

Redemption

Redeem — to obtain or purchase back; to liberate or rescue from captivity (Titus 2:14; Mt 1:21) or from bondage (Heb 2:14); to repurchase what had been sold; to regain possession of by repaying the value of it to the possessor (“I made you, I bought you, you are mine”); to recover what was lost or stolen; to make free by atonement; to pay the penalty of; to save; to perform what has been promised (Mt 1:21); to rescue and deliver from the bondage of sin and death, the penalty of God’s violated law, by obedience and suffering in the place of the sinner (Galatians 3).

Redemption — repurchase of captured goods or prisoners; the act of procuring the deliverance of persons or things from the possession and power of captors by the payment of an equivalent.

Redemption speaks of creation. Why? Once we are in Messiah we are not only to receive the benefit of being redeemed, but we who are now redeemed are to fulfill the purpose we are not only redeemed for but were created for. “Being or having been redeemed” tells us that there was a purpose we were *created for*. If there were no purpose for creation there would be no need for redemption. Redemption is for the purpose of creation. If it were not for redemption there would be no way to fulfill the purpose of creation.

Redemption restores or recovers the purpose man was created to fulfill. There is a purpose for creation other than what man is now “accomplishing.” Man does not know why he was created. Man asks the question sometimes, “Is there life after death?” They know that man must die but they hardly know why. They cannot understand that God had a *purpose* and *still has* a purpose for man.

Lk 1:68; 24:21 speaks of *redeeming* Israel. This was a word from the Holy Spirit in Lk 1:68, not just a redemption from Roman bondage, but from this fallen state of being as a Holy Nation (as Ex 19:5-6; Ps 105:8-11). So the redemption of Israel had to come by Yahshua’s death and resurrection to redeem a people who would be for Him a Holy Nation to produce the fruit of the Kingdom. Since all Israel would not believe in their Redeemer, Acts 2:6 shows that God initiated a nation out of the remnant of both Jews and Gentiles (Mt 21:43; Mal 1:5,11; 1 Pet 2:9-10), which took national Israel’s place in history for a period of time until they could put all

God's enemies and Israel's enemies under His feet (Heb 10:13; Lk 1:71,74 and Lk 1:72,73 as Ps 105:8,11; Gen 15:18; 17:8-9; 18:19).

As the first church, like Israel of old, lost their purpose of existence, and as the first man fell from his purpose he was created for, *Redemption* re-establishes man to fulfill *His purpose*. In Lk 24:21 they may have meant to redeem Israel from Roman bondage, or to restore the Nation as twelve-tribed Holy Nation to fulfill God's intentions to usher in the Kingdom (Lk 1:68; 2:38; 21:28,31). *The Kingdom* is put off for 2,000 years from the time He spoke (Dan 2:44,34,35,45). Mt 24:34 and Lk 21:32 — *This generation* would be 2,000 years later on in history, after the Restoration of Isa 49:6 and Dan 2:44.

Since the first church did not produce the fruit of this Kingdom in Mt 21:43, there needs to be a restoration of the community (Jer 30:20). Lk 21:27 — We see it is the time of His return, His second coming, that His enemies are put under His feet, fulfilling Lk 1:74. But before this can happen in history, Lk 1:77-79 must come to light in all our hearts.

Lk 1:79 — To shine on those who are lost, separated from God (Isa 42:6-7; 49:6-7). Rom 8:28 speaks of the fact that God still has a purpose that only redeemed man¹ can accomplish (Isa 10:20). Our Master stated the fact that only those who are now, in this present age, doing the Father's will are able to enter the kingdom of God (Mt 7:21; Lk 13:24). For many will try to enter but will not be able because they are not *now* doing the purpose God had in the beginning for man. God cannot have anyone in His Kingdom who does not do the will he was created for. There is only one way one can know what His will is. And there is only one way to accomplish His will after one comes to know it (Rom 12:2; Eph 4:5; Jn 17:25; Mt 7:12-14; Jn 8:31,32,36,51; Eph 2:10; 4:12; Isa 53:10-11).

Creation — Gen 1:26-28 means to settle, to put an end to what He had to do to get a man, to bring to conclusion, to *determine* and *initiate*. And *redemption* means to restore or recover. So, redemption was carried out for the purpose of creation, His determined will from the beginning. If there were no purpose for creation there would be no need for redemption.

¹ Please see the Three Eternal Destinies teachings #168 through 177 for more recent discussion of "Redeemed Man" and "Restored Man" (Rev 21:3-4).

Redemption is what restores or recovers what God did not accomplish by His creation. There is something very special that God did not obtain through creation.

Without redemption, man, His highest creature who was created to accomplish His purpose for creation, could never be *subject* to God in order to do what he was created to do. Man could not be related to God without redemption. (*co-nect*; joined as 1 Cor 6:17; joined by blood, then Spirit; *related* is allied by kindred, *co-nected* by blood)

Those who are redeemed were chosen for the purpose they were created for. Redeemed men need to offer themselves to Him for that *purpose*. All redeemed men are as Jn 17:20-23 says they will be (1 Tim 2:1-8; Mal 1:11) and are a part of Isa 49:6. This is how one knows that he is redeemed by the blood — kindred, one, together, *co-nected* (Heb 2:10-13,14-18) — because they are doing what He created them for. Jn 17:20-23 tells us what redeemed men are to accomplish in the present age in order to bring in the future age (Mt 21:43; 28:20; Isa 49:6; Mt 24:14; Heb 10:13; Rev 20:1-2).

Pr 15:10 — There is something the world does not “know” that they must “know” before the next age can begin. And this will be the light of the world, the witness of the Kingdom of God (Mt 24:14). What is the witness of the coming Kingdom? The witness is the *present* demonstration of a holy people engaged in doing His will.

Isa 53:10 — God will obtain His purpose only after man does His will on earth in the age. His will will be done on earth (Mt 6:9-11) as it is in heaven only after Jn 17:23 is expressed by Eph 4:11-16, which is the light of Mt 5:14; 24:14; Isa 49:6; Mt 28:20; Mk 16:15-16; Lk 24:47; and Acts 4:32-36 is the expression of the unity and the key to how the Scriptures can be obeyed. Mt 28:20 and Lk 14:33 can be obeyed only in the community — *co-man-unity* — of God as expressed in Acts 4:32. When His will in Mt 21:43 began, all of the redeemed were devoted² to *fellowship* (Acts 2:42). And remember the word “fellowship” means *koinonia* (2841, 2842, 2843, 2844), and this means no one was included in the community who was not fully

² *devoted to*: directed attention wholly to as a devotee, one who is wholly devoted to; dedicated to with love and affection for by constant attention, earnestness, eagerness. Acts 2:41-42 — Those who received His word were *devoted* to what only disciples can be devoted to. Jn 8:31-32 — Verse 32 depends upon verse 31 — many are not “set free” for the obvious reason described above.

active in the participation of and contribution to, distribution and communication (in the social life) and partnership of Messiah. Their death in Him bound them in the New Covenant to Him. This calls for their loyalty and devotion to Him so that He could reveal Himself to them who had His commandments (Jn 14:21). Too many of them hardly had any such understanding.

Pr 15:8-10 was a way in the community that brought its downfall (Pr 21:29; Dan 12:10). Many spent most of their time grieving the Spirit in them (Eph 4:30), if indeed they had the Spirit (Rom 8:7-9).

Gospel

The gospel is the only way by which one can ever discover in his heart what the purpose of creation is, because the gospel is the story of redemption (Mk 16:16). Only after one is redeemed can one know and accomplish the purpose of creation (Jn 6:45; 1 Tim 2:4).

So the place of redemption cannot be higher than the purpose of creation, since redemption brings all who believe this good news *back* to the purpose of creation (what they were created for).

