him, and as a result of that, does what He

says and thus, does Him good. There are many serpents willing and able, waiting to whisper in her ear things contrary to her Husband's instructions. Verse 13:

13: "She seeks wool and flax, And willingly works with her hands."

Her Husband doesn't have to keep asking her to keep tasks going or to complete them. In fact, she uses her initiative and willingness to work at each and every household task. She does not wait for someone else to do it for her. Verse 14:

14: "She is like the merchant ships, She brings her food from afar."

Now here she is not satisfied with what is at arms reach. If there is something more nourishing and palatable she will seek it out even at great distance, and provide it for her household's well being. The spiritual application to all this so far should be easy to envision. We are to be dedicated to the instruction of our Husband. It is He, who tells, us what is good and evil, so we can avoid the evil. We are to seek out that which is valuable to Him with our own two hands. We will not depend on another to do it for us. We will study the word of God, one on one with our Husband. We will dig into the word of God and use all the tools at our disposal to feed ourselves and those entrusted to us, with good food. Verse 15:

15: "She also rises while it is yet night, And provides food for her household, And a portion for her maidservants."

Once again her focus is not just on herself, but on the household. She prepares food for everyone in the household. She isn't discouraged at the darkness around her, but rather gets to work. She doesn't look down her nose at anyone in the household. It isn't below her to serve her maid servants. I ask, can you prepare food for our Husband's household? If you can't. You had better learn how to. And it has to be good nourishing food. Not the mixture of milk and error being bottle fed to the Church today. It takes a great amount of effort, loyalty, and dedication, encompassed in humility, to do such things. Verse 16:

16: "She considers a field and buys it; From her profits she plants a vineyard."

The Bride has developed the ability to handle money wisely. She has made a sound investment in buying a field. Not just any field, but one which will meet her goals. She plants a vineyard. A crop which will yield year after year a very valuable crop. She has prepared for the future. Not only did she look at all the aspects of the sale and it's uses, she also put the vines and poles, etc., in with money she had earned from her industrious pursuits, of which she has many. This wife is very, very involved in the family affairs. She is not shut out by her Husband. Verse 17:

17: "She girds herself with strength, And strengthens her arms."

She keeps herself healthy and strong. She does not tolerate anything other than that approach. The Hebrew word for strength used here is *owz* #5797 in the Strong's. It says of it, "from #5810 strength in various applications, forced security, majesty, praise." The BDB says it applies to strength, might, as in, with all, personal, social, political boldness, impudence, and stronghold. It's root word is *azaz* #5810. Strong's says it is a prime root, to be stout, literally or figuratively. So here we see that she is strengthened in all aspects of life surrounding the family and as we will see, in it's dealings with others outside of it. The Hebrew word for strengthens, in verse 17 is #553 *amats*. Strong's says it is, "a prime root, to be alert, physically on foot, or mentally in courage." It is translated confirm, be courageous, of good courage, steadfastly minded, strong, stronger, established, fortify, hardened, increased, prevail, strength in self, make strong, obstinate, and in speed. When I look at this verse and see the meaning of the Hebrew words for strength in here. My mind instantly thinks of great effort. Eccl. 9:10 comes to mind:

10: "Whatever your hand finds to do, do it with all your might; for there is no work or device or knowledge or wisdom in the grave where you are going."

So we have a certain amount of time to accomplish this end. We have one shot and one shot alone, at being the Bride of Christ. We must put our total

attention and effort, towards that end. Verse 18:

18: "She perceives that her merchandise is good,
And her lamp does not go out by night."

The Bride of Christ will not have an inferiority complex, she knows she is doing her Husband's will, because she receives her instructions from Him. She has learned to prepare and not be caught off guard. She is confident in who and what she is. As 1 Pet. 3:15 says:

15: "But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear;"

No, her light does not go out, in this time of the Church sleeping and slumbering. She is prepared and willing to use what she has, to benefit all the household. She obviously will not be numbered among the five foolish virgins.

So just what have we seen so far? We can clearly see that the wife must have the ability and desire to make things from Their raw components. It is a tremendous spiritual lesson, which we must all master. Can you take the Word of God and put together a nourishing spiritual meal for yourself and others? Can we do this while it is yet night? Or are we like one of the maid servants, who need another to prepare your food? Are we battle hardened? Can we preform with strength, power and ability, in the spiritual war that is being waged daily? In Eph. 6:10-11, our Husband says to us:

10: "Finally, my brethren, be strong in the Lord and in the power of His might [Not in that of a man or organization].

11: Put on the whole armor of God, that you may be able to stand against the wiles of the devil."

In verse 13 we are told:

13: "Therefore take up the whole armor of God [Not hiding behind someone else's], that you may be able to withstand in the evil day, and having done all, to stand."

Ephesians mentions six components to the armor we

need, but if you, as the Bride, cannot wield the sword of the spirit, which is the Word of God, then you will not be able to defend those who are defenseless in the household. You must learn to be a legal defender of those entrusted to the household. There cannot be enough emphasis placed on this. The first responsibility the newly married Church will be entrusted with will be accompanying her Husband when He returns to the Mount of Olives, on the first day of the seventh month at the Feast of Trumpets. Rev. 19:13-15:

13: "He was clothed with a robe dipped in blood, and His name is called The Word of God.

