Christology, Part 1

2019

### Prayers

† Blessed is our God always, as it is now, was in the beginning, and ever shall be, world without end. Amen. ... in the name of the Father, and of the Son, and of the Holy Spirit. Amen. Through the prayers of our holy Ancestors, Lord Jesus Christ our God, have mercy on us and save us. Amen. Glory to You, our God, glory to You.

O Heavenly King, the Comforter, the Spirit of truth, You are everywhere and fill all things, Treasury of blessings, and Giver of life: come and abide in us, and cleanse us from every impurity, and save our souls, O Good One.

† Holy God, Holy Mighty, Holy Immortal, have mercy on us (three times).

† Glory be to the Father, and to the Son, and to the Holy Spirit, as it is now, was in the beginning, and ever shall be, world without end. Amen.

“Ὁ θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ.” — Luke 18:13[[1]](#footnote-1)

“Ἰησοῦ, μνήσθητί μου ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.” — Luke 23:42[[2]](#footnote-2)

“David ascended in the Ascent of Olives, ascending and weeping, with head covered, he went barefoot; and each person with him covered his head, so they went up, ascending and weeping.” — 2 Samuel 15:30

“The sowers will reap in joy. The ones going, went and wept, casting their seeds; yet, the ones coming, will come in exultation, carrying their sheaves.” — Psalm 125:5-6 LXX [126:5-6][[3]](#footnote-3)

“Send away your bread on the surface of the water: because, in a multitude of days you will find it.” — Ecclesiastes 11:1

“Indisputably great is the good-worship mystery: Who was clearly displayed in [the] flesh; Who defended righteousness in [the] Spirit; Who was witnessed by messengers; Who was proclaimed internationally; Who was believed cosmically; Who was taken up in Glory.” — 1 Timothy 3:16

“…: for, when prophecy came, not by human will: but, being carried by [the] Holy Spirit, humans, spoke from God.” — 2 Peter 1:21

“These [Bereans] were better-begotten than the [people] in Thessaloníki; who welcomed the Word with all enthusiasm: daily examining the writings if He might have it so.” — Acts 17:11

### Introduction[[4]](#footnote-4)

We have already learned much about the Son from the study of the Father:

“The Word was begotten flesh. He camped among us. We saw His Glory, Glory as Only-begotten in parity with [the] Father[[5]](#footnote-5), full of grace and truth.” — John 1:14

“What I have seen in parity with the Father, I say. So, you also, what you heard in parity with[[6]](#footnote-6) the Father, do.” — John 8:38

“No one takes it from Me; but, I lay it down from Myself. I have authority to lay it down. I have authority to take it again. This command I received in parity with[[7]](#footnote-7) My Father.” — John 10:18

### Goals

We have already been studying Christology for a good while now: for it is simply impossible to study the Father without, at the same time, studying the Son. This, however, is not exactly what we are after in this study. Luke expresses our cardinal, central, pivotal goal.

“Look! That same day two of them are going[[8]](#footnote-8) to a village sixty stadia[[9]](#footnote-9) away from Jerusalem, which was named Emmaus. They were discussing with each other, all that had been happening among them.

“It began, during their discussion and debate, that Jesus himself, approaching, had gone with them; their eyes were seized to not know Him.[[10]](#footnote-10)

“He said to them, ‘What words are you tossing around with one another, walking along?’ They stood downcast. One named Cleopas, in replying said to Him, ‘Are you alone, a stranger in Jerusalem? Did you not know the beginnings in her in these days?’ He said to them, ‘What was done?’ They said to Him, ‘The things about Jesus of Nazareth, Who began as a heroic[[11]](#footnote-11) prophet, powerful in works and words facing God and all the people: how our chief priests and archons delivered Him to a death sentence. They crucified Him. We have hoped that He is The One intending to deliver Israel: but, now also, with all these, this [is] the third day since these things began: but, some of our women also surprised us, beginning early at the tomb: not finding His body, they came saying to have seen a vision of angels saying that He lived. Some of those with us went away to the tomb. They also discovered, even as the women said: yet, they did not see Him.’[[12]](#footnote-12)

“He said to them, ‘Unthinking[[13]](#footnote-13), and slow of wit[[14]](#footnote-14) to believe in everything the prophets[[15]](#footnote-15) spoke. Must it not have been necessary for Christ to experience these, then to enter into His glory?’

“Starting first from Moses, with all the prophets[[16]](#footnote-16), He explained[[17]](#footnote-17) to them about Himself in all the writings.[[18]](#footnote-18)

“As they approached the village where they had been going: He intended to go further. They urged Him, saying, ‘Stay with us: because, vespers is approaching, the day has declined already.’ He came in to stay with them.

“It began when He was to recline with them, taking the bread, He blessed [it], and breaking [it], has given [it] to them; their eyes were opened, they recognized Him, and He became invisible to them.[[19]](#footnote-19)

“They said one to another, ‘Was not our heart[[20]](#footnote-20) igniting in us, as He has talked with us on the road, as He has opened[[21]](#footnote-21) the writings to us?’[[22]](#footnote-22)

“Standing up in the same hour, they returned to Jerusalem. They discovered the eleven and those with them were gathered together, saying that the Lord actually was awakened. He was seen by Simon. They have described the [events] on the road; and how He was known to them in the breaking[[23]](#footnote-23) of the bread;[[24]](#footnote-24) they are saying these [things], [when] He stood in their midst; being panicked with fear, at first[[25]](#footnote-25), they have thought to see a spirit.

“He said to them, ‘Why are you being upset? Why do plots[[26]](#footnote-26) arise in your hearts? See My hands and My feet, that ***I Am***[[27]](#footnote-27) He. Touch Me. See that a spirit does not have flesh and bones, even as you observe Me having.’[[28]](#footnote-28)

“Speaking thus, He showed them His hands and His feet: while they, incredulous with joy and amazement, He said to them, ‘Do you have anything edible here?’ So, they served Him a piece of broiled fish. Taking [it], He ate in their presence.

“He said to them, ‘These [are] My words which I told to you, while being with you, that it is necessary for everything in writing in the Law of Moses, Prophets, and Psalms[[29]](#footnote-29) about Me to be fulfilled.’[[30]](#footnote-30) Then He opened their minds, to understand the writings.[[31]](#footnote-31) He said to them, ‘Thus it was written [for] Christ to have suffered, and have stood up out of the dead in the third day.’[[32]](#footnote-32) (Change of mind and forgiveness of sins[[33]](#footnote-33) was to be proclaimed in His name to all the nations, starting from Jerusalem.)[[34]](#footnote-34) ‘You are witnesses of these things. Look, I send out My Father’s promise[[35]](#footnote-35) on you: Stay seated in the city until you would be robed[[36]](#footnote-36) with power out of heaven[[37]](#footnote-37).’ ” — Luke 24:13-49

So, the primary goal set before us by Dr. Luke is the pursuit of the Christology of the Old Testament as Jesus Himself taught it.

However, this Old Testament Christology is delivered to us in a context of worship in two parts: the Liturgy of the Word, during which this Old Testament Christology must be preached; and, the Liturgy of the Body and Blood, during which this Old Testament Christology must be devoured and digested in a commitment, which makes it part of life. So, secondary goals involve the reestablishment of right worship.

In summary, we see an extensive narrative punctuated by the profound appearances and teachings of Christ. Sound doctrine is not a study in Systematic Theology; sound doctrine is walking with Christ Himself, in order to learn. Thus, a tertiary goal looms large before us: the onerous task of building a unified biblical theology to replace our numerous divisive systematic theologies.

These are the goals we see in action in the small Greek town of Berea, present day Veria.

“These [Bereans] were better-begotten than the [people] in Thessaloníki; who welcomed the Word with all enthusiasm: daily examining the writings if He might have it so.” — Acts 17:11

The Word that was welcomed in Berea was not simply Bible; rather, Word is one of the consecrated names of Christ: it is Christ Himself invisibly, and Christ preached audibly, Who is the Word in this startling verse. The Apostolic claim was that Jesus, the Christ of God, fulfilled verse after verse of Old Testament prophecy: this claim was the, “He”, which the Bereans set out to verify from the biblical writings. This is the way a local church that has life should function.

### Failures

O T Christology

We are immediately confronted with several failures: for this is not the way that very many modern churches function.

A common enough claim made when preaching Luke 24:13-49, is that, “I wish I were a fly on the wall, when Jesus taught these lessons. Such a claim is simply pathetic.

“…: for, when prophecy came, not by human will: but, being carried by [the] Holy Spirit, humans, spoke from God.” — 2 Peter 1:21

The Spirit empowered Apostolic task, as witnesses of these events, is to make them prominent in the churches. The Spirit was faithful. The Apostles were faithful. Are we honestly so dull witted as to make the claim that we lost the record. How stupid can we possibly be? Fortunately, all is not lost; part of the solution is right before our eyes: the New Testament, to a great extent, is a Christology of the Old Testament. Alas, we no longer read or understand the New Testament in such a light. The New Testament, as the Old Testament Christology which it is, needs to be read and studied, devoured and digested, until it is absorbed as a living record, cut or etched into the human heart.[[38]](#footnote-38) We need to fix this. Now!

Unread O T

However, this exposes a second failure: the Old Testament is simply not read in our churches; it is not preached; and it most certainly is not examined with a central view to Christology. We need to restore the public reading, preaching, and study of the Old Testament as Christology. Now! Today!

Ignorance of Patristics

Thirdly, our ignorance of Patristics is overwhelming. Were we to give ourselves to the earnest study of Patristics: we might recover much of what Apostolic tradition left for us. This is in addition to what we have already recovered by: seeing the New Testament as Old Testament Christology; and, reading, preaching, studying the Old Testament as Christology. Since the Holy Spirit is faithful, we might even hope for the eventual recovery of all that Jesus taught.

Half Services

To make matters worse, many of our faithful congregants are simply starving to death. It’s bad enough that they don’t receive regular Old Testament Christology; many only receive half a service: the Word is preached without Communion; or, Communion is served without the preaching of the Word.

This problem is exacerbated by the reality of an uneducated priesthood. However, there is no law requiring priests to preach. Old Testament priests rarely if ever preached. Preaching fell under the office of prophet, with their helpers, the elders. A reasonable solution has been found in some communities by allowing school teachers, the only available educated people, to preach. The office of prophet seems to have fallen into disuse and been forgotten or ignored: the office of prophet needs to be restored to its rightful place of responsibility, if not of honor.

Divided Congregations

If this is not bad enough, so-called “fisherman’s” services began, possibly in the forties or fifties. It was reasoned that it was more economical to have two services than to erect another or larger building; that some people needed to be dismissed earlier: so, congregations were rent into two parts without establishing a new, second eldership or calling a new, second priest/pastor[[39]](#footnote-39). The resultant division of the community of the faithful has been very destructive; there are obvious reasons for the tradition that one priest/pastor can only serve one Communion in one day: worship is a picture of the absolute Oneness and Unity of the Church.[[40]](#footnote-40) These divisions were tolerated because worship was no longer perceived to be important on the part of many people: they could tolerate the division because it no longer mattered to them.

It should become glaringly obvious that there can only be one church in any one community: for, the ἐκκλησία is the out-calling of the whole community… to fail to come out is to deny one’s citizenship. If we were to attempt to do this correctly, we would find the biggest auditorium in town[[41]](#footnote-41); then we would invite everyone in town for discussion; we would openly discuss our differences, then pray for the Spirit to straighten us out from the Bible: no actions would be taken until we had reached perfect harmony. Modern society has more difficulty in deciding how big a town is, or what constitutes a town: in ancient society, in city-states, the town and the nation were often the same thing. Clearly defined national boundaries simply did not exist; at most there were treaties that defined leagues among city-states. The suburbs around cities, and the land between cities were not necessarily allied to any city politically: they were just there. I might live in town: but, work my farm and livestock outside of town….

God’s Excommunication

Long before some of these more mechanical failures took place, the progressive erosion of Sacramentality took place.

We mean by Sacramentality, that worship was the presence of Christ among His people, made real, exclusively, by the power of the Spirit. Worship was nothing more, nothing less, and nothing else than the act of God in the midst of the faithful.

As time went on, some churches became arrogant, seeing themselves as the dispensers of the Holy Spirit: in some cases, as the exclusive dispensers of the Holy Spirit. Sacrament came to refer to the human act, rather than the Spirit’s power; sacraments were confected by men: reception became merely ex opere operato, as the Spirit was gradually shoved aside.

A second step into the sewer came as the totality of life was no longer seen as sacramental, life was no longer believed to be the gift solely of God: things like marriage were discarded as not sacrament; the rest of Sacramentality was reduced to a finite list. Here is the root to the development of a corrupted sexual morality and gross disrespect for marriage. Here is the root to a Church that is no longer able to change or confront society.

We reached the basement when sacramentality was completely destroyed, and this new-enlightenment made everything into the absolute work of man: God was now deleted from the picture in a monstrosity that, for all intents and purposes, had become a practical atheism… God is dead in the opinion of many. The Church on earth is certainly dead. This is the post-Christian era.

Any local church is graceless and dead: where proclamation no longer exists; or where proclamation is not dependent on continuous intimate communication with the Spirit; or where hearers do not have intimate communication with the Spirit for understanding; and where all of the ordinances, formerly called sacraments, are exclusively human works.[[42]](#footnote-42)

Any person or organization is graceless that denies that Jesus is the Christ: coequal with, coeternal with, and inseparable from, the Father, yet existing as a distinct person within the Trinity.[[43]](#footnote-43)

Any person or organization is graceless that denies or attempts to usurp the Supreme authority of Christ or the Supreme power of the Spirit among us.[[44]](#footnote-44)

Christ is in our midst:[[45]](#footnote-45) if you do not believe all of these things you are as good as dead.

Grace does not originate in or with any Church: Grace only originates in God. It is heretical to claim, suggest, or even think that any Church is the Dispenser of grace, or is the Possessor of grace. We commonly pray in our Communion, begging God to give us His grace, by sending down the Spirit upon the bread and the wine: in such a prayer, we confess our absolute dependence upon God alone for His grace. It is extremely misleading to claim that any local church has grace, while another is graceless. The Spirit grants His presence and blessing when and where He is pleased; not according to our pleasure: He may remove His blessing in an instant and place it on a stranger in the same instant. We hope and pray that God will bless us with His Sovereign grace.

Mammon

As man attempted to make God into an insignificant to nonexistent background ornament, a Santa Claus for the opiate needs of grown up masses; society’s real god emerged: lending, usury, and mammon are openly and publicly worshipped.

Judaism

Judaism was a major contributor to both of these trends:

* first as deniers that Christ was God in parity with the Father[[46]](#footnote-46), thus being the original Antichrists;
* second in the development of Jewish mysticism, Kabbalah, and the like, by which the Father was exchanged for the cold-dead Ein Sof;
* third, by originating or promoting corrupt banking practices, such as the very usury forbidden by Torah, by canon law, and by Christ Himself… thus bringing the bulk of mankind into subservient slavery to this system.

“Little children, it is the last time: as you have heard that antichrist will come, even now are there many antichrists; whereby we know that it is the last time.” — 1 John 2:18

“Who is the liar other than denying, [claiming] that Jesus is not the Christ? This is the antichrist, denying the Father and the Son.[[47]](#footnote-47) Anyone denying the Son, neither does he have the Father. One agreeing [about] the Son has the Father as well. What you heard from The Beginning[[48]](#footnote-48) remains in you! If what you heard from The Beginning also should[[49]](#footnote-49) have remained in you, you will also remain in the Son as well as in the Father.” — 1 John 2:22-24

“Every spirit that does not confesses that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof you have heard that it should come; and even now already, it is in the world.” — 1 John 4:3

“For many deceivers are entered into the world, who do not confess that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.” — 2 John 1:7

All of these things come on the heels of removal of Old Testament Christology from Christian worship in the local churches.

The Spirit

Along the way, mockery was made of the Spirit’s office. He was no longer, in the eyes of many, the primary teacher, proclaimer, and defender of Old Testament Christology: He was either turned into the instigator of babbling fools and false miracles; or He was excluded entirely from the enlightened mind.