The *New Covenant* is made up of only those who are thankful to be saved and are able to receive grace upon them always. Dan 11:28-32 speaks of those who show no regard to the covenant. The New Covenant is the new Commonwealth of Israel who has received the Holy Spirit in their hearts, and when they are not abiding in "this covenant", the Spirit is either quenched or grieved in them. So Jn 8:51 is normal for those who are not quenching or grieving the Spirit in them. That is, they will not see death and are pleasing in His sight, walking in the works that are designed for them to do. If, on the other hand, one is not walking in these works, he is not abiding in Him (Rom 8:14), since he is not producing "much fruit." He is not devoted to the *koinonia* of Messiah's body life on earth in the place he lives, or to the Apostles' Teachings or to the Breaking of Bread, or to "the Prayers." If one is not doing these things he cannot say that he is obeying the Son of God and doing what is pleasing to Him (Jn 3:36). And if by not obeying Him he is not grieving the Spirit, then he does not belong to Him and is as Jn 3:36, since he cannot obey Him as Rom 8:7,9 says.

To be devoted to these four things in Acts 2:42, not breaking them, one must be filled with the Spirit. The *covenant* is the whole New Covenant scriptures, commonly known as the New Testament. To disobey any part of it is not keeping it (Jms 2:13). These are the four basic requirements that those who are baptized into the New Covenant (2 Cor 3:3,6,8) as in Acts 2:41 are absolutely devoted to:

1. The Apostles' *Teachings* — the Bread of Life for spiritual life;
2. The *koinonia* — the whole social life and every aspect in the Edah;
3. The *Breaking of Bread* — giving proper thanks and preparation for it;
4. The *Prayers* — individual prayers plus the minchot.

To be *devoted* to this extent (1 Jn 3:22; 5:14-15) meant that these four endeavors consumed their whole being. *Everyone must be devoted to the greatest extent of his being.* Only in this way can one be doing what is pleasing to his Savior who bought him. The Elders are devoted to the teachings and are teaching the Edah. The Prophets are speaking from their devotion to the Apostles' Teachings. The Evangelists are proclaiming the Gospel and passing on their skill and revelation of the Gospels.

The Prophets are prophesying for the whole good of the Edah, for its up-building and encouragement and consolation, unless they are false prophets and are hindered by the Holy Spirit to speak in the flesh, unless the Elders are not your shepherds who care for and feed the flock (as our Master told Kepha, "Feed my sheep"; 1 Tim 5:17; 1 Ths 5:12,13,16,17,18,19,20).

Restoration brings us back to Acts 2:42. This is the ***Foundation*** (1 Cor 3:10). Everyone will be judged by how he builds upon this ***Foundation*** (1 Cor 3:9-17). We are either for or against Him, building up or tearing down, building up by our zeal for His House or tearing down by our indifference.

As *builders* (Isa 49:17 and Mt 12:30), we build upon Acts 2:42. The first things that are mentioned are the necessities of the *New Covenant Priesthood* (1 Pet 2:9), which replaced the Old Covenant priesthood and is the fulfillment of Ex 19:5-6 (Mt 21:43). Acts 26:7 as Mal 1:11 — It seems that *all*, as Acts 4:33, were building upon this one foundation with precious stones, gold and silver, since abundant grace was upon them all. Only by the strength that He supplies

can one build upon this Acts 2:42 Foundation. Acts 2:42 speaks of a worthy standard which we can keep only by the strength or grace He richly provides (Col 1:9-14). To build upon this one Foundation requires a continual outpouring of His Spirit and grace upon the Edah.

Rom 12:1-2 and Col 1:22-23 — The daily sacrifice of our lives to Him and the minchot where we receive the outpouring of the Spirit is the proper building upon the proper foundation (1 Cor 3:11). We are either building with one material or the other mentioned in verse 12, but (verse 13), surely we do not have to wait for the judgment day for it to be made manifest to us. But Paul was not necessarily referring to judgment day of 2 Cor 5:10, but the Day of Eph 6:13 — when the Day comes to test the Edah as 1 Cor 3:17 and Mt 7:25, even the fire and floods of affliction and persecution testing the quality of each man's work.

Rev 3:4, for instance, revealed that even though they had a reputation of being alive, they were dead instead. Most had stained their garments because they were not devoted to the very *basis* of their priestly requirements (Heb 13:15; Ps 116:12-19, which is Acts 2:42). If they had been devoted to this **Foundation** of Acts 2:42, then true *praise* would have ascended as Mal 1:11 (Acts 26:7). But in reality there were only a few among them who were still devoted to these foundational requirements of **Discipleship** (Mk 8:35,38; 10:28-30; Lk 14:26-33). As the church developed in the second and third centuries, Roman Catholicism came into pre-eminence, and Messiah Yahshua lost His pre-eminence as they no longer considered Him worthy to be devoted to as Acts 2:42 or Acts 4:32. But Acts 2:42 is the only **Foundation** one can be on and building on. All else is false if Acts 2:42 is not the way we are — The Way, *ha Derek*, the only way the Body of Messiah can be.

Being devoted to these things is to have *regard* for your Saviour Yahshua — the opposite of Eli's sons (1 Sam 2:12) who did not have regard for Yahweh. So to have regard for the Salvation of Yahweh is to have regard for Acts 2:42, especially the "Fellowship" or what causes the fellowship within the community to grow or decrease. The Day will make manifest each person's work and disclose your true regard for God. To build with hay, wood, or straw does not say much about your regard for Yahshua, as it was clear according to 1 Sam 2:12 that Eli's sons

did not *know* Yahweh as Paul regarded *knowing* Him in Phil 3:10. To *know* Him means to have affection for Him (1 Cor 16:22).

1 Sam 2:12 — It is clear that they did not *know* Him because they did not have regard for Him. Of course they knew *of* Him. They were aware that His Spirit was in the Holy of Holies, and all that they were doing was to serve Him, in His People (Acts 26:7). But they did not consider Him worth knowing or to ever regard Him as God. They were not fearful or diligent to do the work ordained for them to do (Eph 2:10). They did not desire the presence of Yahshua (1 Cor 11:27-29), nor did they try to discover His Holiness, nor comprehend His worthiness or acknowledge His glory. Eli's sons were worthless because they did not understand the worth of their God. So they had no reverence or fear of Him. They served Israel in an unworthy manner (Col 1:10; 1 Sam 2:25,30).

Of course if the “church” is a Holy Nation, a Royal Priesthood, then Acts 2:42 is absolutely essential, for it is the absolute expression of absolute devotion to their worthy Savior for whom they were mediating on His behalf to a fallen world as a light to the nations (Isa 49:6). No longer was it one of the tribes of Israel, mediating on behalf of a fallen nation Israel (Ex 32:26), but now it was a whole twelve-tribed nation mediating to the whole fallen world on behalf of Messiah who died for the whole world to redeem man for the very same purpose that He had created them for.

So Isa 49:6 says that this Holy Nation is the *light* to show the world the love God has for them (Jn 17:23). God will not be satisfied until He has a representative people who show forth His glory on earth (Mt 5:14-16). No one can be saved unless God's glory is revealed to them. Isa 52:15 — The word is “startle” with amazement by the astonishing result of the suffering of His soul. Isa 53:10-11 — His offspring is a people whose lives are prolonged to carry out His will on earth, revealing His glory. It is His redeemed people who are zealous for their good works, which carry out His will on earth (Rev 19:7-8). And after Rev 19:7-8 He finally has a *suitable helper* for all eternity to do His will, ruling over all galaxies forever and ever, to all generations of His very own image and likeness who are finally restored to Gen 1:27.