14: And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses.

15: Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God."

The Bride will have done all to stand. She will also be teaching the household to do the same. The angels of light do not deceive her, for she is girded with truth. Their schemings are cut down with the sword of the spirit, which is the word of God. But feeding and defending are not the limits of her abilities. Prov. 31:19-20:

19: "She stretches out her hands to the distaff, And her hand holds the spindle.

20: She extends her hand to the poor, Yes, she reaches out her hands to the needy."

As much as there is a physical application to these things, the spiritual should be resinating in our minds. She sees what is going on around her and her hand is directed in the way it should go. The Hebrew word used for distaff is #6418 *plek*. It means to be round, a circuit, ie; a district, also a spindle as world, hence; a crutch, staff, or part as Strong's tells us. No, she is not afraid or ashamed of her responsibilities. She uses the ability she has to extend what she has to others, including the poor and the needy. Before I can even comment on the second part of verse 20, I need to clarify a big misconception of many. There is a physical and a spiritual application of the poor and needy. They are not meant to be mixed together. If

they are, we come up with a Protestant understanding of them today. Just prior to Christ's detention and trial, a woman came to Him and anointed Him with very expensive oil. Look what the disciples had to say and what Christ told these spiritless zealots, what was important. Mark 14:4-7:

4: "But there were some who were indignant among themselves, and said, Why was this fragrant oil wasted?"

5: For it might have been sold for more than three hundred denarii and given to the poor. And they criticized her sharply.

6: But Jesus said, Let her alone. Why do you trouble her? She has done a good work for Me.

7: For you have the poor with you always, and whenever you wish you may do them good; but Me you do not have always."

John gives us a more detailed account of the incident, from the perspective of location, in chapter 12:1-2. We are told it took place in Bethany, six days before the Passover. What we are also told, is the agenda then and now behind, "the work" for the poor spiel. John 12:4-6:

4: "Then one of His disciples, Judas Iscariot, Simon's son, who would betray Him, said,

5: Why was this fragrant oil not sold for three hundred denarii and given to the poor?"

6: This he said, not that he cared for the poor, but because he was a thief, and had the money box; and he used to take what was put in it."

John reveals the true intent behind "the poor" scam. It hasn't changed! Those who push for the Bride to attend to the poor of the world as a priority, as a work to be done, are deceived and deceiving or outright thieves. Christ said it plain, "The poor are with you always and whenever you wish, you may do them good." It is interesting here, the Greek word for wish, is #2309 *thelo*. Vine's says of it, "to will, to wish, implying volition and purpose, frequently a determination is most usually rendered to will." Christ who authored the Bible, had already put in place long ago, a method of dealing with the poor. You can read about it in Deut. 15, etc. There is a spiritual application to what the Bride is doing. Prov. 31:20 says:

20: "She extends her hand to the poor, Yes, she reaches out her hands to the needy."

Extends is the Hebrew word *paras* #6566 in the Strong's. It says of it, "a prime root, to break apart, disperse, etc." Vine's says of it:

"to spread out, scatter, display. . . Exodus 9:29: ' . . . I will spread out my hands to the LORD . . .' Such stretching of the hands, probably reflected the characteristic posture of prayer in the Bible. *Paras* sometimes expresses the spreading out of a garment to the widest extent. Judges 8:25 It is commonly used of wings being spread, opened fully. Deut. 32:11; 1 Kings 6:23 Sometimes to spread out, is to display. To spread may mean to cover over."

The Hebrew word for reaches is #7971 *shalach*. Strong's says of it, "a prime root, to send away for, or out in a great variety of applications." Vine's says of #7971 "Basically this verb means to send, in the sense of, 1) to initiate and see that such movement occurs or 2) to successfully conclude such an action." Vine's goes on with a lot more to say, but this covers the gist of the word.

So a virtuous wife lays open her hand to the poor and initiates contact with the needy. It isn't hard to determine who the physically poor and needy of this world are. Christ made that very clear. They are always to be seen. We however, are looking at the spiritual equivalent of this poor. Those who are in plain sight of the wife, the Bride. She is surrounded by them at the end of the age and that is where we are brethren. Christ tells us who they are. Rev. 3:17:

17: "Because you say, I am rich, have become wealthy, and have need of nothing ----and do not know that you are wretched, miserable, poor, blind, and naked"

We find ourselves in a time which Christ calls the time of the Laodicean Church. It is not a flattering term to many, but the reality is that this is the time we find ourselves in. What we must comprehend is, that we can be of the Laodicean Church, but not in it. I believe that a large contingent of the Bride, who is chosen, will come from this time, at least 7,000. There are more opportunities to be distracted now than in any

other age. We have more material possessions, and leisure time to play with them than any of our brethren who have come before us. The deceit of technological advancements is a curse to those called of God more than they are a blessing. During this time, those who have answered the knock at the door and are dining one on one with Christ have ample opportunity to initiate contact and open up to these poor and needy. In fact, it is expected of her to do so. In James 1:27 we read:

27: "Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world."