It became difficult, if not impossible for “rational” man to talk with an invisible being; Harvey the rabbit made mockery of the idea….

Whose rationality? Whose evidence? Who says so? Freud for one….[[50]](#footnote-50) We cannot learn any Old Testament Christology unless the Spirit teaches it to us: all human teachers are incompetent unless dependent on True learning from the Spirit.

Influence Spheres

Many see this as a problem partitioned between the political and ecclesial spheres. They are wrong. Ecclesial failure ultimately results in political failure; it is one, and only one, spiritual problem: for, there is only one government of God on earth, the kingdom of Christ… ultimately all archons and governments, hierarchs and churches must bow to Christ. There is only One King in heaven and earth, the Christ; there is only One Father; there is only One Vicar General, the Spirit. Anyone who believes that the Spirit is not currently in charge of matters on earth is in for a rude awakening as He brings the heavenly armies to bear on the destruction of human authority. Christ will clearly reign when all things are cast under His feet by the Spirit.

One Church

Some will argue that there is only One True Church, which is exactly what Hebrews 12 teaches. However, as the Church on earth took its eyes off of the Old Testament Christology; took its eyes off of the centrality of Christ and His Glory; and began to focus on more trivial issues: it became subject to dissolution and division everywhere. Human opinion became more important than Jesus Himself. Which is why evangelism must begin again at the house of God[[51]](#footnote-51), in tears.

“The sowers will reap in joy. The ones going, went and wept, casting their seeds; yet, the ones coming, will come in exultation, carrying their sheaves.” — Psalm 125:5-6 LXX [126:5-6]

“David ascended in the Ascent of Olives, ascending and weeping, with head covered, he went barefoot; and each person with him covered his head, so they went up, ascending and weeping.” — 2 Samuel 15:30

The manifold failures of the churches on earth is not the only thing that confronts us.

### Obstacles

Maximalism

On the fanatical, fundamental, conservative right, we are opposed by the Bible worshippers; many of whom insist that the Masoretic Text (MT) is as close to perfection as man can possibly get. This idiocy glosses over the real problems that confront us in developing Old Testament Christology and other Old Testament studies.

As a result, many people are duped into an ignorance of such problems; too few come to do the work: which really requires, “All hands, on deck”.

Minimalism

On the liberal left extreme, we are told that the Old Testament is a total fabrication, a story that the Jews made up when they left Babylon around 516 BC. What is truly amazing is how many Jews agree with this picture: which, if you think about it, means that there is no justification for Judaism’s national existence. According to this drivel, Judaism is the amalgamation in the central highlands of two small bodies of Canaanite refugees: one group coming from Hazor and the other group straggling from Egypt… the latter purloining the name YHWH on their passage through Midian. So, according to this lie, there is no real Jewish ethnicity: there are only Canaanites, according to this fabrication.[[52]](#footnote-52) It seems as if the only people who truly believe in Jewish ethnicity are the conservative Christians, the Masons, the antichristian Mormons[[53]](#footnote-53), and a handful of Jewish Zionists: everybody else has pretty much bought into the fabrication myth.

Radical “authorities”, such as Israel Finkelstein even try to deny the historical existence of David and Solomon.

Again, what is the point in getting excited about anything represented as a lie?

Hebrew

The first hard fact, the first raw reality we must confront is that the language we call Hebrew originated around 516 BC: the Jews adapted the Block Aramaic script of Babylon to the official publication of Scripture. With the possible exception of a few books like Daniel, Hebrew is not even an original biblical language.

Paleo-Hebrew

A second hard fact, is that the predecessor to Hebrew, commonly called paleo-Hebrew is primarily in force between 1010 and 586 BC. Paleo-Hebrew also continued in minor use after 586 BC: we have a few surviving samples, perhaps the “Silver Scrolls” being most well-known. Paleo-Hebrew script is indistinguishable (to me) from Canaanite or Phoenician; it is only distinguished linguistically because of the biblical corpus of literature it embraces. No paleo-Hebrew is known to exist prior to 1200 BC at the earliest, around the time of Jephthah. No other major alphabetic language exists either[[54]](#footnote-54): only a few abjads have been found. It seems evident that the greatest development of paleo-Hebrew took place during the reign of Solomon (970-930 BC).

Moses

The third raw reality is that there is no known evidence for the original historic writings of Moses, called Torah. If Moses could not possibly have written in either Hebrew, or paleo-Hebrew; in what language did Moses write? For many the solution is that Moses did not write at all; Moses, as a historical figure didn’t even exist: scribes working under Solomon around 950 BC or later, drew up the first crude, rough-draft, skeletal outlines of the fabricated story in a document called J.

We, on the other hand, believe that, in all probability, Moses wrote in Akkadian cuneiform, the international political language in play during the time of the Exodus (1406-1366 BC): yet, we have only indirect evidence to support this idea. However, this enables us to maintain our conviction that Moses is a real physical historic person; and that Torah is a credible historic document.

Dogmatism

In spite of these weighty linguistic difficulties, several “experts” are excessively dogmatic about what Torah in general, and Genesis in particular, says. Such “experts” end up fighting over the most outrageously extreme dogmas: things, which in all fairness to Truth, cannot possibly be known by human beings, at the present time: but, these “experts” know and are ready to go to war over whatever they think they know.

Mysticism

In addition to obstacles of raw reality, we are also confronted by unfounded mysticisms. It is fairly well known that the Masoretes tampered with the text.

Beyond that there is an “Oral Torah” secretly known only to the privileged few; Kabbalah; Luria; and more. We reject “Oral Torah” and all other such mysticism as utter demonic and magic foolishness.

For example: the Masoretes inserted a letter, n, into the text for certain occurrences of the name Moses, making it into Manasseh or Manasses to prevent the association of Moses with idolatry.[[55]](#footnote-55)

For another example: take the legend of the unmentionable name, YHWH, which is not supposed to be said out loud. Ostensibly, the letters, YHWH, were marked with the Niqqud symbols for the word, Adonai: YHWH was supposed to be read silently; but, Adonai was said aloud. We have come to believe that this mystical explanation comes from Oral Torah and most likely reverses the facts of the matter: that the word Adonai, with its Niqqud marking was in the text, Adonai was expunged leaving the Niqqud behind, YHWH was then inserted in the place of Adonai, and the cover story invented to hide the facts. Furthermore, we believe that this subterfuge was devised to hide the fact that the name of God unknown to Moses’ predecessors is, ***I AM***. Thus, we believe, the New Testament teaching of Christ was intentionally blunted: that the name YHWH never existed until its invention in Oral Torah.

The theology of Kabbalah bleeds through, particularly in lexical work, and in parts of Calvinism.

Reformation

Returning to hard facts, the Reformation, rejected the official authorized Greek translation of the Hebrew Bible, known as Septuagint[[56]](#footnote-56): turning instead to the vastly inferior MT[[57]](#footnote-57). The Septuagint translation was officially created by Jews (circa 200 BC): so, the Hebrew language (516-200) no longer survived as a living language. Both Septuagint and Vulgate preserve an older witness to earlier Hebrew texts than MT. The serious rebuilder of a Christology of the Old Testament will have to work from the basis of the Greek text.

Hengstenberg

We had hoped for help in this quest from Hengstenberg[[58]](#footnote-58), but the single volume condensed version proved to be a disappointment.[[59]](#footnote-59) This is unfortunate since Hengstenberg is credited as being among the greatest minds in Lutheran theology, the first mind of his own age: it is possible that the complete multivolume work provides much of what we need. On the other hand, much of Hengstenberg’s exegesis is absurdly, wooden-headedly literal, denying every form of trope, or figure of speech.

Summary

We are not trying to solve a puzzle. We are recovering a solution to a puzzle which Christ gave to His disciples in 33 AD. Since, much of this solution is recorded in the New Testament, it is recovered simply by changing the perspective from which we Spiritually study the New Testament: in searching for Old Testament Christology, we find it. The same method applies to Patristics: we simply have to change the focus of our Spiritual search. If there is anything else, we have the promise of the Holy Spirit, Who, leads us into all truth.

We do not need to solve a puzzle. We need to obediently follow a trail: a trail which Christ has carefully marked out for us; and a trail on which we have a faithful and inerrant guide, the Spirit. We simply need to walk where we are told to walk. In time, God’s grace will provide the ultimate answer.

### Christology of the Old Testament

We follow a similar path, as we have in the past, in simply quoting Scripture, leaving readers to their own opinions. Even when we speak out on particular issues, we are forbidden to coerce or manipulate individual consciences in any way: so, take our opinions for what they are worth, looking first and always to the Holy Spirit of God to teach you the Truth from Scripture itself. We do labor to bring accurate and fresh translation: readers are encouraged to verify every lexical meaning and every detail of grammar… we are not infallible.

Our primary text source is: <https://www.ellopos.net/elpenor/greek-texts/septuagint/default.asp>

However, if a dispute arises, we cross check details with Rahlfs, Leningrad Codex, and whatever else is necessary to satisfy our own curiosity. Nevertheless, our resources are not inexhaustible: so, readers can advance the cause of finding a credible Christology of the Old Testament, if they can press on in greater detail, using better resources… especially, if they have access to any of this world’s greater libraries. Our goal is to help one another grow in grace, as we earnestly labor to follow Christ wherever He may lead us with the power of the Spirit. One billion laborers in this field would not be one too many. Be a Berean! Be well!

Genesis[[60]](#footnote-60)

“In the beginning, God made the heaven and the earth.” — Genesis 1:1

Numerous New Testament sources assure us that Christ is cocreator with the Father and the Spirit:[[61]](#footnote-61) thus, Christology shows us that all of the following six days[[62]](#footnote-62) are equally the work of the Father, the Son, and the Spirit. Moreover, Christology now instructs us, not only about these first days; but about the entire Old Testament, with the possible exception of narrative verses, and the tangential discussion of a few other topics.

That Christ is co-Creator removes all speculation about the independent transcendence of God.[[63]](#footnote-63) Within the plan, mind, and essence of God, there is already an eternal idea of incarnation, before ever the incarnation physically takes place in time. Thus, God will walk with Adam, talk to Abraam, appear before Joshua, as well as in numerous other unveilings of the Theophany and/or Christophany. We find it impossible to discuss the transcendence of God, greater than, outside of, and distinct from, the whole Universe; without, at the same time, God being immanent, even intimate in playing with His children in Family relationship: we begin with Father, Brother, and Companion. Whatever we see in the pre-incarnate and incarnate Christ, we must also now see in the Father and the Spirit: for these three persons are United in One Divine Essence. We don’t necessarily need to understand this mystery; we just need to accept it: we have reason to believe in the ubiquitous nearness of God before Christ’s incarnation. We do not speak of this ubiquity as being distributed across the Universe and beyond: for that would be pantheism. Rather, God is totally present everywhere.

“God said, ‘We should make[[64]](#footnote-64) man in accord with our image, in accord with [our] similitude. Let them have headship of the swimmers of the sea, of the fliers of the heaven, of the domesticated animals, of all the earth, and of every creeper creeping on the earth. God made the man. He made him in accord with [the] image of God. He made them male and female.” — Genesis 1:26-27; Mark 10:6

The creation of man on the sixth day as the image and similitude of God, must mean that men and women are created to look and act like Christ, even before Christ is incarnate; this is what is broken by the fall, and restored by the Resurrection: the ability to love the Father as Christ loves the Father.[[65]](#footnote-65) Christ’s love of the Father is focused on doing the will of the Father: Christ is the eternal begetting of the Father’s will.[[66]](#footnote-66) The restoration of love[[67]](#footnote-67) to mankind, therefore, involves the self-denial of personal will, and submitting that will to the Father’s will as Jesus does.[[68]](#footnote-68)

Equally, Christology “requires us to take all human beings infinitely seriously”.[[69]](#footnote-69) There is no such thing as a human being who is not created as a child of God, loved by God. There is no person who is not father or mother, sister or brother, son or daughter: we are all equal before God as creatures. The follies of Social Darwinism, the arrogance of any master race, which still plague us, are simply and unbelievably stupid. This also informs our understanding of the entire Old Testament.

Nor can any superiority of the sexes be found here: for, God goes to pains to explain that both have equal standing in His presence: for, “He made them ἄρσεν καὶ θῆλυ, male and female.”

“God blessed them, saying, ‘Be increased. Be multiplied. Fill the earth. Have dominion over her. Have headship of the swimmers of the sea, of the fliers of the heaven, of all of the domesticated animals, of all the earth, and of every creeper creeping on the earth.” — Genesis 1:28

The Father is so immanent, even intimate in Christ in playing with His children that He personal blesses their sexuality. If it is also true, as we believe it is, that He gives the human spirit at conception; then the Father Himself is intimately involved in expressions of human sexuality: what we think of as private and personal in the bedroom, has a third active party performing that which is miraculous, alongside that which is merely magnificent. Certainly, then, sexuality is beautiful and clean; there can be nothing corrupt, dirty, or sinful about its proper use: it is most certainly not the original sin, or associated with the original sin in any way.

Dominion is not distinct from human sexuality. The tenderness of sexual love[[70]](#footnote-70) forms the matrix within which the headship of earth is also born: the birth of children is necessary to the completion of the Christological task. There is no place or room here for the rape of the earth: but, it happens. So, we should probably see human-centered, antichrist-like willfulness at the core of original sin: since the quest for human conquest, and domination of both earth, creatures, and especially other people has been the consistent outcome.[[71]](#footnote-71)

Here again, Christology guides us: for, Christ comes as suffering servant; not, as dominator or dominatrix. Whenever and wherever we see the outburst and outrage of human domination in action, we should probably see antichrist: since, this is the diametrical opposite of Christ’s behavior. Since, this conflict takes place within each of our own hearts, we are immediately charged to wage war against our own urges to dominate. We will not be surprised, then, when we discover that the Law directly prohibits all such domination.[[72]](#footnote-72) The urge to dominate, which lies deeply coiled within us, as a pit-viper, needs to be dominated and ruled by us.[[73]](#footnote-73)

Let us not overlook the fact that our Christology brings us immediately to parenting. The heart’s desire of sexuality is to beget children, and to see those children walk before God. The heartbreak of parenting comes when children refuse to walk before God. Thus, the inner urge to evangelize cannot be separated from the inner urge to procreate and parent.[[74]](#footnote-74) Nor may we separate any of this from the inner certainty that we are to love all people equally[[75]](#footnote-75) as God loves all people equally.[[76]](#footnote-76)

“God completed His works, which He made, in the sixth day. He stopped in the seventh day from all His works which He made. God blessed the seventh day. He consecrated her: because, in her He stopped from all His works, which God started to make.” — Genesis 2:2-3

This rest of God is a working rest[[77]](#footnote-77): for, He continues to sustain all of His creation. Christ did many miracles on the Sabbath; then He asks if His works are lawful.[[78]](#footnote-78) The Sabbath is a day for doing good.[[79]](#footnote-79)[[80]](#footnote-80)

So also, must Christ be participant in the seventh day of completion or rest. This is necessarily a trope for the eternal heavenly rest of God in the eschaton. Mankind enters this sevenly rest in time: on the seventh day, the seventh month, the seventh year, and after the seventh cycle of seven years… the fiftieth year of jubilee. The Exodus Israelites figuratively enter into this rest of God when they cross the Jordan into Cisjordan. All may enter this eternal rest after death, after the last judgement; yet, not all evidently will…. Temporally, God made this rest to deal with mankind’s propensity to weariness.[[81]](#footnote-81) Christ is The One Who brings us into this rest eternally. Christ is The One Who completes, ends, finishes, terminates the war of mankind against the Creator and His creation.