The responsibility of the elder/teacher is to show the people under his care just exactly what *koinonia* (fellowship) in Acts 2:42 is. And he is to make sure all are receiving the abundant grace upon them to do their part as Eph 4:16 says. And if everyone is not doing his part, he is to see to it that they receive adequate grace to do it. Therefore he is to be able to do exactly what Paul commanded Timothy to do in 2 Tim 4:2, because to one degree or to another, even in our days, verse 3 may come upon us as it did already on the first Edah, which now has developed into what we all have witnessed in Christianity. A growing number of people have left, and still more will leave before the *race* begins — those who cannot endure sound teaching, as Acts 2:42, nor can they endure to be devoted to it or the *koinonia*, as many have not been devoted to the Breaking of Bread or to prayer. So the fall-out must begin for this *primary* neglect.

Primary means:

- 1) *first in the order of time; original* — as the Edah's original or primary concern and qualities of serving Messiah as a Priesthood, a Chosen Race or generation.
- 2) *first in importance* — as Acts 2:42 is first in importance and elemental throughout the church age or until the Kingdom come.

Acts 2:42 reveals the essential, inseparable qualities. They were the very original qualities of community life — *first* in order and importance and development, *first* in order and rank, *fundamental* to all communities (Jer 31:1).

Adherence to Acts 2:42 was the primary cause of the success or failure of community life. The lack of it produced Christianity. The blood or guilt is upon everyone who takes away from this *devotion* to our Master — a curse upon every leader who is not a watchman (Heb 13:17). Without watchmen 2 Tim 4:4 is the natural recourse. The gospel and the apostles' teachings become legendary and do as much good as "Alice in Wonderland" would do to lead a person to the Kingdom of God.

Lk 24:21 — He came to *redeem Israel*, but the first church ceased to bear the fruit of the Kingdom (Mt 21:43). Now the *Restoration* restores the Edah for the same purpose for which the first church was *redeemed*. Acts 2:42 is *Restoration*, which will bring about Mal 3:18 by

returning to the starting point, and by abundant grace the restored Edah will fulfill its purpose (Acts 4:33).

Foundation

The first church was founded upon the foundation of Messiah (1 Cor 3:10-11; Eph 2:20; Mt 28:19-20). This is why after the first disciples were baptized they devoted themselves to these four essential things which constitute the foundation. In other words, the first church was founded upon Acts 2:42. This is all that He commanded His apostles to teach new disciples (Mt 28:19-20; Acts 2:40-41). Surely Peter and the rest of the apostles were not disobedient to His words, so evidently Acts 2:40 were the words that they were commanded to preach to new disciples, “Teaching them everything I have commanded you.”

So after the baptism that began Mt 1:21 came verse 23 — God was *with them* all (Acts 4:33). So they were founded upon Acts 2:42. This is the foundation and pattern of the church, which can be no other way and still be the church that “God is with.” Acts 2:38 told them God would be with them — God, the Holy Spirit — as long as they kept the covenant with Him. God, the Holy Spirit, is with apostles always, that is, apostles who cause Jn 17:20-23. The apostolic teaching included all that Yahshua taught (Mt 28:20; 2 Cor 13:10; 1 Cor 14:37-38; 1 Ths 4:2; 2 Cor 10:8; Eph 2:20), the foundation.

1 Cor 3:10-11 — Messiah is the foundation of the church, the true and only basis of our salvation. He is the chief cornerstone. The apostles are the trustees and publishers of His gospel and are referred to as the foundation upon which disciples are built (Eph 2:20; Rev 21:14,19; Rom 15:20), the true church (2 Tim 2:19; 1 Tim 3:15). The church is God’s solid foundation, sealed with this inscription. The security of the church rests on those God knows are His, or whom Yahweh knows, whom He is intimately acquainted with. Those who merely profess His name are not His. He does not know them. And those who can confess His name show it by turning away from wickedness. They are sealed, owned, and protected by Him (*sealed* denotes ownership).

So His seal is 2 Tim 2:19. The word *wickedness* is actually *iniquity*, as in Titus 2:14. Jn 7:18 — There is no falsehood, deceit that causes lawlessness, which is the opposite of being devoted to Acts 2:42. If everyone were devoted to these things there would be no lawlessness. Ps 130:8,3,4; 119:133; Ex 20:5 — This iniquity in us, which causes lawlessness, is that evil and crooked bent way (Hebrew *avon*, #5771), always crouching at our door (Gen 4:7). “Avon” is always calling, but we do not have to answer; “avon” is always at the door, but we do not have to go to the door when she knocks. Even if you crack the door, it’s just enough for her to get a foothold (Eph 4:27, NIV). In other translations it is *place* or *opportunity* or *foothold* — you open the door just wide enough for her to put her foot in.

All of us have been raised in the world in our own way, and the crooked way has set in if we give it an ear. But we have died to this crooked way in us (Titus 2:14; Gal 5:24). This crooked way in all of us who were in the world is what made the world a crooked place to live. But we are now redeemed out of this world and with Messiah, where we can come to the knowledge of the truth (1 Tim 2:4; Jn 8:31-32). So when we hear “avon” calling, don’t go to the door. If we obey this, we will not have to ever hear our Master knocking at our door (Rev 3:20), for He will always be in our hearts. He never has to leave as He did the Laodiceans (Num 16:5; Isa 26:13-14; 2 Tim 2:19).

The good news is the message of man’s salvation, and salvation is being redeemed for the purpose you were created for, which is that God appointed man, whom He created, to rule and restore the earth. God’s purpose for creation is that man should rule even over His arch-enemy, an invisible spirit-being who is manifested in the fallen world. The highest expression of this fallenness is that God’s highest creature is ignorant and held in ignorance, as 1 Jn 5:19 says, of the purpose that man was created for, and that fallen mankind would glorify the arch-enemy spirit-being, who is known as the *Adversary* in Hebrew language.

The whole world has heard of the birth of Jesus in Bethlehem, and songs are sung about Him, but no one is doing anything about the reason He was born (Jn 1:12).

Because God, in the beginning of creation, appointed man to rule and restore the earth, and because God willed that the creature man, *co-man*, should destroy the creature Satan, there

was an eventful birth in Bethlehem. That is why the Lord “Jesus,” as the world knows Him, came to become a man. He did it in order to fulfill the purpose that man was created for in the beginning. So He became a true man, an “unfallen man.” All other men were fallen and beyond hope of recovery, alone. So redemption fulfilled the purpose that was not accomplished in creation. Redemption has been accomplished for the sake of creation (Gen 1:26-28; Ps 8; Heb 2).

Man the woman, Messiah the man — we are fulfilled as we fulfill him. As we praise and worship, we are to receive the benefit also.

God’s original purpose was that man should rule first over the earth and then over all the works of His hands. The whole universe was the ultimate goal of His purpose for creation of all things when made habitable. But man failed. But as Ps 8 says, all things did not come to an end because of the first man’s fall. What God did not obtain in the first man, Adam, He will obtain in the second man, the corporate man, Messiah. Messiah is a corporate man, made up of all who have heard and received, believed the good news of redemption, because the good news proclaims forgiveness to man, the fallen seed of Adam (Rom 3:23; 6:23; Jms 4:17). The guilty seed of Adam needed forgiveness, for all man has sinned and fallen short of the glory (worthiness to “rule with God” — *Israel*) of God for the purpose of creation. Man not only sinned and fell and did not accomplish God’s original purpose, he also became the spiritual offspring, seed of Satan, coming under his power as all who are born into the world are today (Gal 1:4; Col 1:13; 1 Jn 5:19; 1 Pet 2:10). The union between Adam and Satan in Adam’s sin was deliberate. Eve was deceived. Man not only failed to rule, but he himself was brought into subjection and subjugation to the evil one, which means that man has no other choice except to be under his dominion to sin (Gen 2:17). This is why the second man has come. Just like Bing Crosby sang in his Christmas song, “*God rest you merry gentlemen, do not be dismayed; remember Christ our Savior was born on Christmas day, to save us all from Satan’s power when we were gone astray; Oh, tidings of comfort and joy...*” TIDINGS — Good News!!