Two distinct and yet combined commands from God to the Bride. To visit orphans and widows in their trouble, is the first. These are the spiritual orphans and widows of our time. The orphans are those who are called of God, but who have turned their backs on their Father. The spiritual widows are one and the same as the orphans, for they have turned their backs on their Husband. Remember, we are heirs of God and joint heirs with Christ. Many who were drawn by the Father and betrothed to Christ are dying. They have been deceived into following another way.

It is the responsibility of the Bride to visit (*episkeptomai* as the Greek is spelled) them, or as the Greek word means; inspect. Vine's says of it,

"primarily to inspect, a late form of episcopal, to look upon, care for, exercise oversight, signifies A) to visit with help of the act of God, B) to visit the sick and afflicted, C) to go and see, pay a visit to, D) to look out for certain men for a purpose." So as well as keeping herself unspotted, *aspilos*; unblemished from the "world," or *cosmos*, which means order, arrangement, ornament, and adornment. She is to make the effort to look upon and care for the spiritual widow and orphan who are in their tribulation. Be there no doubt about it. The Greek word #2347 *thlipsis* means afflictions from the pressure of tribulation. Vine's says of it, "to suffer afflictions, to be troubled, has reference to suffering due to the pressure of circumstances or the antagonisms of persons."

There are many deceivers abounding at this time. It is

a time of chaos and confusion. Many who answered the call have become spiritual orphans and widows. There are many more who have not yet hit that point however, but are in desperate need of what the Bride has to lay open for them. We can read of it in Matt. 25:34-40. As we will see, these verses have a physical and spiritual application. We can follow the admonition of Christ and pursue the spiritual or we can follow the Protestants and follow the physical. It is not a coincidence that these verses appear in the same chapter or context as the parable of the wise and foolish virgins, and the parable of the talents.

34: "Then the King will say to those on His right hand, Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world:

35: for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in;

36: I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.

37: Then the righteous will answer Him, saying, Lord, when did we see You hungry and feed You, or thirsty and give You drink?

38: When did we see You a stranger and take You in, or naked and clothe You?

39: Or when did we see You sick, or in prison, and come to You?

40: And the King will answer and say to them, Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me."

There is a lot here folks. First of all, we see these sheep who will be at Christ's right hand, are called blessed of My Father, and they will inherit the kingdom prepared for them from the foundation of the world. This is clearly the Bride of Christ for as we read in Rom. 8:17. She is of the seed of the Father and she will be co-heirs or joint heirs with Christ, inheriting all things with Him. Secondly, she is totally unaware of doing these acts as she states in verses 37 and 38. She never went to prisons. She never was focused on food drives or soup kitchens. She never focused on hostels for the homeless. She did not focus on any of these physical pursuits. That is why she questions the King. It is clear these are not physical

pursuits. The Christian professing world does all that. The Bride will pursue the spiritual equivalents.

Remember, the state of the Laodicean Church. There are many today who are spiritually naked, thirsty, hungry, sick, strangers, and spiritually imprisoned. Christ's Bride will be taking care of them, providing for them as best she can, just as Prov. 31:10-31 is telling us in great detail. Never, never forget, God is the only one who determines who our brothers are. For it is the Father who calls, not any man, not even Christ. That is why Christ can and does say, "To one of the least of these my brethren." He knows who the Father has called, because they are drawn to Him by the Father initially. The great ones and mucky mucks would never waste their time on these folks. They seek out the Ken and Barbies, not the toads. Not so with the Bride. She tends to the entire household without reservation. A quick read of the description of the seven Churches in Revelation will give one insight into the spiritual application of these verses here in Matthew 25. The Bride never forgets who determines who is in the body. It is not hers to pick and choose. The Greek word for least here in verse 40 is *elachistos* and it means, "estimation as to." Only God has that right. No one else. No great one, no mucky muck, no benefactor. These folks are talked about in verses 41-46. Those are the mucky mucks. In verse 44, we see a telling tale:

44: "Then they also will answer Him, saying, Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?"

They are saying, "What's with you sport? We did all these things." These arrogant losers, who have placed themselves between Christ and His Bride, who have caused many of those who were called, to become thirsty, hungry, naked, sick, strangers, prisoners, and ultimately orphans and widows, will be dealt with by our Husband. He promises them, that they will go into the lake of fire. The Bride cannot be selective in her responsibilities toward those of the household. She prepares food and clothing for the maid servants, the poor and the needy of Christ's body. We must be pursuing such things.

Now back in Prov. 31:20. The Hebrew word for poor

is #6041 *aniy*. Strong's says it is from #6031. Depressed in mind or circumstance. Vine's has a lot to say about it, but in brief, it states, "*ani* #6041 poor, weak, afflicted, humble. This noun is frequently used in synonyms or synonymous parallelism with *ebyon*, needy and or *dal*, poor. It differs from both in emphasizing some kind of disability or distress." Vine's gives a good account of the word and I hope you can take the time to read it in it's entirety. These afflicted who are disabled and distressed in mind and or circumstance, are helped by the Bride. It is up to them to accept what she has laid open for them.