Thus, when God walks with Adam and Eve in the Garden, we can be sure that Christ is a co-participant. When Genesis speaks of sexuality and marriage, we are confident of Christ’s complete blessing: sexuality is not the original sin, nor is celibacy Christ’s goal in creation. The prohibition of Christ, restricting Adam’s and Eve’s behavior, put in the figure of a tree, protects God’s children from evil and harm until they are of sufficient maturity.[[82]](#footnote-82)

“The Lord God commanded Adam, saying, ‘From every tree of those in Paradise you will eat dinner; except, from the tree to know good and evil, you will not eat from it; else, in whatever day you would eat from it you will certainly die[[83]](#footnote-83).” — Genesis 2:16-17

The nature of this death appears directly from our Christology. The mutual love relationship between the Father and His children is immediately damaged. However, we see that the Father’s eternal plan is already in place. The Elder Brother, Christ Himself, will come to defend the family values.

Yet, before the complete lapse of humanity in Adam, the narrative returns to the subject of sexuality in the form of a science lesson. Adam studies and names a goodly representation of livestock, wildlife and fliers, showing humanity’s future path of inquisitiveness, the evaluating and classifying of all things: it is perfectly acceptable for Adam to know these innocent things… but not to taste of good and evil. Evidently, in Christ, we benefit in knowing only the good; we are not to know or experience the evil: in innocence, we need not even understand the difference between good and evil. Central to the focus of this first science lesson, is the observation of innocent animal sexuality: from which Adam is to learn his own need of a partner.[[84]](#footnote-84)

There is a deeper Christological significance to this: in that Christ’s relationship to His Faithful Church is likened to marriage. We must not distort or twist this into the pagan Ba’al and Astarte myth.[[85]](#footnote-85) Nevertheless, Christ is Bridegroom; the Church is Bride.[[86]](#footnote-86)

“Because of this a man will leave his father and his mother, and will be adhered[[87]](#footnote-87) to his wife. The two will be in one flesh.” — Genesis 2:24; Mark 10:8

In spite of this, Adam fell:

“I will establish hatred between you [the Serpent] and the woman, and between your seed and her seed; He will attack[[88]](#footnote-88) your head, while you attack His heel.” — Genesis 3:15

We see the temptation of Adam and Eve reach its culmination in Matthew 4 and Luke 4; then, finally in Christ’s prayers on the Mount of Olives.[[89]](#footnote-89) The so-called Protevangelium establishes ongoing war between Satan and man. Hengstenberg notwithstanding,[[90]](#footnote-90) John makes it absolutely clear that, Serpent, refers to Satan himself.[[91]](#footnote-91)

Technically, women do not possess σπέρμα; only men have σπέρμα: in the science of the biblical age, women were commonly thought of as the soil in which men plant seed. That, almost certainly, makes this verse into a trope: for, we don’t think of Satan as having seed either.

Thus, the seed of the Serpent is the demonic hoard, and all who follow Satan; while, the seed of the woman can only be Christ, and those who follow Him by faith: for, since Eve has already fallen, the completion of this war awaits the advent of perfect Man, the second Adam, Who, will be woman born. This woman will be called the second Eve. Here, the Christology is made abundantly and certainly clear by numerous New Testament details: this detail of Christological tradition was not missed by the Apostles, or squandered by the Church.

Evidently, the first evidence of the understanding of evil is the awareness of nakedness, which previously was innocent.[[92]](#footnote-92)

“They heard the Voice of the God Lord[[93]](#footnote-93) walking in the Paradise[[94]](#footnote-94) at afternoon. Adam and the woman were hidden from the Face of the God Lord[[95]](#footnote-95) in the midst of the tree[[96]](#footnote-96) of Paradise.” — Genesis 3:8

God has been watching His children closely to see how they exercise their free wills; He wastes no time in rushing to the aid of His wounded children. John 3:16 is all the more profound as we see the significance of this instant action. The external garments provided in verse 21 are a temporary first aid until the coming of the Spirit in Acts 2. Interestingly, our sense of, and sensitivity to nakedness has not been removed: nakedness is a commonly recognized disgrace. God’s actions contain the existing harm and prevent further damage. Still, the contest of wills is now clearly on the table: obedience to the Father’s will in Christ is pitted against the compulsion to act independently.

“He threw out Adam. He settled him opposite the Paradise of Luxury. He posted the Cherubims, and the flaming sword turning to protect the road of the Tree of Life.” — Genesis 3:24

A new tree, The Tree of Life comes into focus. Nevertheless, the practical consequences are catastrophic and devastating. Is the fiery sword also a reference to Christ?[[97]](#footnote-97) The Tree of Life is almost certainly a reference to, or a trope of, the Cross of Christ. Adam and Eve need to learn to hunger, to yearn for the fruit of this tree, which heals all wounds.

“You had not sinned, if you would have brought [your sacrifice] justly; yet, you would not justly divide [it]; would you? Be silenced. You must change[[98]](#footnote-98); then you will rule it.” — Genesis 4:7

Speculation about what Cain did, is unprofitable. What is clear from our Christology is that Cain acted willfully; his division of the sacrifice was not just: which is another way of saying selfish. Whether, the sacrifice was only for God, or to be shared as a meal; Cain did not divide the portions equitably: Cain did what Cain willed, rather than what the Father willed. Abel’s murder proceeds from this selfish willfulness. Considering the brutality of this crime, Cain’s punishment is merciful as well as just: it leaves room for repentance. Henceforth, this same crime will merit the death penalty. Shall we see Abel as a type of Christ in this?

“Adam knew Eve, his wife. Conceiving[[99]](#footnote-99) she delivered a son. She named his name Seth, saying, ‘For God has raised up out of me another seed instead of Abel, whom Cain destroyed.’ ” — Genesis 4:25

Is Seth a type of the Resurrection?

“He made them male and female. He blessed them. He decisively named[[100]](#footnote-100) them Adam, in the day He made them.” — Genesis 5:2; Mark 10:6

This reverberation of Genesis 1:27 underlines its importance. The name Adam or Earth-people emphasizes their creation: thus, everything must be seen as an act of God, as Sacrament. Out of this sacramentality of all life, marriage is emphasized here as a Sacrament; still, it detracts from the value of marriage to denote it in a limited list of specific Sacraments: “the Sacraments”. The Sacrament of marriage flows out of the sacramentality of all life. Some Sacraments are more important than others: but, they are unlimited in number, and cannot be confined to a list. Worse yet, is the removal of marriage from a specific list of sacraments. Eventually, there are no Sacraments, and God is despised by His own creation.

Jesus clarifies the seriousness of the issue, as He emphasizes the fact that marriage is indivisible: sexuality creates an unbreakable bond. Divorce constitutes a major invasive surgery; on the order of heart transplant or kidney removal; cut off an arm or leg, pluck out an eye rather than go through divorce: the damage to the soul is irreparable. Hence, Christ and His Church are indivisible and inseparable. If divorce were really possible: then it is possible for Christ to abandon His Church. If this relationship could be different: then Christ could have multiple wives. Our failure to take this seriously has resulted in no end of human suffering: it is the children who suffer most. The Reformers are simply wrong on this issue: but, so were their predecessors in naming specific lists of Sacraments, where no such list is possible.[[101]](#footnote-101)

“Enoch pleased God. He was not found: because, God transferred him [to heaven].” — Genesis 5:24

Is Enoch a type of the deathless ascension at the Second Coming?

“He named his name Noe[[102]](#footnote-102), saying[[103]](#footnote-103), ‘He will rest us from our works and from the pain of our hands and from the earth, which the God Lord cursed.” — Genesis 5:29

“Noe found grace facing the God Lord.” — Genesis 6:8

“I will stand[[104]](#footnote-104) My Covenant with you; you will enter into the boat: you, your sons, your wife, and your sons’ wives with you.” — Genesis 6:18

“Look, I stand up My Covenant in[[105]](#footnote-105) you, in your seed with you, and in every living creature with you: from birds, from livestock, and all the earth’s wildlife, as many as are with you from all debarking out of the boat. I will stand My Covenant toward you. All flesh will not die any more by the water of the cataclysm[[106]](#footnote-106). Not any more will be a cataclysm of water to destroy the earth.[[107]](#footnote-107) The God Lord said to Noe, ‘This [is] the sign of the Covenant, which I give between Me and you, between every living soul which is with you, into eternal[[108]](#footnote-108) generations: I set My bow in the cloud. It will be into a sign of Covenant between Me and the earth. It will be in my gathering clouds over the earth, the bow will be seen in the cloud. I will be reminded of My Covenant[[109]](#footnote-109), which is between Me and you, and between every living soul in all flesh. The water in cataclysm will not be any more, so as to wipe out all flesh. My bow will be in the cloud. I will see the remembrance [of] everlasting Covenant between Me and the earth, and between [any] living soul in all flesh, which is upon the earth. God told Noe, This [is] the sign of the Covenant, which I established between Me and between all flesh which is upon the earth.” — Genesis 9:9-17

The Flood, if not universal, would appear as if God lied: for many have died in hurricanes, tornadoes, tsunamis, typhoons, and other such disasters, many of which bring great and violent flooding; which is especially associated with tsunamis. This seems to end all speculation; if not global in inundation; still, this is the cataclysm that defines all other floods: massive tectonic plate movement is necessarily involved. Christ Himself testifies of the flood.

On December 26, 2004, an earthquake, the third largest recorded, a seemingly major shift in the tectonic plates, generated wave action that traveled many miles, generated one hundred eight foot waves, and took nearly one quarter million lives.[[110]](#footnote-110) If we experience such terrifying devastation from a tectonic plate shift, perhaps only a few feet in magnitude: then let us imagine the possibility of many such shifts, moving hundreds of feet, all acting in concert. It is not difficult to form a mental picture of global disaster.

A cursory glance at a map of the Atlantic Ocean shows that the shape of the eastern shape of the Americas is quite similar to the western shape of Africa and Europe: It is not difficult to imagine that they were once joined. This is exactly what tectonic plate theory suggests to some of us:[[111]](#footnote-111) a continental drift[[112]](#footnote-112) in which the Atlantic Ocean did not originally exist, but was created, and seems to be getting larger, while the Pacific Ocean seems to be shrinking. So, the fact appears to be that our continents, or at least some of them, are like giant barges floating or sliding across the underlying earth’s crusts. Energy dissipation of this magnitude makes Noe’s Flood entirely believable. However, this does not prove the global nature of the Flood itself. But, some periods of this continental drift could have progressed rather rapidly.

As time goes on, we tend to forget the details of natural disaster, and think of such massive changes as uniform. We need to remember that they were never uniform. The 2004 instance is just one among many such occurrences in earth’s history; things do progress slowly and uniformly for a while: but, pressures build up and a sudden catastrophic breakthrough takes place in a few hours. A large rainfall can cut a new canyon in days: if we compare that to the ordinary rate of erosion we might be misled to believe that such a canyon formed over decades or centuries. The gravitational forces of sun and moon acting on earth are enormous; with daily repeated flexure, catastrophic rupture eventually takes place; when pressure is relieved by the break, the dust settles, and life returns to its normal snail’s pace. Let us not forget that catastrophes do happen.

From a different scientific viewpoint, core samples of a yard or two are often taken and displayed. We hasten to point out that to be definitive, many core samples would be necessary, taken at widespread locations, being thousands of feet in length or depth.

Even if not global in inundation, this insists that it was global in destruction: the earth was destroyed. We do see evidence of this everywhere in the massive shifting, tilting, and even inverting of geological plates. All life (except fish, insects, and other animals and plants equipped to survive such catastrophic force) many not have drowned; but all died, or were buried alive: mammals, man and other large animals are simply not equipped to survive such violence. The depth of the water only matters under the boat where Noe is an eye witness; yes, this probably means that much of the report is limited to Noe’s event horizon: but, God reports the destruction of earth.

It is not impossible that this violence tilted the earth’s spin axis, resulting in a massive change in cloud and weather patterns… the mediate cause of the bow?

Still, we must be cautious here. We do not possess the original Akkadian or other text; our science also lacks detailed evidence. The problem for humanity is, almost always, insufficient evidence, or evidence that is not well understood.

The Christological significance of Noe rests on the Eternal Covenant, which is among the most basic themes of Scripture. Every time mankind breaks fellowship with God, a covenant renewal takes place. Every covenant renewal contains new features; each renewal advances our understanding of salvation history. The pivotal piece of information provided with this Noahic Covenant is grace, “Noe found grace”: all future covenants will depend exclusively on God’s grace; mankind brings nothing to the table other than personal sin. Even the toil of Noe, his three sons, and their four wives must ultimately be attributed to God’s creation, in which they were modeled after Christ in grace.

The Father has a Christ centered plan. Everything is designed in detail: the timing, the boat, the animals, the flood, the renewal of earth, the Covenant, the sign of the Covenant… all are designed. God has a plan of salvation, which is detailed for us in the progress of these Covenants, this Eternal Covenant.

Many expressions of Covenant are cut: leaving the impression that Covenant must cut, engrave, or scar the heart to be effective. Here, the Covenant is stood or stood up: which is the word translated elsewhere as resurrected. To stand the Covenant “in” Noe, suggests internal, rather than external change. The bow is merely the sign of the Covenant: the real Covenant transforms Noe’s heart and mind, not merely his eyesight. Noe, together with all the earth has experienced metamorphosis: nothing is as it was before.[[113]](#footnote-113)

“He said, ‘Blessed [be] the God Lord of Sem; and Canaan will be his child servant. God might have enlarged[[114]](#footnote-114) Japheth. He dwelled[[115]](#footnote-115) in the houses of Sem. Canaan became his child.” — Genesis 9:26-27

Canaan is under a temporary punishment; not as a field slave: rather, as a house servant, as if he were a child under discipline. The prophecy then looks far into the future: Japheth, who may constitute the vast bulk of the Gentiles is expected to experience vast population growth. Circumcision will be that of the heart, explaining how Japheth comes to live in the houses of Sem: which will ultimately be known as the Christian Church. The forgiveness of Christ finally removes the onus of Canaan’s disgrace: he is once again free to become a child of God.

“Chus begat[[116]](#footnote-116) Nebrod: he started to be a big man[[117]](#footnote-117) on the earth. He was a big man predator against[[118]](#footnote-118) the God Lord: through this it will be said, ‘As Nebrod big man predator against Lord.” — Genesis 10:8-9

Should we see antichrist in Nebrod (Nimrod)? All the earmarks of antichrist are here: specifically, will-rule, and will-worship. We previously saw will-sexuality in Canaan. As the rebellion of mankind once led to the cataclysm; so now the rebellion of mankind leads to the disruption of society. We see in this history; not the lonely travels of one man with his family; but, the general migration of much of society, in which Abram was a small but significant part. Mizraim has left Mesopotamia to live in north Africa, along the Nile. Chus and others have even settled south of that in Africa. Northward, Cisjordan becomes the habitation of Canaan. Elam moves east, toward India. Asshur seeks refuge to the north east. Aram claims the hills of Lebanon and Anti-Lebanon. Hittites flee into Anatolia. Other Gentiles into the Balkans and beyond. Abram wanders with his family in the midst of this seething flood of dispersing human society, as Noe was once helplessly tossed by the previous cataclysm. It matters not, whether God ended it by flood; inhumanity will find the way to end it anyway: in the one case, God restrains selfish and violent human willfulness; in the other case, it self-destructs in a hopeless suicide… one way or another the house of cards comes down… only, God’s restraint is gentler. Cataclysm is as a gentle brook in contrast to human war….

“Lord told Abram, ‘Come out of your land[[119]](#footnote-119), out of your family[[120]](#footnote-120), out of your father’s house, here into the land which I will show you.” — Genesis 12:1

We see in the threefold use of, your, the price of Abram’s love of God. Abram is, no doubt, well established in Ur. He must abandon everything he owns to follow God: his land, his family, all the benefits of community (house)… just pick up and go….