Rule — to govern with supreme authority and command (Rev 2:26; Pr 17:2).

So man not only failed to rule the earth and restore it, but he himself was captured by Satan's power, which is evident in the iniquity (Ps 119:133) and inclination in man to sin and do evil. Sin is doing what you know is wrong, because all men have the knowledge of good and evil, upon which the judgment of the nations is based (Rom 2:15-16; Ecc 12:14; Rev 22:11; 20:12).

Man was no longer able to deal with his master, Satan. You cannot deal with one whose power you are under without a liberator who is outside of his power. This was the very reason and purpose for our Master's birth (Lk 1:31-33; Mt 1:21-23). Yahshua's name describes His work. Adam was the first man. Messiah Yahshua is the second man and last Adam. There will be no other after the last Adam. He accomplished all that the first man Adam failed to accomplish and delivered the first man and seed from the power of the evil prince of the world by the unity of those who are redeemed in Messiah (Rev 20:1-2; 2 Cor 5:15; Jn 17:21).

When He said on the cross "It is finished," that is what He meant. He is the last Adam. The rainbow meant the last flood (Heb 9:28; Rom 5:12-19). Messiah is the second man. The first man did not accomplish God's purpose, because he disobeyed (Gen 2:17; Heb 9:27) and fell into the hands of God's arch-enemy. Man could no longer destroy God's enemy, because he was imprisoned and Satan had the key. Man has to sin, even if he does not want to. "Man is shut up under disobedience." Man not only failed to rule the earth and rule over Satan, but he himself was now ruled over by Satan. To disobey Satan is to destroy him. When anyone disobeys evil and does good, Satan is conquered (Heb 5:8-9; 10:13). Only by knowing the true Man, the true One who disobeyed Satan, Yahshua, can we disobey Satan. Not one time did He disobey God and obey Satan, even unto death, as the Male Child (Rev 12:11; Rom 6:1-4,17,22,23).

Following are some quotations from the "Ishah/The Male Child" teaching from Sus, morning minchah, October 18, 1995:

"If it were seven years before the Male Child is sent out, and you have a child about 12, 13 years old, you know this might be a child to sacrificed. This would be the ultimate honor for an abba and an imma. The child will know that in seven years, he'll go out to be sacrificed. He will go to prison, will be sick, suffer hunger and thirst, get his clothes ripped off and his head cut off. The people that receive him and befriend him at the risk of their life will have eternal

life. Those people will get their head cut off. Right before we send out the Male Child, we will almost be forced to receive the Mark of the Beast.

“Are you abbas willing to send out your children? You can read what’s going to happen to them in Mt 25:31-46... It’s amazing the Male Child will be just like Yahshua. The way people treat them is how they treat Yahshua. They will be sent out and go out as His representatives.

“Rev 6:9-11 — Not their body, their soul was crying out. Maintain — until the very end they held to their testimony of Yahshua and the word of God, and they were slain because of it (verse 11). They were to be killed, the whole number of the 144,000 was to be slain, killed (Gen 3:15), slain as a sacrifice.

“There will be a generation who will be sent out to die, the whole number of those sent out will die. They lived in one accord. There was no friction between them and others. There was no underground amongst them. They always told their abba and imma what happened. They kept a pure conscience.”

Since man fell into Satan’s hands, did this mean that God could never achieve His eternal purpose? That He could never accomplish what He created man for? Did it mean God could never restore the earth? No! Because He sent His only Son to become man. Gen 1:26-28 — This was and is still His purpose for creating man. Redemption is accomplished so he could build His community, which (Gen 3:15) would now execute the creature Satan (Jn 17:23; Rev 20:5,10; Mt 1:21; Lk 1:33; Acts 2:30,33; Eph 1:20-21). So redemption was carried out in order to *do* the purpose of creation (Rom 8:29,17,18,37-39).

So why was man redeemed? Nietzsche said, “I’d believe in your Redeemer if you looked more redeemed.” Was he redeemed so he could go to heaven someday while they lived in the world much like or worse than the rest of the nations? (Rom 9:29; Rev 18:2; 1 Pet 2:9). Did He redeem man to save him from hell so he could enjoy the blessing of heaven someday? We must know and come to understand that God wants man to walk in the very same way as His Son (1 Jn 2:6; Rev 3:21) — to succeed, follow His Son in the exercise of His authority on earth (Mt 28:18-20). God wants to accomplish something on earth, but He will not do it alone by Himself. He wants the redeemed (now) man to do it, and when they have done it then God will have attained His purpose in this age on earth (Eph 1:20-21; Heb 10:13; Acts 3:21; Mt 24:14; 28:20; Jn 17:22-

23). Messiah desires men who will do His Father's will on earth (Mt 7:21), so that in the *coming* ages He may rule over the universe *through man*.

Remember that God did not change His purpose because of man's fall. His purpose was to get a people (Mt 28:20; Rev 5:9; Gal 3:28), which He called "My Edah" (Mt 16:18), His *elect* (Mt 24:24), the commonwealth of Israel (Eph 2:12), the light of the world (Mt 5:14), the Holy Nation (1 Pet 2:9), twelve-tribed Israel, *for a purpose* (Isa 49:6; Mt 24:14; Jn 17:21-23; Lk 14:33; Acts 4:32). Mt 28:20 — Disciples of ALL NATIONS to be a Holy Nation, that salvation could reach the ends of the earth. This is what God is after (Rev 17:14) — a new man who will be like His Son. Since He is the representative man, the first fruits, what He is like, the rest will be like — those who are redeemed — and they will enter into glory with Him (Heb 2:11; Ps 8).

Redemption carried great weight when we know the reason, eternal purpose, plan, ultimate goal we were redeemed for.

It is because of His life within us that we as His Edah can be trusted. Let us be worthy of that trust and do what the first Edah did not do. (The early church was stiff-necked — lost.) We who are of the seed of the overcomers of the first community, Jews and Gentiles as well (Rom 9:29,27,28), we have been entrusted to do His will. Today a man is sitting on the throne of David (Lk 1:31-33; Acts 2:30,33,36; Eph 1:20-21). One day there will be (many men) one new man on his Throne (Rev 3:20-22), for this is God's purpose (Rev 2:26; 12:5).

One hundred times out of one hundred God will give grace to the humble of the earth, to accomplish His eternal purpose. He also resists the proud 100 times out of 100 — those who are too proud to go to the throne of grace in their time of need.

Redemption — The Signs

The ways we know that we are His people are many:

1. Jn 17:21
2. Lk 14:33
3. Acts 4:32
4. 1 Jn 3:14-18

Mt 7:15-20

5. Jn 13:34-35; 15:12
6. Eph 2:12; 4:11-16
7. Ex 20:11; 31:13,17

Equally, the way we know that we are not His people are many, beginning with if we are not described by Acts 2:42.

Mt 1:21 says that He, the Redeemer, will save His people from their sins (Titus 2:11-14). *Sin*, then, is *all ungodliness, all lawlessness* (1 Jn 3:4-6). By being in communion with Him, we are saved from all sin — lawlessness and ungodliness. This is not just because He redeemed us or justified us from past sins, but because salvation involves the double work as the good news tells us what He did for us and of what we must do for Him (Mk 10:29-30) in order to be shown to be justified by faith (Titus 2:14; Eph 2:10; Jms 2:18; Rev 19:8; Col 1:10-13). The double work of salvation is the work of redeeming us from our sins and guilt and judgment by producing in us the will and the desire to say no to all ungodliness (Phil 2:13). So the double work is to *redeem* (Eph 2:10) and to *purify* (Rev 19:7-8). Mt 1:21 says *save*. To *save* is the work of the Savior. To be in fellowship with Him (1 Jn 3:6) is to be *safe* from sin, especially deliberate sin which condemns and severs one from Him (i.e., 1 Cor 6:15).