In speaking of the end of the age, Zechariah foretold of these things. In Zech. 11:11, we are told that the works of the Bride will bear fruits for some of the *aniy*, the poor of the flock.

11: "So it was broken on that day. Thus the poor of the flock, who were watching me, knew that it was the word of the LORD."

The Hebrew word for needy is #34 *ebyown*, Strong's says of it, "from #14 in the sense of one, especially in feeling." Vine's says of it in brief, *ebyon* #34 needy person, this noun refers first to someone who is poor in a material sense, such a one may have lost the land of his inheritance. There we have the widow and orphan of James 1:27. Secondly, *ebyon*, may refer to the lack of social standing which causes a need for protection, the least of these my brethren, Matt. 25:40 as we've seen. Thirdly, this noun sometimes describes one's spiritual condition before God." And we read that, in Rev. 3:14-18. These words have tremendous spiritual significance in the pattern of the Bride in her preparing herself for her role as the wife, the joint heir of Christ, and heir of the Father. Do not be mistaken. She will fulfill the physical application of the poor and needy, but only to the extent that Christ himself stressed. "For you have the poor with you always and wherever you wish you may do them good, but me you do not have always." The Bride understands her focus is on the spiritual, on the body of Christ and not the physical world around her. Prov. 31:21:

21: "She is not afraid of snow for her household, For all her household is clothed with scarlet."

The Hebrew word used for scarlet is #8144 *chaniy*.

Strong's says of it: "of certain derivation, crimson, properly the insect or its color, also stuffed, dried with it." The BDB says of it: "Scarlet: properly *coccu ilicis* which attaches itself to leaves and twigs of *quercus coccifera*; the dried body of the female yields colored matter." By the way, that is put into popular drinks today. The label says all natural because it comes from a dead bug. A bug which is unclean. And I won't name any of the brands, but look for it yourself. Scarlet is used to identify key things in the O.T. It is also used in the curtain veil, ephod, etc. as BDB points out. This color is significant in the household of God and primarily to those who are chosen, as we will see shortly. Verse 21, however points out, she has the ability to prepare for adverse circumstances. Not only for herself, but for her household. Verse 22:

22: "She makes tapestry for herself; Her clothing is fine linen and purple."

In verse 21 and 22 we see clothing consisting of scarlet, purple, and fine linen. Remember back when we talked about the tabernacle in the wilderness and its outer construction. Ex. 26:1:

1: "Moreover you shall make the tabernacle with ten curtains of fine woven linen and blue, purple, and scarlet thread; with artistic designs of cherubim you shall weave them."

The wife of Christ, is His tabernacle here on earth, at this time. She is identified by the spiritual equivalents of the physical things. Here righteous acts are of scarlet, purple, and fine linen. Remember the ten curtains, two group of five each will be joined together by fifty golden rings and presented to Christ and the Father at the first resurrection, on Pentecost, the time of the wedding. Her activities have and will bring her Husband a good reputation and not a poor one, as we can read next, in verse 23.

23: "Her husband is known in the gates, When he sits among the elders of the land."

Prov. 12:4 emphasizes this point:

4: "An excellent wife is the crown of her husband, But she who causes shame is like rotteness in his

bones."

In Prov. 31:24, she makes linen garments and sells them and supplies sashes for the merchants. She is very industrious. What she has is of such value, that others want it so they can make a profit off of it. It is a great value or of great value. Verse 25:

25: "Strength and honor are her clothing; She shall rejoice in time to come."

God sees her for what she surely is and does. It is He who will clothe her in what really counts, when He allows her to be clothed in the spiritual fine linen, clean and bright, as Rev. 19:8 tells us. Listen to how God sums her up. Verse 26:

26: "She opens her mouth with wisdom, And on her tongue is the law of kindness."

Wisdom here is #2451 *chokmah* from #2449 Strong's says. Wisdom in a good sense. Vine's says of it, "*hokmah* #2451 wisdom, experienced shrewdness. The *hokmah* seeks the *chokmah*, wisdom. Like *hokmah*, the word *chokmah* can refer to technical skills or special abilities in fashioning something." (Isn't that amazing.) The first occurrence of *hokmah* is in Ex. 28:3:

3: "So you shall speak to all who are gifted artisans, whom I have filled with the spirit of wisdom, that they may make Aaron's garments, to consecrate him, that he may minister to Me as priest."

This first occurrence of the word, in the Hebrew Bible, bears this out, as well as the description of the workers of the tabernacle. The artisan was considered to be empowered with special abilities given to him by God. Ex. 35:31:

31: "and He has filled him with the Spirit of God, in wisdom and understanding, in knowledge and all manner of workmanship,"

Hokmah is the knowledge of the ability to make the right choices at the opportune time. The consistency of making the right choice is an indication of maturity and development. That's just an amazing word.