“Melchisedec, king of Salem, brought out loaves[[121]](#footnote-121) and wine: he was priest of the most-high God.” — Genesis 14:18[[122]](#footnote-122)

“If[[123]](#footnote-123) from a string[[124]](#footnote-124) to a shoe ankle-clasp[[125]](#footnote-125), I will [not] take[[126]](#footnote-126) from any of your goods, so you could not say that I enriched Abram.” — Genesis 14:23

“Abram believed God. It was counted to him for righteousness.” — Genesis 15:6[[127]](#footnote-127)

“When the sun started to set,[[128]](#footnote-128) a flame started. Look, a smoking oven, lamps of fire,[[129]](#footnote-129) which came through in between the dichotomies. In that same day,[[130]](#footnote-130) Lord established a Covenant with Abram, saying, ‘I will give this earth, from the river of Egypt to the great river Euphrates in your seed.’ ” — Genesis 15:17-18

“[The] Lord’s Angel[[131]](#footnote-131) found her by the water spring in the desert, by the spring along the road to Sur. The Lord’s Angel said to her, ‘Agar, Sara’s maidservant,[[132]](#footnote-132) whence did you come? Where could you go?’ She replied, ‘From the face of Sara, my mistress, I run away.’ ” — Genesis 16:7-8[[133]](#footnote-133)

“Agar called the name of the Lord talking with her, ‘You [are] the Seeing God to me: because,’ she said, ‘for I saw personally, He Who sees me?” — Genesis 16:13[[134]](#footnote-134)

“Abram became[[135]](#footnote-135) ninety-nine years [old]. [The] Lord was seen[[136]](#footnote-136) by Abram. He told him, ‘***I Am***[[137]](#footnote-137) your God: be well acceptable before Me, and become blameless[[138]](#footnote-138). I will establish My Covenant between Me and between you. I will multiply you immensely.’ ” — Genesis 17:1-2

“Look, My Covenant is with You. You will be a father of a multitude of nations. Your name will no longer be called Abram; but, your name will be Abraam[[139]](#footnote-139): because, I have established[[140]](#footnote-140) you a father of many nations.” — Genesis 17:4-5

“I will stand My Covenant between you and between your seed with you in their generations, as Everlasting Covenant, to be your God, and your seed’s [God] with[[141]](#footnote-141) you.” — Genesis 17:7

Here is the first of the reasons why Abram or Abraam stands out in our Christology: he marks the next stage after Noe of the Everlasting Covenant. This covenant renewal is required by the collapse of human civilization: we underrate the significance of this civil disunity, which is every bit as significant as the pre-flood rebellion: it can only indicate a further selfish human willfulness in defiance of God Himself. The other characteristics from the life of Abraam in Covenant are faith[[142]](#footnote-142), and the sign of circumcision.

“God said to Abraam, ‘You will maintain[[143]](#footnote-143) My Covenant, you and your seed with you, in their generations. This [is] the Covenant, which you will maintain between Me and you, and between your seed with you in their generations: every male[[144]](#footnote-144) among you will be circumcised. You will circumcise the flesh of your foreskin. It will be into a sign of Covenant between Me and you.” — Genesis 17:9-11

“The house-born of your house with the silver-bought will surely be circumcised[[145]](#footnote-145). My Covenant will be upon your flesh as Everlasting Covenant.” The uncircumcised male who will not be circumcised in the flesh of his foreskin on the eighth day, that soul will be erased[[146]](#footnote-146) out of his family: because, he broke My Covenant.” — Genesis 17:13-14

This threat of erasure involves the free decision of a consenting adult; it is wrongfully applied to babies who cannot possibly have moral cognizance or culpability. Abraam’s family have eight days to comply or face excommunication – not necessarily expulsion – they might be allowed to remain, but they would lose all family benefits and be treated as foreign. This means erasure from the family records (genealogy) and being made a stranger. Slaves, on the other hand, who comply, become full family members under the covenant.[[147]](#footnote-147) It is not accidental that eight days are chosen: for, the eighth day prefigures the eternal rest of God. What does God do after the seventh day: He keeps on resting.

“God said to Abraam, ‘Yes, look, Sarra your wife will bring you a son. You will call his name Isaac. I will stand[[148]](#footnote-148) My Covenant toward him as Everlasting Covenant, to be God to him and to his seed with him.” — Genesis 17:19

“I will stand My Covenant toward Isaac, whom Sarra will bring to you at this time in the next year.” — Genesis 17:21[[149]](#footnote-149)

“God appeared to [Abraham] by the oak of Mambre, he [was] sitting by his tent door at noon.” — Genesis 18:1

The following record details the visit of three men[[150]](#footnote-150), three persons. It is difficult not to see a Trineophany here; still, at the very least we must class this as Theophany: that the discussion ends on a redemptive note, entices us to prefer Christophany. We see in Abraam, that the primary task of the Covenant head is to intercede for all people, even the wicked and those who have strayed. We cannot find any record that Lot was ever circumcised….[[151]](#footnote-151)

Surely, the destruction of Sodom and Gomorra is a precursor or trope for the destruction at the end of the world.

“It began with these discussions, God tested Abraam. He said to him, ‘Abraam, Abraam;’ he replied, ‘See, [it is] I.’ He said, ‘Take your beloved son, whom you loved, Isaac. Be transported into the highland. Lift him up there as a whole-burnt-offering on one of the mountains, of which I would tell you.” Genesis 22:1-2

This may be the most Christological chapter in the Old Testament. Here is tough love in its greatest moment. Abraam must learn a lesson that nobody wants to learn or teach: but, it is an essential, indispensable, necessary, and sufficient lesson. In being called to understand the anguish of the Father at the crucifixion of His Beloved Son… the only way to learn it is to experience it.

Abraam has been carefully prepared by withholding the birth of Isaac; it is this delay which makes Isaac especially beloved. Abraam must be transported by animal or servants: either because the journey is too physically arduous, because of his extreme old age; or too emotionally painful, because he knows what must happen; or both. As Abraam faces the death of Isaac; he is given understanding into the death of Christ. This is a lesson which we all do well to learn: there is no teacher quite so effective as the pains parents experience over their children. It is this lesson, more than any other that brings us to the foot of the cross, in tears of brokenness and repentance.[[152]](#footnote-152)

“[The] Lord was seen by [Isaac] in that night. He said, ***I Am***[[153]](#footnote-153) the God of Abraham your father. Fear not: for, I am with you. I will bless you. I will multiply your seed for the sake of[[154]](#footnote-154) Abraham your father.” — Genesis 26:24

“Isaac his father said to him, ‘***Who are you***?’ He replied, ***I am*** your ***firstborn*** son, Esau.” — Genesis 27:32[[155]](#footnote-155)

Jacob seems oblivious to the seriousness of his offense: he has broken the covenant. In answer to the question, “Who are you?”, Jacob puts himself in the place of Christ, the true πρωτότοκος. The Father has already ordained that Jacob will be the Seed of Christ: but, Jacob thinks he must strive for this honor; first, by cruelly starving his own brother; now, by lying to receive blessing. Jacob is truly a very wicked person: it will take a lot of work on God’s part to make a believer out of him.[[156]](#footnote-156)

“[Jacob] dreamed. Look, a stairway[[157]](#footnote-157) having been supported on the earth, Whose head has arrived into the heaven. The angels of God have ascended and descended upon her[[158]](#footnote-158).” — Genesis 28:12

This verse introduces the well-known Christophany, called Jacob’s Ladder, immortalized by the children’s song, “We Are Climbing Jacob’s Ladder”, as well as by the book, *The Ladder of Divine Ascent*. In spite of this great popularity, we are hard put to glean any details of Christology here. Plainly, the ladder is a trope of Christ Himself, the means of access or ascent to God; He makes ascent possible: but, we must ascend, which is to say, we must grow in Christlikeness. Moreover, ascent is possible: “Christ became man so that man could become god”. The ladder makes possible that which was lost in the fall: namely, the full and growing fellowship, basking in the grace of Trinitarian love. Christianity is about the hard work of climbing: but this is the toil of faith, not the futility of fleshly works.

We are amazed that Scripture records, “He dreamed”. One psychologist tells us that this is insane, pseudo-enlightened man does not believe in dreams. Whom shall we believe: God or man? No doubt, dreaming is dangerous. But, I’ve got to tell you that when I wake up dreaming Scripture verses, I sit up and pay attention, I grab a pen and take notes. God has resolved many a thorny question for me in dreams, always from Scripture. I dream a lot of garbage too: some of which requires my confession. Knowing the difference makes all the difference, if we would take the “Road Less Traveled By”.[[159]](#footnote-159) What God tells us, ought not, must not be gainsaid by men.

“The Lord had supported Himself upon her[[160]](#footnote-160). He said, ***I Am***[[161]](#footnote-161) the God of Abraam your father, and the God of Isaac. Fear not[[162]](#footnote-162), the land upon which you lie down upon her, I will give her to you, and to your seed.” — Genesis 28:13

“Look, ***I Am***[[163]](#footnote-163) with you, continually protecting you in every road where you would go. I will return you to this land: because, I will never ever leave you, until everything, as much as I told you, for me to be done[[164]](#footnote-164).” — Genesis 28:15

Do with this as you wish. The Christophany revealed here is so awesome that we dare not speak to it. We leave it to your further and future examination. Suffice it to say that this verse begs us to make an exhaustive examination of Patristics. Jacob’s response also indicates fear and more than a little superstition: he was told to, “fear not”, but he’s still a little bit afraid… who wouldn’t be.

“***I Am***[[165]](#footnote-165) the God appearing to you at God’s place where you anointed a stela to me there. There you most certainly thanked[[166]](#footnote-166) me: now, therefore, stand up. Come out of this land. Come away into the land of your birth.” — Genesis 31:13

“Jacob departed on his own way. Having looked up, He saw the encampment of God had been camping.[[167]](#footnote-167) The angels of God joined[[168]](#footnote-168) him.” — Genesis 32:1

The angels of God have been with Jacob the whole time, since long before the stairway encounter; guarding, protecting, watching: some call them the watchers for good reason. Now we see that the power behind Jacob’s amazing success was not his ceaseless conniving: but, God. So, we also have God’s unending protection in guardian angels: they secretly watch everything we do.

We may be sure that Christ is at the center of this encampment, and the Spirit is actively out and about, marshalling the forces of Christ in this trope of first light.[[169]](#footnote-169) Of course, neither Christ, Spirit, Father, or angels ever sleep; the graphic picture is for Jacob’s benefit: Jacob needs to learn a little humility… he is not the hotshot he thinks himself to be. Neither are we….

Jacob was terrified by the experience as he learns that Esau comes to meet him with yet another army.[[170]](#footnote-170) We note in this that while Jacob has become a large family, Esau has become a great nation. Esau’s informants have already advised him of the presence of a sizeable nomadic band, and he dispatches a detachment to intercept them. No wonder Jacob is afraid as he comes to realize he is being watched by God and by man. In spite of this graphic lesson from God, Jacob immediately contrives to protect himself, his family, and his wealth by a carefully designed arrangement of his own camps: he will need another lesson in humility. But, Jacob begins to pray, thinking he can manipulate God.[[171]](#footnote-171)

“[Jacob] stood up that night: He took his two wives with his two maidservants, as well as his eleven[[172]](#footnote-172) children, and crossed over the crossing of the Jaboch.” — Genesis 32:22

Jacob had already been asleep that night:[[173]](#footnote-173) night terrors prodded him to action. He crossed the Jaboch in the night, even though it was a torrent:[[174]](#footnote-174) he moved his whole camp in the dark.

“Jacob was left behind. A Person[[175]](#footnote-175) has struggled with him until dawn. He saw that He was not powerful against him. He gripped the flat of his thigh. The flat of Jacob’s thigh grew numb, in his struggle with Him. He said to him, ‘Send me away: for, the dawn arises.’[[176]](#footnote-176) He replied, I would never ever send you away, unless you could bless me. He said to him, ‘What is your name?’ He replied, ‘Jacob.’ He said to him, ‘Your name will no longer be called Jacob; but, your name will be Israel: because, you prevailed with God[[177]](#footnote-177). You will have power with men. Jacob questioned. He said, ‘Disclose Your Name to me. He said, ‘Why do you question this, My name? He blessed him there. Jacob called the name of that place, Seeing God: for, I saw God face to face.[[178]](#footnote-178) My soul was saved. The sun rose above him when he came beside Seeing God; he was limping on his thigh. On account of this, the children of Israel would never ever eat the nerve which grew numb, which is on the flat of the thigh, until this day: because, he gripped the flat of Jacob’s thigh, of the nerve which grew numb.” — Genesis 32:24-32

Many amazing qualities of Christophany await us in these verses. Christ does not force Himself on us; rather, He waits patiently nearby: seemingly letting us make the first move. Jacob, afraid, frustrated, and weary accosts Christ and struggles with Him: which Christ happily permits, allowing Jacob to believe that he has won, or even could win. Jacob cannot let go; this is a good thing: neither should we. We should take a note, that we haven’t really prayed until we begin to sweat blood. Jacob, being already under the Covenant sign, now receives the personal blessing of the Covenant, a new name, Israel: which is why we receive a new name at baptism.

It’s easy enough to see why Israel walked away limping. Which one of us has not pinched that same nerve in our sleep; numbed our legs down to our toes; and got out of bed limping. We get better in a few minutes: Israel did not simply get better… he limped the rest of the day… possibly the rest of his life. Did we really think that we could pray with Jesus Christ, and get away unscathed: unmarked for life? Perhaps we haven’t really prayed yet; real prayer is a violent struggle, lasting hours, days, weeks, even years: it hurts.[[179]](#footnote-179)

Now Israel knows that he is not the hotshot he once thought himself to be: his meeting with his brother, Esau, will be marked with gratitude and humility, rather than an overweening pride.

The ensuing chapters of Genesis involve a three-way tension between Ruben, Joseph, and Juda[[180]](#footnote-180).

Ruben’s solutions to problems invariably fail because of his weakness of character,[[181]](#footnote-181) for which we must not judge him too harshly, since we are weak also: he beds his father’s concubine;[[182]](#footnote-182) his hope to spring Joseph from the pit is overridden;[[183]](#footnote-183) when he would be surety for Benjamin, he offers the wrong sacrifice.[[184]](#footnote-184)

Juda is more subtle, his character is stronger than any of his brothers; which, even though we fail to see this strength, Israel observes it with frightening clarity.[[185]](#footnote-185) Juda succeeds in rescuing Joseph from death.[[186]](#footnote-186) When Juda is confronted by the same temptations as Ruben, even though wrong, Juda picks the lesser of evils: this happens, in no small part, because Juda is fed up with his family’s behavior, and has temporarily abandoned them.[[187]](#footnote-187) Juda offers the right, Christ-like, protection plan for Benjamin.[[188]](#footnote-188)

“It began in the departure of her soul: for, she has died away… she called the name of her son, My Pain[[189]](#footnote-189); but, the father called his name Benjamin.” — Genesis 35:18

Rachel’s pain and grief prefigures the flight of Jesus into Egypt, with Herod’s attendant murder of many babies. Matthew 2:13-18; Jeremiah 31:15

Joseph is more spectacular; it is this spectacularity the overwhelms the interrelationships with Ruben and Juda, so we miss them: besides, Ruben is disgusting, and Juda is an adulterer who has withheld the covenant seed. Still, we find Christological markers throughout Joseph’s history.[[190]](#footnote-190) Along the way God appears to Jacob:

“[God] tells [Jacob], ***I Am***[[191]](#footnote-191) the God of your father. Fear not to descend[[192]](#footnote-192) into Egypt: for, there I will make you a great nation.[[193]](#footnote-193)” — Genesis 46:3

We also get so excited about Joseph that we tend to overlook the wicked thing he has done by buying the Egyptians into slavery:[[194]](#footnote-194) which will certainly backlash to haunt the Israelites, when they find the tables turned, and themselves trapped in slavery. We also overlook the fact that Joseph persisted in rubbing his brother’s faces in their sin.[[195]](#footnote-195) It appears that Israel bequeaths the leadership of his tribes to Joseph,[[196]](#footnote-196) but Juda will ultimately prevail.

“Juda, your brothers will have praised[[197]](#footnote-197) you; your hands on the back of your enemies; your father’s sons bowing down to you. Juda is a lion cub: out of the bud, my son, you arose[[198]](#footnote-198): reclining[[199]](#footnote-199), you sleep as a lion. As a cub, what will arouse him? An archon will not depart out of Juda. One ruling out of his thighs[[200]](#footnote-200), until his heritage[[201]](#footnote-201) would come: He is the expectation of Gentiles. Binding His foal to the vine, His donkey foal to the branch: He washes[[202]](#footnote-202) His robe in wine[[203]](#footnote-203), His cloak in the blood of grape. His eyes [are] yellowed[[204]](#footnote-204) from wine[[205]](#footnote-205). His teeth [are] white as milk[[206]](#footnote-206).” — Genesis 49:8-12

This is a prophecy of the events of Holy Week, from Palm Sunday through the Crucifixion. What could we possibly add.