Titus 2:11-14 — To redeem and to purify a people to do the works that set them apart as the light of the world. These are His very own people. Those who are His people are not only redeemed by His blood (forgiven), but they are *eager* to do the good works that were prepared in advance for them to do, that they should walk in them (purified; Dan 12:10; 1 Jn 3:3). 1 Tim 2:4 — This is what it means to be saved: to be forgiven and then come to the knowledge of the truth (Jn 6:44-45), reaching full repentance (2 Pet 3:9; Col 1:10; Jn 8:31-32).

If we are not saved from our sins we do not have a Savior, for we are not His people (Mt 1:21). He came to save us from lawless deeds. 1 Jn 3:6-10 — If we continue to engage in lawless deeds we are still of the devil. If we are not being purified then we are not His people (Mal 3:3).

If we are not doing the good deeds prepared for us to walk in from the foundation of the world we are not of His people. But we must become zealous for them.

If we are not in unity we are not His people. But we must be perfected in it.

If we have not given up all of our own possessions as commanded us we are not His people (Lk 14:33; Mt 28:20).

If we are not involved in a community of disciples that continue to be devoted to the *koinonia* (Acts 2:42; 1 Jn 3:17) that resembles Acts 4:32 we are not His people.

If we are not laying down our lives for the brethren daily we are not His people (1 Jn 3:16-17; Jn 13:34-35; Heb 3:13; 10:24; 12:15).

By this all men will know that you are My disciples: if you have love for one another. We must “have love” (Rom 5:5) and love with it. Some may say, “I have it but do not give it.” But if we do not give it, how will all men know that we are His disciples? So if we don’t give it, it could mean that we do not have it to give (Jn 15:8; 1 Jn 3:14). A growing number have found out that they did not have it to give. But they were not of us (1 Jn 2:19).

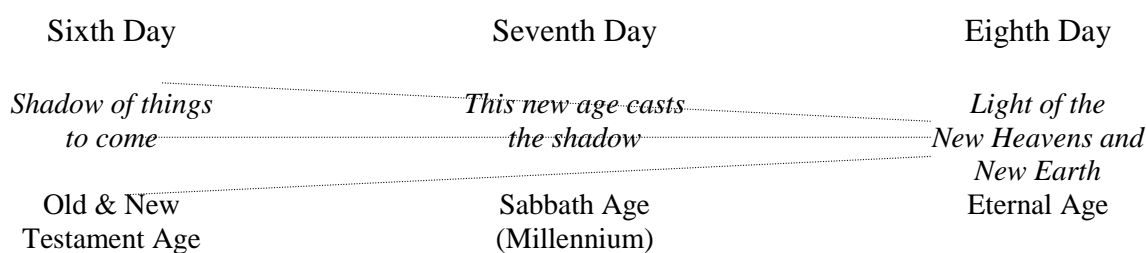
By this kind of love... What kind of love is it imperative to have in order that all men will know that we are His disciples, we who bear His Name? What kind of love? (Jn 13:35; 1 Cor 13:1-3; 1 Jn 3:16,17,23,24). It must be the kind of love that the Master Yahshua had for us. Those who give this kind of love prove they are His people whom He came to save from their sins (Mt 1:21). They are His (Mal 3:17; Gal 5:24; Rom 8:9; Gal 3:29), Abraham’s seed who is Messiah’s Body. Not loving your brother is hating (1 Jn 4:20; 3:15-17). If one is not loving in this way, he can safely conclude the obvious (1 Jn 3:14).

Redemption — Another Sign

Sabbaths are a SIGN of creation — to remember (Gen 1:31). Genesis 2 shows us that God rested on the *seventh day*. The Sabbath day is to be remembered in conjunction with the six days of creation — the first day through the sixth day. God did not rest on the sixth day or on the first day. He rested on the seventh day, because He saw everything that He had made, and behold, it was good. The Law also states that we are to remember the seventh day to keep it holy. This was written for those who would like to change the seventh day rest to another day. But the commandment is to keep it holy (set apart) as a day of rest, which would be the sign of

God sanctifying a people who do what He says to do. Mt 5:17-19 says that the Law will not be changed or set aside or pass away until or unless heaven and earth pass away — the very thing He made in the six days. We are to remember the Sabbath, because in six days He made heaven and earth, and He rested from all His labor. His people will always work six days, the first through sixth day, and rest on the same day as He rested.

So we must not regard this day of rest lightly, for it is the *shadow of things yet to come* (Mt 5:18; Col 2:17).



If the Eighth Day were here then we would not be commanded by the Law to keep it, for it would be the eternal Eighth Day, the “first day” — the day after the Sabbath, which will last forever and ever. Since this day has not come yet, the Seventh Day of the week is still a sign in the New Testament days, according to Col 2:16-17. The light is shining from the Eighth Day, the millennial Sabbath makes the shadow on us in this age. The shadow does not pass away until the anti-type comes, the Seventh Day. The shadow will continue until there is nothing (or *no age* left) to make the shadow. Heb 4:9 — There remains a Sabbath-keeping for the people of God (His people).

Festivals, New Moons, Sabbaths, Sabbath days — these are a shadow of things to come that have not arrived yet. Where does the light shine from to cause the shadow? The shadow is cast by the millennial Sabbath rest (Heb 4:2; Cor 2:16-17; Mt 5:18).

Weymouth and the rest of the Greek scholars cannot read plain Greek in Col 2:17. They fabricate the word “were” in place of the word “are.” Why do they do this?

The reality of the whole earth keeping the festivals, feast days, new moon festivals and Sabbaths in the next age is the “object” that casts the “shadow” in this age.

Mt 5:17-18 — Not until heaven and earth pass away will the Sabbath day as *a sign* also pass away from the Law. Messiah did not come to nullify the Law but to fulfill it (Rom 8:4). People under the law cannot fulfill it. Only those who walk by the Spirit and are under grace can (Rom 6:14; Gal 5:16,18). Only after the new man is fully developed will the Sabbath pass away with heaven and earth (Heb 4). Only when the twelve tribes are raised up as a light to the nations, and the Sabbath is a sign, will the *Seventh Day rest* be ushered in. In the next age, the Sabbath will continue to be observed, that is during the millennial age. The shadow will not continue during the next age, for it will be the fullness. So let no man judge you. Let no man judge the people of God (His people). 1 Jn 2:20,27,28 — Let no one on the outside teach you or judge you; our teacher and judge is the Body of Messiah (Col 2:16-17).

So if we desire to know God’s will, His plan, His good pleasure, His purpose, we have to find out what caused Him to rest. If we see that God rested in a certain thing then we know that it is something He was originally after. So we must not regard this day of rest lightly, since it is written and commanded in the ten commandments (Ex 20:8-11). He did not rest the first six days, because He did not get what He desired and was not satisfied until He did. So His resting on this day says that He accomplished His heart’s desire. He delighted in what He had done. The word “rested” is a declaration that God was satisfied. It says that His purpose was attained to, and His good pleasure in what caused Him to rest was His delight. His work was perfected to such an extent that it could not have possibly been better. God was after something; He was seeking something in creation to satisfy Himself, and He attained to it. So He rested. This is why we are to *remember the Sabbath Day* to keep it holy, set apart, *because it tells us why He rested* — that after six days He rested, because He got what He was after, and this would be the sign of Him sanctifying His people (Ex 31:13,17).