Vine's goes on with much more to say about this word, but I don't think anything else needs to be said about it in this context. We are not only to strive for this wisdom, but to be practicing it. But that isn't all, we are to also have the law of kindness on our tongue. Kindness is #2617 *chesed*. Strong's says of it, from #2616, kindness by implication towards God, piety, rarely by opposition, reproof, or subjectively beauty. Vine's says of it, "*hesed* #2617, loving kindness, steadfast love, grace, mercy, faithfulness, goodness, devotion. This word is used 240 times in the O.T. and is frequently used in the psalter. The term is one of the most important in the vocabulary of O.T. theology and ethics. In general, one may identify three basic meanings of the word which always interact: strength, steadfastness, and love. Any understanding of the word that fail to suggest all three, inevitably loses some of it's richness. Love by itself easily becomes sentimentalized, universalized, apart from the covenant. Yet, strength or steadfastness suggests only the fulfillment of a legal or other obligation. The word refers primarily to mutual and reciprocal rights and obligations between the parties of a relationship (especially *Yahweh* and Israel). But *hesed* is not only a matter of obligation; it is also of generosity. It is not only a matter of loyalty, but also of mercy. The weaker party seeks the protection and blessing of the patron and protector, but he may not lay absolute claim to it. The stronger party remains committed to his promise, but retains his freedom, especially with regard to the manner he will implement those promises. *Hesed* implies personal involvement and commitment in a relationship beyond the rule of law. *Hesed* has both God and man as it's subject. When man is the subject of *hesed*, the word usually describes a person's kindness or loyalty to another. . . Only rarely is the term applied explicitly to man's affection, or fidelity towards God. . . Man exercises *hesed* toward various units within the community—towards family and relatives, but also to friends, guests, masters, and servants. *Hesed* toward the lowly and needy is often specified. The Bible prominently uses the term *hesed* to summarize and characterize a life of sanctification within, and in response to, the covenant." Once again, Vine's has more to say, but enough said of this word.

Do you feel a little dwarfed by the job description so far? You should. But you should not in any way feel

discouraged, but rather encouraged. Remember this! You did not choose God, but it was He who chose you to be called, if in fact you are. I can tell you this. If you understand what has been written so far, you are called of the Father. Only the Spirit of God can enable us to understand these things, nothing else. The Bride is highly respected by the whole household. Verse 28:

28: "Her children rise up and call her blessed; Her husband also, and he praises her:"

This work of the Bride takes a lot of focus. She will need desire and commitment to keep her marriage vows, to become complete, without blemish. If we are led by the spirit in such a way, God will say to us what verse 29 declares.

29: "Many daughters have done well, but you excel them all."

Yes many are called, but few chosen to be the Bride. We must diligently strive for these things. God continues to sum up her resume in verses 30 and 31.

30: "Charm is deceitful and beauty is vain, but a woman who fears the LORD, she shall be praised.
31: Give her of the fruit of her hands, and let her own works praise her in the gates."

For those who do qualify to be the Bride, there is the promise of inheritance of God and joint inheritance of all things with her Husband, Jesus Christ. Our Father and our Husband want to give us the kingdom. Those who are called now have an opportunity which goes beyond the human minds ability to comprehend at first. What we are to be doing now is following Christ's trail. The easiest way I can sum this process up is with a simple illustration. If you have a day when you have had a fresh blanket of snow over night, you can go out and see tracks made by animals, birds, etc. You may never have seen what made them, but they are there before your eyes long after the maker is gone. If you start to follow the track, you are going to learn many things about the animal that made them. You will see when it runs and when it walks, when it stops, what and where it eats and drinks, when and where it rests and sleeps. You will be able to learn a tremendous amount of information about the animals habits and behavior without ever having seen it. That

is exactly what the Holy Spirit allows us to do. It is the means by which the trails, the patterns of God, are revealed to us as we follow them through the Bible. In John 20:29, we read:

29: "Jesus said to him, Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed."

In 2 Cor. 5:7:

7: "For we walk by faith, not by sight."

Rom. 8:24:

24: "For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees?"

We are still waiting to see our Savior and that hope keeps us following the trail He left for us. That hope manifests itself in faith and the effects that it produces. 1 Pet. 1:8-9 puts this into words inspired of God.

8: "whom having not seen you love. Though now you do not see Him, yet believing, you rejoice with joy inexpressible and full of glory,
9: receiving the end of your faith---the salvation of your souls."

Heb. 11:1 tells us:

1: "Now faith is the substance of things hoped for, the evidence of things not seen."

That is why James tells us what he does in James 2:26.

26: "For as the body without the spirit is dead, so faith without works is dead also."

This calling we have received, is one of utmost faith. It is not something taken lightly. It isn't a once a week pep rally. It is an every day, and all day event. We are to be in sustained communication, rehearsing our part for which we have been called. We must be about our Husband's business, learning the intimate details of our role as the wife in the family of God. It is not to be an easy walk for we will suffer with our Husband, but all the same we brush that part aside as we confront

such obstacles and move forward with greater determination in the hope that lies in us. We can only accomplish this if we are led by the spirit, just as Christ was. We must willingly yield to the will of God in keeping our marriage vows. So let's look at them so we can gain a deeper awareness and appreciation for what we are to be doing. Remember in Exodus 24, we read that Moses wrote down all the vows of the covenant into a book. Verse 4 states:

4: "And Moses wrote all the words of the LORD"

Verse 7 states:

7: "Then he took the Book of the Covenant and read in the hearing of the people. And they said, All that the LORD has said we will do, and be obedient."