##### Concluding Summary of Genesis Christology.

Genesis is the history of Eternal Covenants leading toward Christ, from Creation until Exodus: Noe; Abraham, Isaac, and Jacob…. All of these Covenants were broken by man; moreover, there is a dominant theme of death throughout Genesis: thus “death reigned from Adam to Moses”.[[207]](#footnote-207) Also, there are numerous genealogies and family histories throughout Genesis, mostly introduced by the phrase, “These are the generations”;[[208]](#footnote-208) which continue remarkably in Matthew: however, outlines built around these “generations” leave too many questions unanswered. Nevertheless, as we approach the Law in the overwhelming state of death in broken Covenant: we approach supported by the twin pillars of grace and faith. A keynote for future reference is that Jacob has broken the Covenant by his lack of faith; we will return to his wrestling with God with a vengeance in Deuteronomy 32.

Exodus

“[The Egyptian king] said, ‘Whenever you deliver the Hebrew[[209]](#footnote-209) [women]… that are about to bear: either if it should be a male, kill it; or if a female, make it about[[210]](#footnote-210).” — Exodus 1:16

This is another thinly veiled attempt of Satan, using human instruments, to exterminate the ancestry of Christ by any means possible. We note that God blessed the civil disobedience of the midwives in refusing to murder Israelite male babies: whether blessed by prosperity or suffering, these midwives did the right thing. Failing at abortion, pharaoh opts for drowning as plan B.

“God listened into[[211]](#footnote-211) their sighing[[212]](#footnote-212). God was reminded[[213]](#footnote-213) of His Covenant with Abraham, Isaac, and Jacob. God looked upon the children[[214]](#footnote-214) of Israel. He was made known to them.” — Exodus 2:24-25

These verses “tip us off” that another covenant renewal us underway. The social decay is every bit as devastating as that before The Flood, and before Babel: The Covenant is broken and must be replace by the next stage in covenant renewal… we look forward to the unveiling of new Covenant features. We remember that Jacob himself first broke the Covenant; thus, requiring renewal.

“[The] Angel of the Lord was seen by [Moses] in flaming fire[[215]](#footnote-215) out of the bramble. He sees that the bramble is kindled with fire; yet, the bramble has not consumed. Moses said, [as he was] passing[[216]](#footnote-216) by, ‘I will see this great sight, that does not consume the bramble;’… as [the] Lord saw that he approaches to look, the Lord called to him out of the bramble, saying, ‘Moses, Moses:’ so, he replied, ‘what is it?’ He said, ‘You should not come closer here: loose your footwear off of your feet: for, the place on which you stand is consecrated earth.’ ” — Exodus 3:2-5

“He said, ‘***I Am***[[217]](#footnote-217) the God of your father: God of Abraham, God of Isaac, God of Jacob;’… Moses turned[[218]](#footnote-218) his face away: for, he was afraid to look at God’s presence.” — Exodus 3:6; Mark 12:26; Acts 7:32

“[The] Lord said to Moses, ‘I certainly saw[[219]](#footnote-219) the maltreatment of my people in Egypt. I had heard their crying from the [treatment] of the work-masters: for, I see their pain. I descended[[220]](#footnote-220) to rescue them out of the hand of the Egyptians; to bring them out of that land; to bring them into a good and spacious[[221]](#footnote-221) land; into a land streaming milk and honey;[[222]](#footnote-222) into the place of the Canaanites, Hittites, Amorites, Perizzites, Gergesites, Hivites, and Jebusites. Now, look, the shouting of the children of Israel comes toward me. I also had seen the grievous oppression[[223]](#footnote-223) of the Egyptians [upon] them. Now, come, I will send you to Pharaoh king of Egypt. You will bring My people, the children of Israel, out of Egypt.’ Moses said to God, ‘Who am I[[224]](#footnote-224), that I would[[225]](#footnote-225) go to Pharaoh king of Egypt? That I could[[226]](#footnote-226) bring the children of Israel out of Egypt?’ God forcefully said[[227]](#footnote-227) to Moses, ‘Because I will be with you![[228]](#footnote-228) This [is] your sign, that I send you to bring My people out of Egypt! You will worship God in this mountain.’ ” — Exodus 3:7-12

“God explicitly said[[229]](#footnote-229) to Moses, ‘***I Am The Being***.’[[230]](#footnote-230) He said, ‘Thus you will say to the children of Israel [that] ***The Being*** had sent me unto you.’ ” — Exodus 3:14

“God again said to Moses, ‘Thus you will say to the children of Israel [that] the God Lord of your fathers: God of Abraham, God of Isaac, and God of Jacob, had sent me to you: this is My Eternal Memorial Name to all generations[[231]](#footnote-231).’ ” — Exodus 3:15

Moses will be attended by many miracles, as well as by The Name; the miracles are spectacular: The Name is wondrously profound… it is a foundation upon which our feet may stand with confidence.[[232]](#footnote-232)

“… The God of the Hebrews had called us[[233]](#footnote-233): thus, we will go three days’ road[[234]](#footnote-234) into the desert, so that we could sacrifice to our God.” — Exodus 3:18

The three days[[235]](#footnote-235) is the first indication that we will be dealing with a trope of Pesach; a trope so strong that it itself is called Pesach: however, the only True Pesach will come in 33 AD.

“Moses said to [the] Lord, ‘I beg, Lord, I am not adequate before yesterday: neither during the last three days[[236]](#footnote-236), nor before You began to talk to Your servant… I am[[237]](#footnote-237) weak-voiced and slow-tongued.” — Exodus 4:10

In the ensuing drama: Moses will act the role of God; as also Aaron will play the part of High Priest, which is Christ.[[238]](#footnote-238) Even so, God will seek to slay Moses: because, Moses left on this mission without first circumcising his son. No one is allowed to act outside of Covenant. The suffering of the Israelites increases; as a general principle, suffering often increases before relief: because, the wickedness of the wicked only intensifies before they are destroyed.

“God talked to Moses. He said to him, ‘I am Lord. I was seen by Abraham, Isaac, and Jacob, being their God. I did not show them My Lord Name[[239]](#footnote-239).’ ” — Exodus 6:2-3

“All the Egyptians will know that ***I Am***[[240]](#footnote-240) Lord, stretching out My hand upon Egypt. I will bring the children of Israel out of their midst.” — Exodus 7:5

“I will distinguish[[241]](#footnote-241) in that day, the land of Gesem, on which My people be upon, on which the dog-fly will not be: because, you should have known that ***I Am***[[242]](#footnote-242) the God Lord of all the earth.” — Exodus 8:18 LXX, 8:22 KJV

“The Lord spoke to Moses and Aaron in the land of Egypt explicitly[[243]](#footnote-243), ‘This month[[244]](#footnote-244) [is] the head of months for you: it is first for you among the months of the year. Talk to [the] whole congregation of the children Israel, saying[[245]](#footnote-245), ‘On the tenth of this month, each takes a sheep by house of ancestry, each a sheep by house; if there would be very few in the house, so as not to be enough for a sheep, he will take his next-door[[246]](#footnote-246) neighbor with himself, according to [the] number of souls: each person’s appetite will count toward a sheep. It will be a perfect yearling male sheep[[247]](#footnote-247) for you: you will take [it] from the lambs or[[248]](#footnote-248) the kids[[249]](#footnote-249). It will be for your keeping until the fourteenth of this month. It will be killed by all the multitude of the congregation of the children of Israel [together[[250]](#footnote-250)] toward vespers. They will take from the blood; they will place [it] on the two [door] posts and on the lintel of the houses, at which they would eat in them. They will eat the meat in this night, roasted in fire. They will eat unleavened bread with bitter herbs. You will not eat from it raw, nor boiled in water, but only roasted in fire; head with the feet, and the entrails. You will not leave from it until morning. You will not break a bone from it. What [is] remaining from it until morning you will consume in [the] fire. Thus, you will eat it: your loins being girded, your footwear on your feet, and your staves in your hands. You will eat it with haste. It is Pascha to [the] Lord. I will come through in [the] land of Egypt on this night. I will strike all the firstborn in the land of Egypt, from man to livestock. I will do vengeance on all the gods of Egypt. I [am the] Lord.” — Exodus 12:1-12

Exodus 13:2, 12, 15; Luke 2:23

“God led them, by day, first, in a pillar of a cloud, to show them the road; then by the night in a pillar of fire.” — Exodus 13:21

This is a precursor of Acts 2. It is the distinct duty of the Spirit to light our way in Christ: Christ is the road[[251]](#footnote-251), the Spirit the guide. This is the felt and seen, Presence of God which some call Shəkinah.

“I harden[[252]](#footnote-252) Pharaoh’s heart. He will pursue behind them. I will be glorified in Pharaoh, and in all his army. All the Egyptians will know that ***I Am***[[253]](#footnote-253) Lord. So they did.[[254]](#footnote-254)” — Exodus 14:4

“Pharaoh has approached. Looking up, the children of Israel with [their] eyes see. The Egyptians [are] camped behind them. They were exceedingly terrified; the children of Israel screamed to [the] Lord.” — Exodus 14:10

These three days immediately following Pascha or Pesach typify the horrors of death before Resurrection. Let no one believe that the death of Christ was simple: He engages Satan and all the powers of hell (hell, not the grave) in combat; trampling down death by death; He brings Adam and many others forth from death; sin and death are overthrown. As the Israelites act out the death of Christ here, they experience real terror: this is no joke. This Christological picture matches perfectly with the Israelite suffering, their fear, the conquest of Pharaoh (so Satan like, he), when suddenly, after three days, the break into the glorious light of a new day.

“All the Egyptians will know that ***I Am***[[255]](#footnote-255) Lord, [at] My being glorified by Pharaoh, by the chariots, and by his horses.” — Exodus 14:18

We see here the sufferings of the death of Christ pictured in the very real sufferings of Israel, the Body of Christ.[[256]](#footnote-256) Through it all, the protective hand of the Father and the Spirit ensure that no evil will come of it. This glorifies the Father; not in the death of the wicked, in which He takes no pleasure;[[257]](#footnote-257) rather, in that the wicked, bent on self-destruction in their war against God, have no joy[[258]](#footnote-258) in their pursuit.

“[God] said, ‘If you would carefully listen[[259]](#footnote-259) to the voice of your God Lord; you would do the pleasing [things] before[[260]](#footnote-260) Him; you would hear His commands; and you would protect all His rights[[261]](#footnote-261): any disease, which I brought on the Egyptians, I will not bring upon you: for, ***I Am***[[262]](#footnote-262) your God Lord, healing you.” — Exodus 15:26

When Jesus comes, many of His amazing miracles are involved with healing diseases; yet, nobody seems to get the point: these miracles of healing fulfill this promise and establish that Jesus is ***I Am***, the Lord God among them.

“The Lord said to Moses, ‘Look, I will rain on you, bread out of the heaven. The people will come out and collect the daily portion[[263]](#footnote-263), so that I will test them, if they will go in My Law, or not.” — Exodus 16:4

The giving of the Manna[[264]](#footnote-264) is truly profound. First, it is miraculously given out of heaven: hence it is called the bread of angels, or angel’s food.[[265]](#footnote-265) Second, this bread is Christ Himself.[[266]](#footnote-266) Third, we need Christ every day: not food to fill our bellies; but, nourishment for our souls.[[267]](#footnote-267) Four, this is doubtless the source of the false and misleading translation of ἐπιούσιον, the upon ***I AM***.[[268]](#footnote-268) Fifth, if they will go in my Law is an ironic test; Jesus Himself, as we are about to discover, is the key to the full obedience to the Law of God: without the ἐπιούσιον there is no obedience. Sixth, in the very next verse we discover that the Manna, Jesus, ushers in the rest of God. Seventh, obedience to the Law is a gift: all they had to do was come out and collect the blessing. God also served quail, which must also have significance: but, this is not revealed in the New Testament.

“Look, I had stood there before you on the rock[[269]](#footnote-269) in Choreb. You will strike the rock. Water[[270]](#footnote-270) will come out of it. The people will drink. So, Moses did this before the children of Israel.” — Exodus 17:6

Paul has something to say about the experiences of Exodus 19.[[271]](#footnote-271)

“[The] Lord[[272]](#footnote-272) spoke all these words, saying:

‘***I Am***[[273]](#footnote-273) your God Lord[[274]](#footnote-274), Who, brought you out of Egypt’s[[275]](#footnote-275) land[[276]](#footnote-276), out of slavery’s house.

* There will not be[[277]](#footnote-277) other gods for you, only Me[[278]](#footnote-278).
* You will not make an idol for yourself; nor any likeness of anything in the heaven above, anything in the earth below, or anything in the water beneath the earth.
* You will not prostrate to them; nor ever serve them: for, ***I Am***[[279]](#footnote-279) your God Lord, a zealot God, repaying sins of fathers upon children until three and four generations hating Me; making mercy for thousands loving Me, and protecting My commands.
* You will not take the Name of your God Lord in vain: for, your God Lord would never ever cleanse [anyone] taking His Name in vain.
* Let the Rests[[280]](#footnote-280) day be remembered to consecrate it. Six days you will work. You will do all your work.[[281]](#footnote-281) So, the seventh day, a Rest in[[282]](#footnote-282) your God Lord… You will not do in it any work: you, your son, your daughter, your servant-lad, your servant-maid, your cow, your yoke animal, any of your livestock, or the proselyte[[283]](#footnote-283) dwelling among you: for, in six days Lord made the heaven, the earth, the sea, and everything in them. He stopped on the seventh day. With this Lord blessed the seventh day and consecrated it.[[284]](#footnote-284)

Honor your Father and your mother, that it would become[[285]](#footnote-285) well with you; that you would become long-lived on the good land, which your God Lord gives you.[[286]](#footnote-286)

* You will not commit adultery.[[287]](#footnote-287)
* You will not steal.
* You will not murder.[[288]](#footnote-288)
* You will most certainly[[289]](#footnote-289) not bear false witness against your neighbor.
* You will absolutely not desire your neighbor’s wife, your neighbor’s house, nor his field, nor his servant-lad, nor his servant-maid, nor his cow, nor his yoke animal, nor any of his livestock, nor whatever is your neighbor’s[[290]](#footnote-290)’ ”. — Exodus 20:1-17

Here is a little different association between the bread, which is Christ; water, which is the Spirit; and Law. We have labored to recover the Decalogue’s own internal construction. Thus, the ten, “nots”, are separated and marked by crosses. Reduplications and repetitions found in poetic parallelism are interpreted as some sort of exclamatory remark, to avoid the common error that two such commands exist, rather than one. This leaves two remarkable statements sticking out like sore thumbs.

The first of these is the Father’s introduction, which is so often omitted or glanced over in reading.

“ ‘***I Am*** your God Lord, Who, brought you out of Egypt’s land, out of slavery’s house.”

The Father’s introduction shows emphatically, that the purpose of the war with pharaoh is to wage war on slavery and oppression. If we missed this point with Nebrod, we can now more clearly see that Nebrod was nothing but a bully and a tyrant. God hates all such tyranny, in or out of the Church: when earthly organizations begin to act tyrannically, we may be sure that the true Church has left the scene.[[291]](#footnote-291) The marking of this verse with ***I Am*** reinforces the equality between the Father and the Son.

The second of these is the Son’s introduction.

“Honor your Father and your mother, that it would become well with you; that you would become long-lived on the good land, which your God Lord gives you.”

No one has ever honored Father and mother the way that Christ honored the heavenly Father with perfect obedience, and His mother with perfect consecration. The perfect obedience to all of the righteous demands of the Law requires the perfect life of perfect man: of which, only Jesus Christ meets, has met, and will eternally meet all the requirements.