What is it, then, that brought rest to God? What gave Him such satisfaction? During the six days of creation there was light, air, grass, herbs and trees. There was sun, moon, stars; there

were fish, birds, cattle, creeping things, beasts. But in all these things God did not rest. Finally He made man male and female. He made them, and God rested from all His works. All creation before man was preparatory. All God's expectations were focused upon man, and when He had a man (male and female) to propagate mankind upon the face of the earth, "to be fruitful and multiply and fill the earth and subdue it," God could advance His plan and purpose to all creation over all the works of His hands — the universe. But first Satan had to be subdued and his power destroyed (Heb 2:5-10, *Amplified*). Only after He had *man* could He *rest*. He had what He could now destroy the works of the evil one with. Gen 3:15 — Even after the fall He spoke of redemption for the purpose of creation. Only after He had man was He satisfied and could rest.

Gen 1:27,28,31, with Gen 2:3 — He blessed the seventh day and sanctified it, made it holy (set it apart from other days), because in it He rested from all His works which He had created and made. He hallowed the Sabbath day — made it holy. And man is to keep it holy (keep it that way). Ex 20:8,11 — Remember to keep it holy because of verse 11.

Man would be vested with the authority to rule over the earth and ultimately over the universe. God's rest was based upon man who would rule. God made the seventh day to remember that He *rested* on that day *for this purpose*: man would know why He was created and *never forget*. This would be a sign for all who are called according to His purpose (the Edah). But as soon as the Edah lost its vision and purpose, as soon as they forgot to remember the Sabbath, to keep it holy (for the reason God rested is the purpose for which He had created man), the lampstand was removed because love died. The church became a potter's field where love died.

Isaiah 56 — Before He returns, the Sabbath will be kept holy again. In 334 AD the council at Laodicea removed the Sign. Ex 31:13,17 — The Sabbath will be a sign until the restoration of all things — things that were lost and fallen, which the first Edah attempted but failed (2 Cor 11:3), as did Adam and Eve.

Psalms 8 and Hebrews 2 show us that our Father's purpose and plan have never changed. After the fall, our Father's purpose never changed. His will and requirement for man remained

the same without any compromise. His will in Genesis 1 at the time when He made man (male and female) is the same, even though they fell from their *created purpose*. Psalm 8 was written after the fall. David was still able to praise; his eyes were still set upon Genesis 1. The Holy Spirit did not forget Genesis 1, the Son did not forget Genesis 1, nor did God forget Genesis 1. So we are not to forget it either.

Ps 8:1 — “How excellent is your name in all the earth.” As in Gen 1:26, man would make His name excellent, majestic in all the earth, by accomplishing what He was created for.

Ps 8:2 — God will use babies and sucklings to subdue the enemy. “Out of the mouths...” God will use man, the most humble of them, to praise, to make the enemy and the revengeful cease. Mt 21:16 — The enemy may do all he can. It is not necessary that God Himself deal directly with the enemy. His created being, man, will be enough (restored man *and* redeemed man³). God will use babes and sucklings. He has established *strength* through infants. God is seeking true worshippers who will worship Him in spirit and truth, those who have been redeemed for the purpose they were created. They were baptized (redeemed) as an appeal for a good conscience. In order to keep the Sabbath holy, they maintain a good conscience so they can praise. No one but a deceitful hypocrite will try to praise otherwise. Only those who are able to praise can deal with the enemy (Heb 13:15; 1 Pet 2:9; Ps 116:12-14,16-19).

Ps 8:3-8 — “When I consider the heavens...” David did not say, or add, “But how terrible that man has fallen and been cast off, out of the Garden of Eden; Gen 1:28 can never be attained; man will now be the slave of the enemy.” The heart of David had no such discouragement. In God’s view the earth can still be restored. The mandate can still be obeyed, now redeemed and restored. Man will still be fruitful and multiply, fill the earth and subdue it, ruling over all things on it before (Heb 2:5) the uninhabitable universe is made habitable for man (Heb 1:10). The universe is not habitable now — not until man subdues earth, not until a righteous seed carries out the mandate of Gen 1:28. Then the new heavens and the new earth will come in, which

³ Please see the Three Eternal Destinies teachings #168 through 177 for more recent discussion of “Redeemed Man” and “Restored Man” (Rev 21:3-4)

Messiah (corporate) will rule over all the works of His hands, and man will rule locally on earth and planets. Kings will visit the Holy City with their glory (Rev 21:24).

But *now* if we are able to *praise with a good conscience*, the feasts will once more be celebrated with mirth. Out of the mouths of babes and sucklings, those with a good conscience (no right or wrong) will come forth mirth. Hos 2:11 — Gaiety, song, and dance came to an end. There has never been singing and dancing on earth like it is going to be when we can be like *infants* at heart and soul. Mirth can come forth out of our mouths.

Mal 1:5,11,14; Mt 5:9 — “Hallowed be Your Name in all the earth ... Your will and purpose be done.” In Psalm 8 this is why, from verse 3, David tells the same old story as in Genesis 1, ignoring the third chapter in Genesis where man fell. This is what Psalm 8 is telling us. God’s purpose for man is to rule (Israel). Revelation 21 is his rule, as God’s prince, ruling over all the works of His hands. Is man trustworthy? No. But it is God’s purpose for man to rule. Is man worthy of eternal life? (Acts 13:47). He can only make himself worthy by accepting the good news of redemption, the story of redemption — of man’s fall and of his restoration. Ps 8:9 — “How majestic is Your name in all the earth” — he goes on praising as though he were not even aware of man’s fall.

Yahshua is a Lamb slain from the foundation of the world (Rev 13:8).

Eph 6:10-11 — Even after man sinned and fell, God’s will for man is still the same. God still requires man to overthrow the power of Satan. God is unchangeable. His ways are straightforward. God can never be overthrown. In this world there are those who have received some hard blows, but there is none like God who has been attacked daily and received continued blasts. Yet His will has never been overthrown. Hallowed be His Name. What He was before man’s fall, so He is after man’s fall and after sin entered into the world. His will and purpose then are the same now. He has never changed.

Genesis 1 speaks of God’s will at creation. Psalm 8 speaks of God’s will after man’s fall. Hebrews 2 speaks of God’s will in redemption. We see that the victory of redemption is that He still desires man to obtain authority and thus deal with Satan (Rev 12:11; Eph 3:21; 4:10; 1:22).

Heb 2:5-8 quoted from Psalm 8 — all things (universe) must be subjected to man. God purposed it from the beginning, but now we do not see it, but we do see Yahshua (Heb 2:8-9; Psalm 8).

How do we know that God originally wanted man to rule and cast out Satan? Because this is what Yahshua did (the representative man). But He went one step further. He had to die to redeem fallen man. God intended man to do it at first in his unfallen state, but now in his redeemed state and position (Eph 2:6). We can now do it the same way he did it — by Jn 8:51 (Rev 3:21; 1 Jn 2:6; Heb 5:7; Rev 12:11; Heb 10:13).

Rev 12:11 — “By the word of our testimony...” The Male Child learns from us how to overcome. They are trained to the third and fourth generation. The sins of the fathers are cut off and not passed down to their son’s son. They learn to praise their Father in a time of torture and depression, wrestle in prayer as our Master did (and Paul) by living out the “sermon on the mount” corporately in a community body. Originally it would not have required for a man to die, but after the fall it required “a man” to die to atone for his fall, to be restored back to his position before he fell so he could carry on the purpose he was created for.

Here you can see the purpose of the Edah, the twelve tribes of Israel (Rev 21:12) who are learning to rule *now* so they will be able to rule the universe. And you see the *nations* who die for their sins according to Gen 2:17, but are resurrected to *carry out* Gen 1:28 in the *universe* (Rev 21:24; 22:2).