All the household laws that Israel agreed to were written down and still are. They start in chapter 20 and run through chapter 23 of Exodus. They are given in the form of the ten commandments in chapter 20:1-17. Then the following verses up through chapter 23 explain them (the commandments) in greater detail. They explain how you apply them. All the household rules were made known to Israel. She was without excuse. She could not plead ignorance of or for that matter the famous line used today, "I don't recall." In the NKJ Bible, we see these chapters broken down into subtitles, which are: the law of the alter, the law concerning servants, the law concerning violence, animal control laws, responsibilities for property, moral and ceremonial principles, justice for all, the law of Sabbaths, three annual feasts, and the messenger and the promises. I encourage everyone to read these and become familiar with them, especially their spiritual application and focus. The keeping of these laws contain promises as we have seen, but few know that they contain prophecies as well. Let's just look at one of them. For instance, we have seen earlier where the number of the Bride would be 144,000. We read that in Revelation, specifically Rev. 14:1 and 7:4. There is a specific prophecy contained in the ten commandments which addresses them. In Ex. 20:6 we read:

6: "but showing mercy to thousands, to those who love Me and keep My commandments."

Now, how many will He show mercy to? Not billions, not millions, but thousands. The Hebrew word used here is #505 *eleph*. Strong's says, properly the same as #504; hence, (the ox's head being the first letter of the alphabet and eventually used as a numeral) a thousand. This word is said to be the same as #504. Also spelled *eleph*. Strong's says, it comes from #502; a family; also (from the sense of yoking or taming) an ox or cow. The word it comes from is #502 *alaph*. Strong's says of it, a prime root to associate with; hence, to learn; positively, to teach. Once again an incredible word is inspired by God. This word here denoting thousands who will receive His mercy for obeying His commands and thus, loving Him means a family yoked to and trained by Him. If you think this is another coincidence, you had better seek your reward now. For those who follow the edicts of Rome, had better pay close attention to the instruction about the Sabbaths and the annual festivals. These vows are so thorough that they even tell us in detail about how we are to deal with the material possessions our Husband has entrusted to us. Also, our relationship with Him, with animals, with man, and with the earth. All these laws and accounts we have covered are not in the Bible as bed time stories, but are here to serve as patterns and trails that the Bride is to follow. She is to yoke herself to her Husband and no other. Remember what Rev. 14:4-5 tells us about her.

4: "These are the ones who were not defiled with women, for they are virgins. These are the ones who follow the Lamb wherever He goes. These were redeemed from among men, being firstfruits to God and to the Lamb.

5: And in their mouth was found no deceit, for they are without fault before the throne of God."

She is able! She can stand! She has made herself ready! The Bride of Christ does not in any way, shape, or form usurp authority from her Husband. She humbly serves with no delusion of grandeur. If you want to read a truly descriptive account of a woman after the example of Prov. 31, read the book of Ruth. The entire account is surrounded by the doings of the early harvest, the barley harvest. It is a type of Christ and His Church and the 49 day count to Pentecost. A richer and more beautiful account cannot be found in the pages of the Bible.

Conclusion

The first and second covenants are all about the first resurrection. They are about the count to 50. Seven weeks representing the Bride of Christ, 49 plus 1 who is Christ Himself. He is the Jubilee of His wife. The Feast of Passover, Days of Unleavened Bread and Firstfruits depict the first phase or step in the plan of salvation. They are as inseparable as the wave sheaf and the 7 days of Unleavened Bread. The patterns we have studied are very clear in the Bible. No guile, no what if, no hocus-pocus, etc. Just the plain and simple truth with no dominion attached. These two covenants are about marriage and the exchange of vows and promises. Yes brethren they are about having the character developed to make the choice to keep them. The character and maturity to be yoked to our Husband.

The first was between the Word and physical Israel. It was predicated on two parties keeping the terms and conditions of the covenant. If Israel was obedient to the vows she committed to, she would become and be maintained as a special treasure to the Word, above all other people. He would remain a Husband to her and meet all His obligations, as such, in every respect. For the most part, Israel did not keep to her commitments and obligations, but individually there were some who were obedient to the marriage covenant. You don't read about a lot of them, but I can not help but think about the words God spoke to Elijah when he was whining about being the only one. 1 Kings 19:18:

18: "Yet I have reserved seven thousand in Israel, all whose knees have not bowed to Baal, and every mouth that has not kissed him."

Now take a moment and think about this. Here is the prophet of God, who was God's spokesman to what remained of His Bride. He didn't even know of one of these who remained faithful to their Husband. That is a profound lesson for us all. So many today have the Elijah syndrome. They feel that they are the only ones. If you are not of their organization, sect, or whatever, you cannot possibly be of God. Elijah's words should strike home to many. "I alone am left and they seek to take my life." Now this was in response to God asking him, "What are you doing here Elijah?" Elijah was having a closed pity party. By the way, this probably is a pattern for the time of Elijah at

the end of the age. Not so much Elijah, but the circumstances surrounding that time. The whole scenario includes the 7,000. Most understand that 7 represents completion to God. Those who kept the terms of the first covenant and remained faithful to them, to their Husband, qualified to be part of the Bride, who will be glorified with Him. She is one of the two lambs which are waived to be accepted on Pentecost, the Feast of Firstfruits.