So, Jesus faces Adam at the fall here, as David once faced Goliath, and defeats Adam’s failure in single combat: thus making the Law, His gift to His bride. We are no longer under the Law, to be crushed by it. In Christ, we become living participants in the Law, and now build upon its solid foundational values.

It is overmuch claimed that there is a distinction between Law and Grace or between Law and Gospel: because of exaggerated teachings, such as these, the faithful are deceived into believing that they know all there is to know about Scripture and are tempted to stop reading it afresh. This puts the lie to such ludicrous claims: in Christ, Law and Gospel are the same thing. The real distinction exists between attempting to fulfill the Law by works of the flesh, which is impossible; and completion of the Law by grace and faith in Christ: herein lies all the difference — faith or flesh — you chose.[[292]](#footnote-292) This is not to say that faith has no works, which is another lie: for, faith is compelled to work… true believers have such spiritual compulsion that they cannot stop working.

Now that we can see how Law and Gospel form a unified whole, we begin to make sense out of the endless praises of the Law found in Psalms, which would be absurdities if Law and Gospel could ever possibly be distinct.[[293]](#footnote-293)

“Think not that I am come to destroy the Law, or the prophets: I am not come to destroy, but to fulfill.” — Matthew 5:17; Luke 24:44[[294]](#footnote-294)

From the command to honor Father and mother, we learn all the lessons of Christ’s governance. If we did not understand the foundational nature of Ancestral Leadership from Adam and Eve, from the Tables of Nations, from Noe and his family and the pairs of animals; down through Abraham, Isaac, and Jacob; we must understand it now. Everything about Genesis is structured around Husband-Wife marital relationships: which are under attack from tyranny (Nebrod), idolatry (tower of Babel), sexual depravity (Canaan), and other adversaries, including the fallen world around them. Here Ancestral Leadership is stated as a matter of Law: Father and mother. We have already noted that Christ honors this relationship more than any other. However, He also continues it; He is the Bridegroom Who lays down His life for His Bride, the Church: so, He establishes the pattern of Ancestral Leadership in His own life. The life of Christ then forms the pattern of ongoing Ancestral Leadership in the home and family.[[295]](#footnote-295) This is the necessary pattern for establishing any business, ecclesial, or governmental system of leadership. The leadership of clans will be immediately established around patriarchs, but not without their matriarchs. The teaching of Scripture will now fall to elders, which cannot be understood without their co-ruling wives. Bathsheba is as instrumental as David is, in the nomination of Solomon as king. Solomon, builds a throne for his bride that is equal to his own. Everything about this construct indicates sexual equality,[[296]](#footnote-296) and Ancestral Leadership. The modern world thinks it has a better plan: which is one of the major reasons the modern world is failing. Wherever a truly strong man is found; there is an equally strong woman at his side;[[297]](#footnote-297) they are a co-equal and inseparable team: this is Ancestral Leadership; this is the cornerstone of all other leadership. The shared wife-husband team cannot function properly without both members; nothing functions without this partnership: not business, ecclesiastics, or governance.

Canon Law is much in Christian discussion nowadays. Here in the Decalogue we have the cornerstone of Canon Law. Torah, the Pentateuch, the Five Books of Moses is the first statement of Canon Law among the human race. Let no one pretend to be expert at Canon Law until they have first mastered the Law of Moses; until they have seen and understood the Christology of Moses. The Law of Moses, rightly understood, is Canon Law. What does it mean, rightly understood? It means by faith in Christ and not by works of flesh. Moses gives us the first Christ centered Canon Law.

Another feature of these verses forbids prostration before any other than ***I Am***: thus, showing that Jesus is God and that prostration before Him is entirely appropriate.[[298]](#footnote-298)

The order of the last five commandments seems strange: it appears to follow the order of Creation, evidently, the MT text changes it from the original. Eve commits a kind of spiritual adultery in flirting with the Serpent Satan: had she clung to her husband and God the fall would not have happened. On the other hand, Adam commits a kind of spiritual adultery in being absent from his wife’s side. Satan also commits spiritual adultery by implying that God lied. Spiritual adultery is soon followed by theft: first in Eve taking the forbidden fruit which was not hers to take, then Adam as well; second in Cain’s flawed sacrifice, which he did not divide properly, insinuating that he stole from it. Murder quickly follows suit with Cain and Lamech. Cain immediately begins lying to himself about the severity of his punishment. The life of Lamech is characterized by desire. However, without further confirmation or verification it would be hasty and mistaken to speak with certainty about the reasons for this seemingly unusual sequence.[[299]](#footnote-299)

“Eye for eye, tooth for tooth, hand for hand, foot for foot,” — Exodus 21:24; Matthew 5:38

Jesus shows, by his teaching in Matthew, that this is the upper limit of what may be exacted as a penalty. It is better that we demand less by turning the other cheek, expecting nothing except another blow. In the deeper sense, Jesus makes redemption for our sins: “eye for eye, tooth for tooth, hand for hand, foot for foot.” This is the true meaning of redemption, not any ransom paid to anyone.

This was first made clear to me in watching, *Les Misérables*, when Jean Valjean turns himself in to redeem the life of Champmathieu over a theft of apples. Petit Gervais’ small coin certifies the proof. Similarly, Christ, takes our place before the righteous demands of the Law: this is redemption. There are differences: Jean Valjean is guilty, Christ is not; the accused Champmathieu might be innocent, we are not. Neither the Father, Satan, Javert, or the Law benefit from the transaction… there is no ransom paid to anyone. The wrong is simply righted. Jean Valjean’s case is more complicated: he has done nineteen years of cruel, bone-crushing, hard labor over a loaf of bread, and will now face life imprisonment over a measly forty sou: French law itself, in this case, is unjust; God’s Law, on the other hand, can never be unjust.[[300]](#footnote-300)

In Israelite practice this appears to mean that each of these body parts was assigned a monetary value; this redemption money was then paid to the victim: again, the redemption money was not paid to the Father or to Satan. The redemption money compensates the victim for loss, thus providing an attempt to restore balance and equality in society. The redemption of Christ is for the cleansing and healing of the victim.[[301]](#footnote-301)

Destroying the wrongdoer’s body part, only doubles the harm to society; now two people are less able to function creatively and productively: this cannot possibly be the point of the verse. Rather the redemption money helps the victim to recover, finding other means to be creative and productive in society: in modern terms, a work-around is found. The redemption of Christ is more than a work-around; it restores the original perfection: yea, it does even more than this, it enables new growth in glory and perfection, it enables growth in grace, leading to Theosis or Glorification.

“If you would lend money[[302]](#footnote-302) to a poor relative[[303]](#footnote-303) beside you, you will not be oppressing him, you will not charge usury to him.” — Exodus 22:25; 25:36, 37; Deuteronomy 23:19; 23:20

The clear point of this law is that usury is strictly forbidden except as a mutually shared business risk: for, why would anyone borrow who is not poor. In the New Testament, as Christ extends the brotherhood of Israel to all people, usury is universally forbidden. This fact is commonly ignored in modern society, where usury is used to oppress the gullible and poor everywhere: it is even used to oppress nations, so we now have bankrupt nations. Hence, when Jesus preaches that we must forgive our debts:[[304]](#footnote-304) He has any breach of God’s Law in mind, of which usury is most certainly a forbidden part. If there were any doubt about this requirement, it should certainly be clarified by Matthew 18:23-35, where the explicit illustration is lending and usury: we are required to forgive the capital loss, as well as the usury. Matthew 25 carries the principle of forgiveness even farther: down to a cup of water, and other simple kindnesses. This is the diametrical opposite of the way modern society functions.

From a mathematical standpoint, even a 1% usury rate doubles about every seventy years (69.31471806). We should easily see that usury quickly escalates to an infinite load which cannot be supported by anyone, not even all the richest nations together. So all usury systems are houses of cards that must inevitably collapse in total failure with disastrous results for all concerned: even and especially the usurer, who is now left holding a purse filled with IOUs, which cannot possibly, ever be collected.

So, usury stands doubly condemned: it can never work; more importantly, Christ condemns it and those who use it. No form of oppression is acceptable to God. We are a society living in nearly universal denial.

“Moses, taking half the blood, has poured [it] into bowls; half of the blood he has poured before the [brazen] altar. Taking the book of the covenant, He read aloud to the[[305]](#footnote-305) people…. Moses, taking the blood, and sprinkled the people, said, ‘See the blood of the covenant….’ Moses went up, with Aaron, Nadab, Abiud, and seventy of the eldership[[306]](#footnote-306) of Israel. They saw the place where the God of Israel had stood. Under His feet [was] as if a work of bricks of sapphire; in appearance, as [the] dome of heaven in clarity.[[307]](#footnote-307) They were not absent, not one of the elect[[308]](#footnote-308) of Israel. They were seen in God’s place.[[309]](#footnote-309) They ate. They drank.[[310]](#footnote-310) Lord said to Moses, ‘Come up toward Me into the mountain. Be there. I will give you the stone tablets, the law and commands which I wrote;[[311]](#footnote-311) to teach them.’ Moses standing up with his partner[[312]](#footnote-312) Jesus[[313]](#footnote-313), went up into the mountain of God. They said to the elders[[314]](#footnote-314), ‘Rest here[[315]](#footnote-315), until we could return to you. See, Aaron and Or are with you: if anyone would happen to have a crisis[[316]](#footnote-316), let them go to them. Moses went up into the mountain with Jesus. A cloud covered the mountain. The Glory of God[[317]](#footnote-317) descended upon mount Sinai. The cloud covered it six days. Lord called Moses the seventh day out of the midst of the cloud; the appearance of The Lord’s Glory [was] as if igniting fire on the mountain’s summit facing[[318]](#footnote-318) the children of Israel. Moses entered the midst of the cloud. He ascended into the mountain. He had been there in the mountain forty days and forty nights.” — Exodus 24:6-18 (abbreviated)

The Christology is overwhelming: first, in the blood of the Covenant; second, in the reading of the word; third, in the sprinkling of blood; fourth, in the eating of the Communion in the consecrated space. These things follow the New Testament sequence of worship found in Luke 24. The blood of the Covenant matches the blood of the Covenant in Hebrews. Then the details of the tablet creation are discussed: which, God wrote, with the objective of teaching. Moses’ partner just happens to be named Jesus: rather, Matthew just happens to emphasize that the Christ’s name is Jesus. The Glory descended; Moses ascended: Jesus descended and ascended. Moses meets with Jesus on the mount of Transfiguration. Jesus is the return of the Glory of God after a nearly six-hundred-year absence. Tongues of fire descend on the disciples. The giving of the Law and the coming of the Spirit both take place fifty days after Pesach; both establish the new government of an existing nation or people: both provide the constitutional authorization of the people to continue lawfully. However, only the Spirit brings power. Everything about the Divine-human relationship is expressed in terms of walking and talking together: Jesus says, ‘follow Me;’ we are empowered to join the Conversation.

We skim over most of the Christological content of Exodus 25 through 31; each article of clothing, each stick of furniture, each tent and court piece has Christological significance: the ark is a sedan chair: it proclaims that Christ is the greatest of kings. The table speaks of the Body and Blood of Christ; the candlestick of the Spirit. The key words, “showed you on the mountain”, emphasize that all of these things are tropes of heavenly realities. They also remind us that worship services are pageants of eternal glory.

“They will know[[319]](#footnote-319) that ***I Am***[[320]](#footnote-320) their God Lord, The One Bringing[[321]](#footnote-321) them out of Egypt’s land[[322]](#footnote-322), to be called upon by them. To be their God.” — Exodus 29:46

In Exodus 32, the Covenant is no sooner made than it is broken, literally smashed, as Moses throws the tablets on the ground. From this point on, the people move under strict discipline.[[323]](#footnote-323) Moses and Jesus are still in communion with God: but, everyone else is excommunicated.[[324]](#footnote-324) The tablets are replaced in Exodus 34: this time with tablets made by Moses, rather than tablets made by God: this reestablishes the Covenant. Moses’ face glows with the reflecting Glory of God.[[325]](#footnote-325) The Israelites are finally allowed to make the consecrated articles,[[326]](#footnote-326) then put them into use.

Concluding Summary of Exodus Christology.

Exodus is the history of the Presence of God, the so-called Shəkinah, the Glory in the New Testament among the people of God: which Presence had only been personal and private previously. This Presence of the Glory, is closely related to the giving of the Decalogue and the coming of the Spirit[[327]](#footnote-327): both are dependent upon the Pesach or Pascha; both occur exactly fifty days after Pascha or Pesach; both establish a new nation, constitutionally. Thus, we must see the giving of the Law as a kind of trope of the Spirit.[[328]](#footnote-328) This giving of the Law, which is a covenant renewal of Jacobs Covenant breaking, is a declaration of the Blood of the Covenant, in its own right: it is completed in Christ.[[329]](#footnote-329) Throughout this Blood Covenant, we see Jesus: else, “the blood of the everlasting covenant”, would have no sensible meaning unless Law and Gospel are One. Jesus Christ Himself fulfills all the righteous demands of the Covenant in single combat against the powers of darkness. Nevertheless, the Covenant is broken, when the tablets are broken. When the Covenant is renewed, the new tablets are made by Moses, and the blessing is given by Moses: so, a profound change has taken place.[[330]](#footnote-330) Still, the Covenant based worship is allowed to proceed; there is no evident reason for this to happen: the Covenant, now in Law, still stands supported on the twin pillars of grace and faith. All of these, we now know, were established by ***I Am***.

Leviticus

The entire book of Leviticus is a solemn declaration of the death of Christ, and the fullness of its meaning. Since, we would have to become experts on the topic of bloody sacrifice to explain this Christology, it will suffice just to take a passing glance.[[331]](#footnote-331)

A popular opinion is that the Law is divisible into three parts: civil, moral, and ceremonial. However, no such division is really possible since Christ fulfills all the righteous demands of the Law by His single combat: so, the Law is an indivisible, seamless garment.

These things are all performed within us as Christ and the Spirit indwell us with the Father: thus, in Christ we are new creatures and doers of the Law. It makes no sense for us to bring bloody sacrifice; since the whole of bloody sacrifice has been completed within us: continuing only as Body and Blood in Communion. Even the Brazen Altar has been taken away; so, there is no place to bring a bloody sacrifice.

However, we are just as responsible to maintain Communion by faith as we are to act civilly and morally by faith; these responsibilities weigh equally on the heart: our consciences afflict us when we violate any of them.

The Law of Sacrifices which are seen here in Leviticus as external, is now made internal by the authority of Christ and the power of the Spirit;[[332]](#footnote-332) this does not mean that obedience by faith is suddenly internal: if it’s wrong in the Old Testament; it’s wrong in the New.

It simply can’t be satisfied by the endless writing of regulations. Jesus clearly shows us the spirit of these Laws: for, the letter kills.[[333]](#footnote-333)

Everything seems to be going well, until the Covenant is again brought crashing down as Aaron’s sons offer strange fire.[[334]](#footnote-334) Later we learn the reason for all these Laws.

Leviticus 5:11; 12:8; Luke 2:24

“Because, ***I Am***[[335]](#footnote-335) your God Lord. You will be made consecrated.[[336]](#footnote-336) Consecrated you will be; because consecrated Am I[[337]](#footnote-337) your God Lord. You will not defile your souls with any moving creepers on the earth. Because, ***I Am***[[338]](#footnote-338) Lord, The One bringing you out of Egypt to be your God. You will be consecrated; because consecrated Am I[[339]](#footnote-339) Lord.” — Leviticus 11:44-45

In Leviticus 15 we learn that anything an unclean woman touches is made unclean, or anyone who touches an unclean woman is made unclean. The Gospels make a point of this; yet, as the woman touches Jesus, she is healed and He is not defiled: this is because He is so perfectly consecrated as God-man that He cannot possibly be defiled.[[340]](#footnote-340) A similar case might have been made for males; but, this is the instance that Scripture uses to emphasize the perfect consecration of Jesus. We recall that “you will be consecrated because ***I Am*** consecrated.”