In the beginning God intended man to exercise authority on His behalf to cast out the enemy from the earth so he could be judged and executed and cast into the lake of fire forever and ever (Rev 20:10). He wanted man to destroy Satan’s power – all of it. But man fell and did not take his place to rule as the second man did (Lk 1:33; Acts 2:20,33; Eph 1:20-21). Therefore He came and took upon Himself a body of flesh and blood in order to accomplish God’s word in Genesis 1 and become the last Adam (1 Cor 15:45).

Originally Adam (man) was to rule the earth. But he still will do this — in the second man and last Adam, in those whom He is not ashamed to call brothers (Heb 2:11).

Heb 2:9 — He tasted death for everyone, so now if we obey Him as Adam did not, we will not taste death at all (Jn 8:51). He tasted death, not because of disobedience but because of obedience. He tasted death for every thing (Rom 8:21).

Messiah had two aspects of His humanity:

1. To be for God a man who would subdue earth, every element as in Gen 1:26, and regain it and rule over Satan; and
2. To be to man a Savior who dealt with the problem of sin — He being the Lamb of God for us (Heb 2:10).

He would have stood alone without God's purpose of having many sons (Jn 12:24-26) if he had only disobeyed Satan and cast him out by the finger of God's authority (Mt 12:24) without providing Himself as the sacrifice to redeem or purchase us back. He who was not under Satan's power or sin's power at any time wanted us to be like Him in all aspects, respects. He is bringing many sons to glory. He is glorifying many sons. God's purpose was to get a Body for His Son, a new man, a corporate Body, enough sons to rule the universe through, those who have the likeness of His Son — the very image and likeness, a twelve-tribed holy nation (Rev 21:12). He is the representative man. What He is like, the rest will be like as well, and they will enter with Him into glory to rule and reign with Him forevermore over all things.

Heb 2:11 — For both Yahshua and we are all one. He is not ashamed of us, and we are not ashamed of Him (Mk 8:35,38; Rom 1:16). We both, He and we, are the sons of the Father — Abba, Father. We are (God's) Abba's many sons, which will ultimately result in Him bringing *us* to glory. Redemption did not change God's purpose. On the contrary, it fulfilled the purpose that was not accomplished in creation.

The twelve tribes of Israel in this age (Isa 49:6) have two purposes: to be established to glorify God beyond the borders of natural physical Israel to extol His eternal purpose in this age, and to begin the next age of His rule over earth (with many sons), to re-commission Gen 1:28 so that Eph 3:21; 4:10; 1:22; 2:22, etc., would be accomplished. He is now reigning (Lk 1:33; Acts

2:30,33,36; Eph 1:21), and we are with him (Eph 2:6). So we are to testify to: 1) the salvation of Messiah, and 2) His victory.

Titus 2:14 — Redemption takes in Gal 5:16-17 (*desires or lust*, 1939 and 1937) and Gal 5:22-23. *Impatience*, for example, is a product of the fall. It is the *control* of another spirit over your life in the area of impatience. *Unkindness* is another *spirit* who is in control of your life in this area. Being *unloving*, having a *lack of peace* and *joy* are other *spirits* which the flesh or fallen nature of man is subject to, and which keep one from entering the Kingdom of God. But Gal 5:24 is the remedy from this evil control. Just as much as the fruits of the flesh, which are also obvious in Gal 5:19-21, *lack of self-control* is the obvious fallen nature of man which does not keep godly control of the whole man — which is obvious in many ways.

He came to *redeem* us from all works of the flesh, lawlessness, iniquity — to save us from our sins (Mt 1:21). We are saved from our sins — the sins of impatience, unkindness, lack of self-control. If we are not exhibiting the fruit of the spirit, then we are in sin. *Obvious* — it is obvious when one is not showing, giving, exhibiting love or joy or patience or the other fruits of the spirit. *Obvious* is 5318 — visible, manifest, plain, clear, open to sight.

What kind of spirit is working in you? Is a *kind* spirit at work in you? A *patient* spirit, a *joyful* spirit? Look at #5544 — *gentleness*.

When one is not loving as 1 Cor 13:4-7 it is obvious. This lack of love excludes one from the Kingdom of God, because it is not obeying His Word (Jn 8:51), or it is not being a true disciple (Jn 8:31). And if one is not a disciple, what is he? Has he eternal life? Is he being made fit for the Kingdom of God?

What kind of spirit is working in you if you are not showing the fruit of the Holy Spirit? It is another spirit, and it needs to be cast out (Mk 16:17). What kind of spirit compels one to be unkind, without self-control, impatient, unloving, unpeaceful, without joy, but with strife, envy, foolishness, etc.?

Kindness (#5544) is goodness in action, sweetness of disposition, gentleness in dealing with others, benevolence, affability. The word describes the ability to act for the welfare of

those taxing your patience. The Holy Spirit works in us to produce His very same *fruit* to others — removing the abrasive ways from our character in order to be just like our Master was and to love how He loved (Jn 13:34-35) — with kindness.

“See your good works...” (Mt 5:16; 1 Pet 2:12; 3:8). The Greek word “see” refers to a careful observation or watching over a period of time, as they would not make a snap judgment concerning the good we do, but only a snap judgment on what appears to be evil and so accuse us of doing wrong. Although they may slander you as evildoers, yet they may be witnessing your good deeds and come to glorify God in the day of *inspection* (visitation) or judgment or any time God comes in a special act of judgment or mercy. That they may be able to glorify God at the day of trial — they were blessed or cursed by our presence.

Gal 3:8; Gen 12:2-3; 18:18; 22:18 — I will make you a great nation. I will bless you. I will make your name great. You will be a blessing. I will bless those who bless you. I will curse those who curse you. All the people on earth will be blessed through you. God’s original blessing on all mankind (Gen 1:28) will be redeemed and fulfilled through Abraham’s seed. The nations will, by their judgment of Abraham’s seed, be blessed and fulfill the Gen 1:28 mandate during the millennium and into eternity (Rev 21:24).

Redemption is by the blood of Messiah, in order to become that nation of Gal 3:28-29 by verse 27, being included in the seed of verse 16 — all nations, peoples, tribes and tongues (Rev 5:9) reigning on earth (Rev 5:10) as a kingdom of priests (Ex 19:5; Rev 1:6; 1 Pet 2:9).

Becoming Abraham’s seed, one must do the works of Abraham (Jn 8:39). And what were *Abraham’s first works*? (Jms 2:20-26). *To obey His voice* (as Jdg 11:36,39; Heb 11:17-19; Gen 22:2,3,16,17; Rev 6:9-11; Gen 12:1,4; 15:6; 17:1-2). The *faith* of Abraham we have is now raising up this final sacrifice (Gen 3:15) that your grandchildren will offer willingly (Rev 6:9-11, *Amplified*, and Rev 5:9-10).

First Abraham must leave his country, people, father’s household. *Then* He would make him into a mighty nation and bless him. But then he had to walk blameless before Him and the nations (1 Pet 2:12). The gospel calls out Abraham’s seed from the world. Neh 1:9 — They are

the redeemed remnant that returns (Isa 10:20; Rom 9:27-29). The gospel requires Abraham's seed to leave nation, family, friends, children in order to restore God's original blessing and mandate to the nations in Gen 1:28. 1 Pet 2:12 are the nations who will be restored to God's original purpose as Mt 25:34. Those "Righteous" of the nations (verse 46) who receive the (slain lambs) Male Child are healed by the leaves of the tree of life (Rev 22:2), but we received Him directly (Jn 6:53), the very essence of His nature (2 Pet 1:4; 1 Cor 6:17).

The Edah is a special people like Abraham (Gen 18:19), chosen from the foundation of the Earth, set apart from the nations, in order to restore God's original purpose in creation. We, then, are like Messiah to the nations. The twelve tribes in Rev 21:12 are specially chosen to judge the nations as to who will be blessed or cursed (Gen 12:2-3). So, our behavior must be excellent among the nations (1 Pet 2:12; Mt 5:45-48).