The second covenant commenced after His death and resurrection. It too, had the same terms and conditions as the first covenant, but better promises. It's promises were not physical, but spiritual in nature. The only change in the law was that regarding the priesthood. No longer was it after Aaron, but after Melchizedek, for Christ had fulfilled the law of the sacrifices. Thus, the Levites didn't have the physical aspects of it to do anymore. Everything else is still in place. Error was found with physical Israel, the people not the law under the first covenant. Under the second covenant, the Bride will not only believe Him, but also suffer with Him. Just as in the first covenant, there were many who entered into it, but few will qualify. Those who do, will be the other lamb waived on Pentecost. Remember Eph. 5:27:

27: "that He might present her to Himself a glorious church, . . ."

After the number of the Bride has been completed, the door to the marriage will be shut. Many speculate about what prophecies need to be fulfilled before Christ returns. Well, I can tell you as a matter of fact, that He will not return until 144,000 individuals have qualified to be His Bride. It won't happen one second earlier or later. That is the key to His return. The Church of the Firstborn, who are registered in heaven, will be resurrected if dead, or changed in the twinkling of an eye if alive. At the sound of the two *yobel* trumpets on a future Pentecost. Those who are chosen from the two covenants will marry the Son of God, and be heirs of God the Father, and joint heirs with Christ in all things. That will be the completion of another step in God's plan of salvation, with much more to come.

We have covered a lot of ground in this study. Much of it will be new to many. I felt a great urge to put this information together for a number of reasons. The

Church today is in an anemic state. The vast majority of those who are called, are not feeding on proper food. They depend upon organizations and not their Husband to nourish them. There was a time in my life, that I also did the very same thing. Time after time, God removed me, as well as others from that error. Only our Husband can sustain us. We are of His body. He is the Head, which directs all parts of the body to perform the functions He has designated for us. We are not all eyes, feet, or hands. We do not look the same individually, no more than a hand looks like an ear. But we must all be focused on the same goal, led by the same Spirit. We must be building up in love, not dumbing down in dominion. As we end this study for now, it should be apparent, or becoming apparent, that it is a very difficult task to qualify to be the Bride. It is that way because we are all too human. In our essence, we are weakness. We have an adversary as well who will do everything he is allowed to do to see that we do not make it to the finish line. He is a master of deception. He has deceived the whole world to follow another gospel, comprised of many versions of his error. We must strive to be humble and look at everyone as deserving of our service. That is the greatest task I personally have ever had to face in my life. It is much easier for me to find fault and move on. We have a very difficult trail to follow when we approach it from the human perspective which is rooted in vanity. However, our Husband says to us in Matt. 11:29-30:

29: "Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls.

30: For My yoke is easy and My burden is light."

We must shed the thick skin of vanity and error, and then trust in our Husband. The great ones, of the organizations, and Satan the devil, have made what is to be true and straight, wrong and crooked. We are called into a family, that is the family of God. We have one Father and one Husband and we are all brethren. We are children of God. We must function as true brothers and sisters in a family that does not function within the restraints of flesh and blood. We must go beyond. We have seen what our Husband expects of a future wife and of His children and the one who He entrusts His household affairs to. We must allow our Husband to teach us to follow the trails He has in His Bible. We cannot look to another for the

hope that is in us. We can and should however look out for one another. We are part of the same body if we are called of God. We must never look down our nose at another, but at the same time, not be Pollyannish in our understanding of the way of God. We must earnestly desire the stronger gifts, tempered with love, so that we can serve the body of Christ, the family of God in the making. I hope this study has and will continue to be a benefit to you. It has to me. To understand what the two covenants are about is to comprehend why only a few are chosen to be the Bride. That is not discouraging or discounting the effort of any who are called, but highlighting the efforts of those who make it. In God's own words He says, "Many daughters have done well, but you excel them all." It is not a contest of one against the other, as Satan has deceived the world into believing, with a touch of false humility to try to give it some accreditation. It is about individuals who are denying their very nature and warring against the prince of the power of the air and all his schemings. It is very personal, yet we are not alone on this journey. We have the aid of our Father, Husband, and the angelic beings who love and serve Them. We have the other individual members of that family who are called to the same purpose. It is very clear that we will not all make it as the Bride, but that is not the end of it. Those who do not qualify for that honor will be and will have the opportunity to be yet spirit born members of that union and of that family. That is why we must all serve each other with the gifts Christ has given us, as well as individually striving to become perfect. We must also be striving to do the same for the whole body. We are our brother's keeper. Christ will complete this collective effort. Not some man. To any and all who read this and suffer from the spiritual sickness of having dominion over another called of

God I ask that you repent and be healed of your illness. I also ask that you use what you have to turn those who are called, to their Husband and not you or your organization. Much good can be done. The life of the apostle Paul has been an inspiration in my life in that venue. Here was the most zealous proponent of Judaism of his time. One who murdered brethren called of God. A man who was totally engulfed with the sickness of dominion and hierarchy. In the span of a few days he turned his entire life around. He was taught personally by Christ Himself just as we can be. It is not an easy task to change from the way of rulership over the brethren to being their servant. Paul made the switch from those tenets of Judaism and rejected the teachings of his former teachers. So can each and every one of us with the help of our Father and Brother. Put the fruit of the spirit to work in your lives which you received at your repentance and baptism. Pray that you may discern the individual gift or gifts you have received from Christ to edify the body in Love. Do good to all, as it comes within your power or sphere to do so, and even more so to those who are of the household of God.