In Leviticus 16 we learn the details of the Day of Atonement.[[341]](#footnote-341) It is popular nowadays to translate Paul’s word, μόνος, as only once a year. This can change the whole meaning of Hebrews 9:7 into something that is impossible. For example: one literal translation has, “only the high priest enters into the second tent once a year”.[[342]](#footnote-342) Many translations, being less careful have something like, “the high priest enters only once every year,” making, only, modify, once: this we must protest. The older KJV is better, “went the high priest alone once every year.” It should be obvious: that ordinary priests had to enter the Oracle twice a day to cense the Mercy Seat; that Levites had to enter the Oracle to move the Ark; and that whenever it was necessary to confirm or copy Scripture, scribes had to enter the Oracle to reach the autographa. Moreover, it is widely believed that both Samuel and Mary were raised in the Oracle by God Himself. Indeed, the prophets had to enter the Oracle to talk to God. David may also have entered the Oracle. It may even be true that the High Priest was restricted from all but one annual entry; however, such a restriction could not possibly apply to all others. Christ alone consecrates and purifies the heavenly Oracle; so that we may come inside: because Christ has given us direct access to the Father. We need to be careful about throwing the word, only, around loosely.

“Your vineyard you will not glean, nor your vineyard’s grapes will you gather. You will leave them for the poor and the proselyte. ***I Am***[[343]](#footnote-343) your God Lord.” — Leviticus 19:10[[344]](#footnote-344)

“You will not swear by My name upon unrighteousness. You will not profane the consecrated name of your God. ***I Am***[[345]](#footnote-345) your God Lord.” — Leviticus 19:12

“You will not bad talk the deaf. Before a blind [person], you will not set a trap. You will fear your God Lord. ***I Am***[[346]](#footnote-346) your God Lord.” — Leviticus 19:14

“You will not go in deception among your people, nor will you stand upon your neighbor’s blood. ***I Am***[[347]](#footnote-347) your God Lord.” — Leviticus 19:16

“Your hand will not avenge you. You will not bear a grudge against the children of your people. You will love your neighbor as yourself. ***I Am***[[348]](#footnote-348) Lord.” — Leviticus 19:18[[349]](#footnote-349)

“In the fifth year, you will eat the fruit, increase to you [is] its produce. ***I Am***[[350]](#footnote-350) your God Lord.” — Leviticus 19:25

“You will not make gashes for a [dead] soul on your flesh. You will not make tattooed letters on you. ***I Am***[[351]](#footnote-351) your God Lord.” — Leviticus 19:28

“You will protect My Sabbaths. You will fear My consecrations. ***I Am***[[352]](#footnote-352) Lord.” — Leviticus 19:30

“You will not follow demoniacs.[[353]](#footnote-353) You will not become attached to enchanters, to be defiled by them. ***I Am***[[354]](#footnote-354) your God Lord.” — Leviticus 19:31

“You will stand out of [your seat] before an aged [person’s] face. You will honor an older [person’s] face. You will fear your God. ***I Am***[[355]](#footnote-355) your God Lord.” — Leviticus 19:32

“As the native among you will be the proselyte approaching toward you. You will love him as yourself; because, you became proselytes in Egypt land. ***I Am***[[356]](#footnote-356) your God Lord.” — Leviticus 19:34

“Righteous scales[[357]](#footnote-357), righteous weights, and righteous bowls[[358]](#footnote-358), will be among you. ***I Am***[[359]](#footnote-359) your God Lord, The One having brought you out of Egypt’s land.” — Leviticus 19:36

“You will protect all My laws, all My ordinances. Do them. ***I Am***[[360]](#footnote-360) your God Lord.” — Leviticus 19:37

The whole of Leviticus 19 is distinguished by its poetic rhythm. It is well worth its own separate study. With its thirteenfold repetition of ***I Am*** we have to take this as exceptionally Christological material. Thirteen is also the number if Israel’s tribes; when Israel adopted Ephraim and Manasseh, Joseph’s two sons, in Joseph’s place, Israel increased the number of tribes to thirteen.[[361]](#footnote-361) While Ephraim is the designated leader of Israel, his skills pale before Moses, Samuel, David and many others: however, Joshua is an Ephraimite.[[362]](#footnote-362)

“You will be a consecrated [people]; because, consecrated [am] I your God Lord.” — Leviticus 20:7

“Any person[[363]](#footnote-363) who would bad[[364]](#footnote-364) talk their father or their mother shall most certainly be put to death[[365]](#footnote-365): their father or their mother they bad talked; they will be guilty.” — Leviticus 20:9

“You will be consecrated to Me: because, ***I*** consecrated ***Am***[[366]](#footnote-366) your God Lord, The One separating you from all the nations, to be Mine.” — Leviticus 20:26

The Israelites, with their fringed shirts, distinguished beards, and strange diets, not to mention other unusual characteristics; are to be so different from all other nations, that they may as well carry front and back, walking billboards, emblazoned with conspicuous large blue, six-pointed stars on both sides. Nothing is allowed that compromises that distinctiveness.

“Nevertheless, toward the veil He will not come. Toward the altar[[367]](#footnote-367) He will not approach: because, he has a blemish. He will not profane the consecrated [place] of his God: because ***I Am***[[368]](#footnote-368) Lord, The One consecrating them.” — Leviticus 21:23

Because such a person is still permitted to eat of the consecrated sacrifices, which were served within the tabernacle; we can only conceive of one reason for approaching veil or altar, or prohibiting either: specifically, that the priests were required to approach and enter the veil twice a day; moreover, they did so with the altar of incense so that incense would be brought into God’s presence. This concurs with our understanding of Christ’s mission; that He is the Offeror of the morning and evening sacrifices; which, by incense on the altar, are brought within the veil. Thus Christ, as the Sole Officiant of all offerings, brings us inside the veil into direct communication with the Father. This is a most amazing statement of the nature of prayer, of growth in grace, and ultimately of Theosis. We do not see how the “high priest only” hypothesis of atonement[[369]](#footnote-369) can possibly withstand this verse.

“On that very same day it will be consumed; you will not leave from the meat until the dawn. ***I Am***[[370]](#footnote-370) Lord.” — Leviticus 22:30

This speaks of Christ’s Resurrection early, before dawn, on the first day… the eighth day in terms of Creation and eternal rest.

“There will be one righteousness [standard] for the proselyte and for the native: because, ***I Am***[[371]](#footnote-371) your God Lord.” — Leviticus 24:22

“A person shall not oppress the neighbor. You will fear your God Lord. ***I Am***[[372]](#footnote-372) your God Lord.” — Leviticus 25:17

“You will not make to yourselves this handmade, or carved, or pillars you will stand up to yourselves, or a stone sentry: you would place[[373]](#footnote-373) in your land, to prostrate to it. ***I Am***[[374]](#footnote-374) your God Lord.” — Leviticus 26:1

“My Sabbaths you will protect. From My consecrated [things] you will be afraid. ***I Am***[[375]](#footnote-375) Lord.” — Leviticus 26:2

“I will walk around among you. I will be your God. You will be My people. ***I Am***[[376]](#footnote-376) your God Lord, The One having brought you out of Egypt’s land, you being slaves. I broke the band of your yoke. I brought you with confidence.” — Leviticus 26:12-13

“Not even as being thus, in the land of their enemies, I did not overlook them, or persecute them, so as to consume them, to break My covenant toward them. ***I Am***[[377]](#footnote-377) their God Lord.” — Leviticus 26:44

“I will be reminded of their former[[378]](#footnote-378) covenant, when I brought them out of Egypt’s land, out of slavery’s house, before the nations, to be their God. ***I Am***[[379]](#footnote-379) Lord.” — Leviticus 26:45

Even though Israel will have broken the covenant, God will remember His part: this explains how covenant renewal is even possible.

Concluding Summary of Leviticus Christology.

Leviticus details what it means that God’s Name is consecrated, set apart for the fellowship and service of His faithful people: to this end He works to keep them faithful. Leviticus details the resultant conclusion that the coming of the Kingdom of God must mean that God’s faithful people are equally consecrated, set apart for fellowship and obedience to God: to this end they are to look to Christ in faith. Imperfect man cannot possibly keep the Law of God perfectly by unjust fleshly works. The reason for the extreme scrupulosity pictured in Leviticus is that the pageantry portrays Perfect Man, Who, is exclusively Christ. The single victory of Christ is detailed in bloody sacrifices. Leviticus is distinctively branded with the refrain, “***I Am***[[380]](#footnote-380) your God Lord.”

Yet, when the Covenant people repeatedly fail; Leviticus shows us that God cannot deny Himself:[[381]](#footnote-381) the blood of the Covenant is always in place; it can never be removed. This is why there is repeated Covenant renewal: because, God is unchangeable.[[382]](#footnote-382) We can even see Covenant renewal in the birth of Seth after Cain killed Abel. The Covenant renewal in the time of Noe produces a whole new creation. Covenant renewal experienced by Abraham involves another new creation of a separated people of God, another new birth in Isaac, and the foretaste of the sacrifice of Christ. This Covenant renewal under Moses also has a new birth, creation of a new nation, and more details of the sacrifice of Christ; it adds the pivotal feature of a written code of Law: in future, this Law will be carved on human hearts.[[383]](#footnote-383) People fail. God never does.

Numbers

“May the Lord bless you, and protect[[384]](#footnote-384) you; may the Lord show[[385]](#footnote-385) His face on you, and pardon you; may the Lord lift[[386]](#footnote-386) up His face on you, and give you peace.” — Numbers 6:24-26

“Moses was to enter into the tabernacle of the witness[[387]](#footnote-387) to talk with Him. He heard the Lord’s voice talking to him from above the pardon cover[[388]](#footnote-388), which is upon the ark of the witness, above [and] between the two cherubim. He talked to him.” — Numbers 7:89

“The Lord descended in a cloud. He talked with [Moses]. He drew from the Spirit that was upon him. He put it upon the seventy elders[[389]](#footnote-389); when [the] Spirit rested on them,[[390]](#footnote-390) they also prophesied, yet also did not increase[[391]](#footnote-391).” — Numbers 11:25

“[the young man] having replied, Jesus of Naue, the elect partner of Moses, said, ‘My lord Moses, forbid them.’ Moses said to him, ‘You should not be zealous for me, [should you]?[[392]](#footnote-392) That He would make all the Lord’s people prophets, when [the] Lord would give His Spirit upon them!”[[393]](#footnote-393) — Numbers 11:28-29

“These [are] the names of the men whom Moses delegated[[394]](#footnote-394) to survey the land[[395]](#footnote-395). Moses called Ause, Naue’s son, Jesus.”[[396]](#footnote-396) — Numbers 13:17 (13:16 KJV)

“ ‘[The] Lord [is] patient, very merciful, and true: removing lawlessness, unrighteousness, and sin.[[397]](#footnote-397) He will not cleanse the guilty at all, repaying sins of fathers upon children to third and fourth generations. You forgave the sin of this people according to Your great mercy, even as You became gracious to them from Egypt until now.’ [The] Lord said to Moses, ‘I am gracious to them as your speech [claims]: but, [as] I live; My Name [is] also living.[[398]](#footnote-398) The Lord’s Glory will fill all the earth.’ ” — Numbers 14:18-21

Moses is protecting the Law by praying it: we should follow His example. Nevertheless, it is not profitable to defy God in willful unbelief; those who openly rejected God’s offer to enter His Rest by entering into the Promised Land will all be severely punished: all of them will die in the desert. Only Caleb and Joshua will enter the Land.

“Take your rod. Call together the synagogue, you, and your brother Aaron. Talk to the Rock facing them. She will give her water.[[399]](#footnote-399) You will carry to them, water out of the Rock. You will give drink to the synagogue and their livestock.” — Numbers 20:8

“Moses made a bronze[[400]](#footnote-400) snake;[[401]](#footnote-401) he stood it on a signpost; it started when a snake began biting people: they looked at the bronze snake, they[[402]](#footnote-402) lived.” — Numbers 21:9

“A man will come out of his seed. He will rule many nations. His kingdom will be exalted over Gog. His kingdom will be increased. God guided him out of Egypt, as a monarch’s[[403]](#footnote-403) glory for Him: He will consume nations His enemies. He will drain their marrow. He will shoot through an enemy with His arrows. He reclined, He rested as a lion. As a cub, who will stand Him up? Were[[404]](#footnote-404) blessed are the ones blessing You. Were cursed are the ones cursing You.” — Numbers 24:7-9

I almost missed this amazing passage. It begins by predicting that Christ will be born of Israel. Then, it promises that He will overthrow all the wicked, personified in Gog, whomever that may be. Anticipating Daniel 2, it foresees the unlimited growth of the Kingdom of God.[[405]](#footnote-405) Next, it pictures Him riding out of Egypt on His sedan chair with all the pomp of any prince following His Father in a most ostentatious parade. Finally, the passage concludes with a memorial taste of Genesis 49:8-12.

“I will display Him, but not now. I bless, but He does not approach. A Star will rise up out of Jacob, a man will stand up out of Israel. He will shatter the princes of Moab. He will plunder all the children of Seth.” — Numbers 24:17[[406]](#footnote-406)

“You will not defile the land on which you most certainly[[407]](#footnote-407) dwell, on which I camp[[408]](#footnote-408) among you: for, ***I Am***[[409]](#footnote-409) Lord camping among[[410]](#footnote-410) the children of Israel.” — Numbers 35:34

The verbs for habitation or residence reveal a less than obvious nuance; the Israelites stay on the land in perpetuity; when they die, the land ownership must remain in the clan: it is intended to be a permanent arrangement. The only reason this arrangement fails is because Israel breaks the Covenant: they threw their nation away. God, on the other hand, is camping out in a tent; His permanent residence is in Heaven, not on earth: so, the Israelites must not take advantage, or God will be gone.

Concluding Summary of Numbers Christology.

Perhaps the great Christological message of Numbers is that Christ is coming. He will either dwell among us by the Spirit or He will judge us. God is both loving and just: His scales must remain perfectly balanced at all times. When we finally become so obstinate that we live in defiance of God’s justice, we become self-condemned: this does not mean that God will not confirm the sentence, decree the punishment, and have His angels carry it out… He most certainly will.

God continues to camp among us by the sending of His Spirit. We must not take this for granted: the offense against the Spirit is fatal and final.[[411]](#footnote-411) The Spirit’s indwelling in us is like camping out: the tent can always be folded, and the Spirit can move on: this is a treasure to protect.[[412]](#footnote-412)

Deuteronomy

“[The] Lord said to me, ‘Say to them, “You will not go up, neither will you ever fight: for, ***I Am***[[413]](#footnote-413) not with you: thus, you would never ever be crushed[[414]](#footnote-414) before your enemies.” ’ ” — Deuteronomy 1:42

“He reported His Covenant to you, which He commanded you to do, the Ten Words.[[415]](#footnote-415) He wrote them on two stone plaques.”[[416]](#footnote-416) — Deuteronomy 4:13

“God took you, and brought you out of the iron furnace[[417]](#footnote-417), out of Egypt, to be an inherited[[418]](#footnote-418) people to Him, as today[[419]](#footnote-419).” — Deuteronomy 4:20

“There you will seek your God Lord. You will discover Him, when you seek him out of your whole heart…. out of your whole soul in your tribulation[[420]](#footnote-420). You will discover all these Words[[421]](#footnote-421) on the last days. You will turn to your God Lord. You will listen to His voice: because, your God Lord [is] a compassionate God: He will not abandon you; He would never ever cast you out; He will not forget the Covenant of your fathers, which [the] Lord swore to them.” — Deuteronomy 4:29-31

These verses pointedly claim that all the manifest and manifold sufferings of the human race have one root cause: the obstinate refusal of the Jews to repent. Evidently, God has ordained that repentant Jews will finally end the confusion and lead the Gentiles to Christ, as Christ returns.

In ancient times, whenever the King was coming, a vanguard went out to meet Him; thus, with great glory and pomp they escorted Him to His destination: this suggests that broken, humbled, and repentant Judaism will form that vanguard of the return of Christ. The rest of us can’t wait. From Antichrist to Christ: that is the destination.[[422]](#footnote-422)

‘***I Am***[[423]](#footnote-423) your God Lord[[424]](#footnote-424), the One bringing[[425]](#footnote-425) you out of Egypt’s[[426]](#footnote-426) land[[427]](#footnote-427), out of slavery’s house.