We bring Gen 1:28 back into *focus*. The nations, during the next age (as we, now in this age) must rule. They must fill the earth and subdue it before going on to the universe (Heb 2:5; Eph 3:21; 4:10).

The spiritual seed of Abraham is the Edah in Messiah (Acts 3:25). How will all the people of the earth be blessed? By blessing Abraham's spiritual seed.

The nations, having the knowledge of both good and evil, are to make a rational choice, being led by the holy spirits (angels). The nations are to rule over the evil, their conscience not being dull, to stand judgment in Rom 2:15-16 (Rev 20:12). And the future kings are those who helped the seed of Abraham (Mt 25:34; Rev 21:24).

Gen 9:9 — "I now establish My covenant..." YHWH promised Noah and to his descendants and to all living things (Noah then being the new father of the human race, Gen 6:18) never to destroy man and the earth until His purpose for His creation is finally and fully realized, as long as earth endures (Gen 8:22).

There is a purpose for His creation. Redemption brought men back to their purpose. Just because man fell in the beginning, this did not do away with His purpose for creation.

Gen 9:12 — A covenant sign is a visible sign and reminder of covenant commitments. Circumcision is the sign between YHWH and Abraham (of Abraham's seed — not physical seed, but of faith). Jn 8:39 — Those who have the faith of Abraham will inherit the promise that the sign indicates. If we bear the sign, we will bear the fruit also (Mt 21:43), which, because they did not, the kingdom was taken away from the natural, physical seed — the sign of the covenant with Abraham (Gen 17:11). The Sabbath is the sign of the covenant with Israel as His Holy Nation.

All of these signs are not honored (honored with the esteem due its worth; revered or venerated) by man. But still, God is seeking those with whom He can keep His commitment — who will honor these signs (Isa 58:13).

Even the New Covenant with Israel (Jer 31:31-34) was given to a rebellious Israel as they were about to be expelled from the promised land.

Gen 15:9-21 is the covenant of the royal land grant, which is an unconditional divine promise to fulfill the grant of this land, a self-cursing oath (Gen 15:17). But here in Jer 31:31 the promise is actually made with the Israel who returns (Neh 1:9; Isa 10:20; Rom 9:27). The covenant was accompanied by the most severe covenant curse for breaking it (Lev 26:27-39; Dt 28:36,37,45,68), yet also an unconditional divine promise to unfaithful Israel to forgive her sins and establish with her a relationship on a new basis by writing His law on their hearts — a covenant of the grace to carry out its requirements. But where would He find descendants?

Neh 1:5-11 — all “*shear yashub*.”

Concerning the unconditional covenants of promise (Eph 2:12) which YHWH has taken a self-cursing oath to keep with Israel, they have not been fulfilled because He cannot *keep* his covenant with unfaithful Israel (as Neh 1:8 says), “Remember ... if you are unfaithful, I will scatter you among the nations, but if you repent and return to me and obey my commands, I will gather them.” This is an unconditional promise. Neh 1:9 — “I will gather them from wherever they are scattered” (Isa 11:12; Jer 23:3; 32:8-10; Eze 20:34,41; 36:24; Mic 2:12). I will gather them to the place they belong, where I have chosen My Name to dwell (Dt 12:5; Ps 132:13). This

place (Mt 6:33 says) will have all needs provided for by Him out of His riches in glory (Ps 132:11-12; Eph 1:20-21; Lk 1:33; Acts 2:30,33,36). He is now our King (Yahshua). His Spirit has been sent to dwell in Zion, His dwelling place on earth. Zion is “the Community,” the place He has chosen (Ps 132:13-18). The twelve tribes is His dwelling place forever and ever throughout eternity (Rev 21:12). It is His resting place. We, too, must enter into His rest. Ps 132:15 says, “I will bless her with abundant provisions; her poor will I satisfy with food, and I will clothe her priests with salvation and her saints will ever sing for joy,” and also Psalm 133 (Dt 16:5,14; 1 Tim 2:8).

The covenants of promise (Eph 2:12) belong to those who return (Neh 1:9). The unconditional (plus the conditional) covenants are fulfilled in Messiah, the Commonwealth of Israel. YHWH is able to fulfill all His promises in a people who return to Him with all their hearts as the Abrahamic covenant in Gen 17, which was a conditional covenant to be Abraham’s God and the God of his seed (Rom 9:29). Gen 17:4 — “as for me” and verse 9, “as for you.”

The condition: total consecration to YHWH as symbolized by circumcision, to use all one’s talents (Mt 25:15). All other covenants are unconditional, but based upon those with circumcised hearts that wear the outward sign of it in their flesh, a covenant sign which would be as the rainbow, and the Sabbath — a visible sign, a reminder of the covenant commitment and the promise (Gen 17:7-14; Rev 6:9-11; 12:1-6; Jn 8:39).

No one person can float along, but each individual must be himself circumcised of heart and mind to enter the Kingdom of Heaven as Gen. 17:14 says, “Cut off from his people, he has broken My covenant!” If one is circumcised in the flesh, it is because he is already broken of spirit and wears the outward sign of it. But if he does not wear the outward sign, it is because he is not broken of spirit (like headcovering in women). To be cut off from His people is to be removed from the covenant people by divine judgment, because circumcision is God’s appointed “sign of the covenant” (Gen 17:10-11), which signified Abraham’s broken spirit, covenanted commitment to YHWH that He alone would be his God in whom he would trust and serve. It was evidently (verse 14) a self-maledictory (cursing) oath, as Gen 15:17-18; 17:8-10, which God

Himself submitted to. “If I am not faithful, loyal in faith and obedience to YHWH, may the sword of the Word of God cut me and my offspring as I have cut my foreskin.” Thus, Abraham was to place himself under the rule of YHWH as his king, consecrating himself and his offspring and all he possessed to the service of the King of Israel (Jer 34:18).

Circumcision is a sign, signifying consecration to YHWH (Ex 6:12; Lev 26:41; Dt 10:16; 30:6; Jer 4:4; 6:10; 9:25-26; Eze 44:7,9).

The Sign of the Covenant

Gen 17:11 — As the covenant sign, circumcision also marked Abraham as the one to whom God made a covenant commitment (Gen 15:7-21) in response to Abraham’s faith, which He credited to him as righteousness (Gen 15:6; Rom 4:11) and which he had *before* he was circumcised, which is carried over into the New Covenant. Jn 8:39 — We are saved in the same way Abraham was saved, then later at the time of brokenness of spirit, circumcised as the sign of it. So, God could realize His purpose through only those who are broken in spirit.

Isa 66:3-5 — Isaiah is saying that unless we become circumcised of heart all we do is in the flesh anyway (1 Cor 3:1), and cannot be pleasing God or accomplishing His purpose in creation. Dt 10:16 — We are all stiff-necked before we are broken of spirit. We are but children in a process of growing into maturity (Ps 34:9). Acts 7:51 — Stiff-necked, harsh, hard, stubborn, inflexible and obstinate (Ex 33:3,5; Jer 9:26; 6:10; 4:4). This characterizes a stiff-necked people who are not circumcised of heart. Isa 66:2 are not of contrite and broken spirit so as to hear Him and obey Him, not able to judge themselves right. The stiff-necked and uncircumcised of heart always go together (Num 27:14).

Isa 63:10; 1 Cor 13:8 — We must not only be broken in spirit but we must wear the outward sign that signifies it, as a woman wears a headcovering.

A child must be trained not to be stiff-necked (Dt 9:6,13). It was obvious that the early church was as a whole, except for the overcomers, stiff-necked like old Israel. Dt 31:27-29 applied to the apostles (Acts 20:28-30; Ex 32:9-10; Rom 9:29).