Following is the chart I referred to earlier in the study. Never forget the awesome truth of Romans 1:20:

20: "For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse . . ."

Our peace we give to you.

References and Abbreviations

BDB	Brown Driver Briggs
KJV	King James Version
NKJV	New King James Version
NT	New Testament
OT	Old Testament
TLOT	Theological Lexicon of the Old Testament
U.B.	Unleavened Bread

Day	*Menstrual Cycle	Spring Holy Days	Fall Holy Days
1	Menses occurs, (a visible sign the cycle has started). Graafian follicles and their ova begin to grow and develop. Follicular cells proliferate and start to secrete estrogen in increasing amounts for about two weeks.	The beginning of the first month and the new year with the visible appearance of the crescent moon and the barley being in an abib state. The new moon grows for 14 days to complete the first part of its cycle until it is full on the 15 day.	Feast of Trumpets & beginning of 7th month. Once again at the sighting of the crescent, the new moon, (a visible sign). This is the only holy day which falls on a new moon.
10	The ovum undergoes a special type of Mitosis called Meiosis, in which its number of Chromosomes is reduced by half. It is a time of separation.	The Passover lamb is selected and separated from the flock and kept within close quarters to insure it is properly prepared and that no injury occurs or blemish develops.	Feast of Atonement, a day of separation from food and water and a putting away of Satan. He is kept from man so that he cannot produce flaws or blemishes in man.
14	Preovulation Phase ends with the 14th day. The endometrium has been prepared for pregnancy. It is now ready to receive the ovum because its water content has increased and its walls thickened.	The Passover of the Lord, and until this time, we could not become begotten children of God. Christ died on this day and made it possible for those called by the Father to be begotten by Him, to be after His kind, so that they are able to marry His Son, and be fruitful and multiply.	The first 14 day cycle of the moon ends with the full moon ushering in both the Feast of Tabernacles and the Days of Unleavened bread. This day is a day of preparation for ushering in the next phase. One must have prepared for both to be acceptable to the Father and the Son.
15	Ovulation takes place, the Corpus Luteum grows into a golden colored body and for 7 to 8 days, we find the ovum ready to be fertilized. During this time it secretes both progesterone and estrogen. The fruit of the spirit and the gifts of Christ.	Start of the Days of Unleavened Bread for seven days. Leaven is kept out of ourselves, and our dwellings. This is also the day God gave His instruction on the laws of the firstborn to Moses and thus to Israel. These firstfruits, begotten by the Father, will be where the Bride of Christ is chosen from. These 7 days represent Christ and the Church as he washes them clean of sin by the water of the word. Each day represents one week to Firstfruits.	Feast of Tabernacles (which also runs for 7 days). It depicts a time when man, will tabernacle with the Father and His united Son and Daughter. Jesus and His Bride will be working with the inhabitants of the earth for 1000 years. The Bride will be ready at this time to produce children with her Husband. She will give birth to the firstborn of that union, who are the innumerable multitude.
21	The opportunity for fertilization continues.	The time of begetal by the Father ends. The door is closed to become the bride. This is the end to DUB. It is during the 49 day journey to Pentecost which starts during the DUB that Christ chooses the few, from the many, to be His Bride. This is the 144,000, which are sealed. The Church of the Firstborn is complete.	The last day of the Feast of Tabernacles and thus the command to live in booths ends. The door to salvation for all mankind is ready to open now. Mankind will be now able to shed his temporary physical nature for life eternal as a member of the family of God.
22	This is the last opportunity for fertilization to happen.	The count to the Feast of Firstfruits is underway. That is the first resurrection. 7 weeks, 49 days plus 1 who is Christ completes the Jubilee of His Bride.	Great Last Day, which depicts the begetal and subsequent spiritual birth of all mankind who have ever existed, if they accept the opportunity to be children in the family of God. Christ has taken on the title of "Everlasting Father" as Isa. 9:6 tells us.
28	Cycle ends. Progesterone secretion has ceased entirely and estrogen has reached a minimum.	The moon goes dark for one or two days, at which time the conjunction takes place, at the end of the cycle, prior to the crescent of the moon reappearing.	The beginning of God's untold plan for the universe is about to begin for His Family.

* "Textbook of anatomy and physiology," eighth edition, Anthony and Kolthoff.

Romans 1:20 "For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse..."

Gods plan of salvation, His purpose for the creation is clearly seen in that which is created. As the balance of Romans 1 tells us, this was common knowledge at one time, but man turned from God and followed the way of the Devil. At the end of the age, God is once again revealing His knowledge, to the many who are called.