* There will not be[[428]](#footnote-428) other gods for you, before My face[[429]](#footnote-429).
* You will not make an idol for yourself; nor any likeness of anything in the heaven above, anything in the earth below, or anything in the water beneath the earth.
* You will not prostrate to them; nor ever serve them: because[[430]](#footnote-430), ***I Am***[[431]](#footnote-431) your God Lord, a zealot God, repaying sins of fathers upon children upon three and four generations[[432]](#footnote-432) hating Me; making mercy for thousands loving Me, and protecting My commands.
* You yourself[[433]](#footnote-433) will not take the Name of your God Lord in vain: for, your God Lord would never ever cleanse [anyone] taking His Name in vain.
* Let the Rests[[434]](#footnote-434) day be protected[[435]](#footnote-435) to consecrate it, which conduct your God Lord commanded you[[436]](#footnote-436). Six days you will work. You will do all your work.[[437]](#footnote-437) So, the seventh day, a Rest in[[438]](#footnote-438) your God Lord… You will not do in it any work: you, your son, your daughter, your servant-lad, your servant-maid, your cow, your yoke animal, any of your livestock, or a[[439]](#footnote-439) proselyte[[440]](#footnote-440) dwelling among you: that he would be rested: your servant-lad, your servant-maid, your yoke animal, even as you.[[441]](#footnote-441) You will be reminded that you have been house slaves in Egypt land. Your God Lord brought you out thence with a strong hand. With an upraised arm, your God Lord set you in order through this, so as to protect the Rests’ day and to consecrate it.[[442]](#footnote-442)

Honor your Father and your mother, which conduct your God Lord commanded you,[[443]](#footnote-443) that it would become[[444]](#footnote-444) well with you; that you would become long-lived on the[[445]](#footnote-445) land, which your God Lord gives you.[[446]](#footnote-446)

* You will not murder.[[447]](#footnote-447)
* You will not commit adultery.[[448]](#footnote-448)
* You will not steal.[[449]](#footnote-449)
* You will most certainly[[450]](#footnote-450) not bear false witness against your neighbor.
* You will absolutely not desire your neighbor’s wife, your neighbor’s house, nor his field, nor his servant-lad, nor his servant-maid, nor his cow, nor his yoke animal, nor any of his livestock, nor, any[[451]](#footnote-451), whatever is your neighbor’s[[452]](#footnote-452)’ ”. — Deuteronomy 5:6-21

“Hear, Israel, our God Lord is One Lord. You will love your God Lord out of your whole heart, out of your whole soul, and out of your whole power.” — Deuteronomy 6:4-5[[453]](#footnote-453)

“Your God Lord will be feared. You will serve Him only. You will be joined to Him. You will vow upon his name.[[454]](#footnote-454)” — Deuteronomy 6:13[[455]](#footnote-455)

“You will not test your God Lord, Whose conduct you tested in the plague[[456]](#footnote-456).” — Deuteronomy 6:16[[457]](#footnote-457)

“He afflicted you. He weakened you [with hunger]. He fed you the manna, which your ancestors had not known: in order that He could proclaim to you that not upon bread only will the man live; but, upon every speech[[458]](#footnote-458) pouring out through the God’s mouth, man will live.” — Deuteronomy 8:3[[459]](#footnote-459)

These last three verses are tests, all of which Israel failed, because Israel is imperfect man. Yet, Christ, Who, is Perfect Man passes all of these tests in succession in single combat with Satan as recorded in Matthew 4 and Luke 4. Now we begin to see the purpose of forty days of fasting. The picture is completed in John 6, where Jesus reveals Himself to be the True Manna from the Father.

Deuteronomy 8:7; Hebrews 12:1-17

Deuteronomy 4:24; 9:3; Hebrews 12:29

“I am terrified through the burning anger:[[460]](#footnote-460) because, [the] Lord was provoked upon you to destroy you. [The] Lord listened to me at this time also.” — Deuteronomy 9:19[[461]](#footnote-461)

Deuteronomy 10:16; 30:6; Jeremiah 4:4; Romans 2:29

“Your God Lord will stand up a Prophet for you, out of your brothers and sisters, like [Moses]: you will listen to Him: …” — Deuteronomy 18:15

Moses sets a baffling riddle before us: for, to which of the Prophets did Israel listen? The contrast set in verse 16 is with the Israelites refusal to listen to God, based on the silly excuse that they were afraid. The ultimate fulfillment of this enigmatic prophecy must be Jesus: since, He is the only Prophet Who is God. That being concluded, there are several excellent candidates who are not God: Jesus (Joshua), Deborah, Samuel, John the Baptist. So, even though Jesus is clearly in mind, the puzzle is still not solved: for they listened without listening, they heard without hearing, they saw without seeing. So, when will the Israelites begin to listen to God… if ever? When will we?

“I will stand up a Prophet for you, out of your brothers and sisters, like [Moses]. I will give My speech in his mouth. He will talk to them according to whatever I would have commanded Him.” — Deuteronomy 18:18[[462]](#footnote-462)

“All the eldership of that city, those being near the traumatized [corpse] will wash their hands over the head of the heifer being beheaded in the valley. Having been answered they will say, ‘Our hands did not shed this blood. Our eyes had not seen it.” — Deuteronomy 21:6-7[[463]](#footnote-463)

“If anyone would come in whose sin [is under] a death sentence; he would die; and you would hang him on a wood: his body will not be left on the wood: but you will surely bury[[464]](#footnote-464) him that day: because, everyone being hanged on wood [is] being cursed by God. You will never ever defile the land which your God Lord gives you by lot.” — Deuteronomy 21:22-23[[465]](#footnote-465)

Deuteronomy 23:26 LXX (23:25 KJV); Matthew 12:1; Mark 2:23; Luke 6:1

Deuteronomy 24:1; Matthew 5:31-32; 19:7; Mark 10:4

Deuteronomy 29:18 LXX (29:19 KJV); Romans 3:8

“Your God Lord, going before your face, He will destroy these nations before your face. You will inherit them. Jesus (Joshua), going before your face, as [the] Lord said.” — Deuteronomy 31:3

The great irony of this verse is that Jesus would be cast in exact parallelism with God, making Jesus the trope of God: this states plainly that the Jesus, Who, is to come (4/6 BC – 33), is, in fact, God. Judaism can accomplish nothing but the service of demonism and evil until it begins to march behind Jesus. Judaism cannot enter the rest of God until it begins to march behind Jesus, the Christ and Messiah of God. Judaism may claim that it is waiting for Messiah; yet, this is a false Messiah: since Moses has designated his successor. There can be no doubt that Jesus of Nazareth (4/6 BC – 33) is that Christ and Messiah: “there is no other Name under heaven, whereby we must be saved.”[[466]](#footnote-466)

Interestingly, this verse claims that Judaism inherits Gentiles, not their land: in other words, this verse foresees a great work of Jewish evangelism.

“[As you were] receiving this book of the Law, you will set it out beside the ark of the covenant of your God Lord. It will be there among you for a witness.” — Deuteronomy 31:26[[467]](#footnote-467)

“Attention, Heaven! I will talk. The earth shall listen to the speech out of my mouth. My prophecy shall be anticipated as rainfall. Let my speech have descended as dew, as rain on [a] garden and as snow on [the] grass: because, I called the Lord’s Name. Give greatness to our God.

* God, His works, True.
* All His paths, judgments.
* God, faithful.
* There is no unrighteousness, Lord righteous and pure. — Verses 1-4

They sinned, not He, disgraced children, twisted generation; having been perverted. Is this [how] you repay [the] Lord? [Is this] people so foolish and not wise? Did not He, your Father purchase you? Make you? Form you? — Verses 5-6

Remember the days of old; understand the years of many generations: ask your father. He will recount to you; your elders will also tell you. When the Most-High began to divide the nations their inheritance, as He scattered the children of Adam, He established the borders of the nations, according to the number of God’s angels. — Verses 7-8

[The] Lord’s part became His people, Jacob; the lot of His inheritance, Israel.[[468]](#footnote-468) He sustained him in a desert land; He surrounded him in hot thirst, in waterless land. He parented him. He preserved him as a pupil of an eye. As an eagle might cover his nest, He also yearned over His fledglings; spreading His wings, He welcomed them, He took them up on His shoulders. [The] Lord alone used to lead them. There had not been another god with them. He led them up on the strength of the land; He fed them produce of fields; they sucked honey out of rock, and oil out of solid rock. Cow’s butter, and sheep’s milk, with fat of lambs and rams, of calves and kids, with fat of entrails to burn. They drank wine, grape’s blood. — Verses 9-14

Jacob ate and was glutted. The beloved kicked; he became fat; he grew obese; he got conceited. He deserted the God, Who made him. He departed from God his Savior. They provoked Me with other-gods[[469]](#footnote-469); they embittered Me with their abominations; they sacrificed to demons[[470]](#footnote-470); not to God; to new gods which they had never seen. They had come recently, which their fathers had never seen. You deserted God, Who begot you. You forgot God, Who nurtures you. — Verses 15-18

[The] Lord saw. He was zealous. He was provoked through [the] outrage of His sons, and daughters. He said, ‘I will turn My face away from them. — Verses 19-20a

I will reveal what will happen to them in the last days: because, it is a perverting[[471]](#footnote-471) generation, children in whom is no faith. They moved me to zeal with not-god; they provoked me with their idols. I will also move them to zeal with not-nation: by a senseless[[472]](#footnote-472) nation I will enrage them: because, fire had kindled out of My anger; it had burned to Hades beneath; it will devour earth[[473]](#footnote-473) with her produce; it will set on fire foundations of mountains. I will bring evil[[474]](#footnote-474) to them. I will complete[[475]](#footnote-475) My war[[476]](#footnote-476) upon them.[[477]](#footnote-477) I will send upon them devouring famine, consuming birds, incurable disease, beasts’ fangs: with wrath draging away [everything] upon earth. A sword without will make them barren; terror within[[478]](#footnote-478): young man with virgin, suckling with ruling presbyter…. I said, ‘I will scatter them; I will make their memorial cease out of mankind.’ — Verses 20b-26

Were it not through the enemies’ wrath: that they would not live long; that those opposing should not join the attack: they could not say, ‘Our high hand, not [the] Lord, did this.’ — Verse 27

Because, it is a nation destroying counsel. Understanding is not in them. They were not wise to comprehend these [things]: they must accept the coming time. How will one pursue a thousand? Two rout ten thousand? … unless God gave them away. [The] Lord gave them over: because, their gods are not as our God; our enemies, unthinking: for, their vine [is the] vine of Sodomites; their branchlet of Gomorra; their grape, a grape of gall… a sour bunch to them; their wine [is] dragons’ wrath; asps’ incurable wrath. — Verses 28-33

You cannot see these [things] He had collected for me; He had sealed among my treasures. — Verse 34

In a day of vengeance, I will repay in a time when his foot would have been tripped: because, a day of destruction [is] near to them. It is beside you already: because, the Lord will judge His people. He will converse with His servants: for, He saw their weariness and fainting in misery and neglect. — Verses 35-36

[The] Lord said, ‘Where are their gods on which they had most certainly believed?’ Where [is] the fat of their sacrifices you used to eat? You used to drink the wine of their libations, [didn’t you]? Let them have stood up. Let them have helped you. Let them have begotten you. Protectors…. — Verses 37-38

See! See that ***I Am***[[479]](#footnote-479). There is no other God, only Me[[480]](#footnote-480). I will take life as I would make alive. I would strike as I also will heal. There is no one who rescues out of My hands: because, I will lift My hand to the heaven. I will swear by My right hand. I will say, ‘I live forever’: because, I will sharpen My sword as lightening.[[481]](#footnote-481) My hand will uphold judgment. I will reward righteousness to the enemies. I will repay My haters. — Verses 39-41

I will drench My weapons without blood. My sword will consume meats without blood of wounded[[482]](#footnote-482), of captivity[[483]](#footnote-483) from [one] head of enemies’ archons. — Verse 42

Heavens, be gladdened together with Him. All the angels of God fell down and worshipped Him.[[484]](#footnote-484) Nations with His people, be gladdened. All the children of God, be strengthened in Him: because, the blood of His children He will avenge, He will revenge, He will reward justice to the enemies. He will reward the haters. [The] Lord will cleanse His people’s land.” — Deuteronomy 32:1-43

Chapter 32 surprises us in that it is so intensely prophetic.

The first four verses summarize, what every Bible study should first summarize, the greatness of God’s Persons, Truth, Judgement, Steadfastness, and Purity. The entire universe, all of God’s creation must come to attention at Moses’ song. If we begin with the Bible, we will understand neither the Bible or God. If we begin with God, we have a chance of learning something from the Bible.

Verses 5 and 6 review the depths of both Jacob’s[[485]](#footnote-485) as well as general human ingratitude in that God purchased, made, and formed us all. This overture of Jacob’s ingratitude sets the tone for the rest of Moses’ song.

So far, the Israelites have only seen the cost of this purchase in Egypt, at Passover: the cost of the real Passover is yet to come. Jesus Christ picks up the whole deficiency of our debt to God in His body on the tree.[[486]](#footnote-486)

Verses 7 and 8 give a history lesson, which, for the most part is beyond our understanding. Angels could be human messengers, national heads; on the other hand, angels could be national guardian angels, which insure some equity in dispersion.[[487]](#footnote-487) In either case, the certainty that international relationships are intimately related to heavenly authority is fully supported: either through angels or through national level prophets[[488]](#footnote-488).

However, the causes of dispersion are known from other sources: from science, poor agricultural practices are suspected including soil depletion; from scripture, oppression and idolatry; from God, confounding and confusion of languages. These together forced a mass exodus from Mesopotamia, leaving only a fraction of the population behind.

Verses 9 through 14 elaborate how God chose Jacob, to be His prophetic witness, out of all this hubbub of massive human dispersion. God’s watch-care, protective guardianship is intense: it is the center of the Divine focus. God, it says, babies and pampers Jacob with the best of everything.

Verses 15 through 18 describe the total apostasy of Jacob[[489]](#footnote-489) in Goshen. The life of leisurely affluence combined with the adoption of Egyptian idolatries resulted to an indifference about the Living God, Who, was simply forgotten sometime between Joseph and Moses. Jacob, with the Egyptians worshipped everything from bulls to beetles: they were atheists.

This picture reflects the condition of Jacob/Judaism as the end of time approaches: again, fallen in total apostasy and atheism. We must not miss the fact that this is Satanic and demonic.

Verses 19 and 20a show us God’s reaction to human apostasy. When human beings turn away from God; He responds by turning away from them: but, this leaves Jacob, as well as the rest of mankind in a completely defenseless position: easy prey for any demonic predator.

This pattern of God turning away from and abandoning people in apostasy lends some truth to the God is Dead movement. As far as the apostate are concerned, God is dead to them: it’s entirely their loss. For those who love God, He is still very much alive: this difference explains much of the radical polarization that exists within human society.

Jacob now reaps what he sowed. Joseph turned Egypt into a slave state: now godless Jacob is enslaved. The Egyptians had suffered under harsh conditions: now godless Jacob would suffer. Godless Jacob, having turned to the Egyptian idols, learned that the Egyptian demons and their priestly minions were only interested in suppressing godless Jacob: there was no memory of Joseph. There will be no memory of Judaism at the end of time.

Verses 20b through 26 specify the end times for Jacob[[490]](#footnote-490): but, end times from what perspective: they are standing at Jordan, on the verge of entrance into the rest of God.

A ceaseless sequence of terrors is described: it is a fire burning all the way to Hell;[[491]](#footnote-491) the fire destroys at least Cisjordan and possibly all of earth; fire destroys all the food and attacks the mountains’ bases; famine, vultures, plagues, and wild animals follow; war without and fear within strip away all life; greater diasporas are to come.

Since Jacob never repents, these verses see: beyond the terrors of the divided kingdom (930 BC); beyond the fall to Assyria (722 BC); beyond the Babylonian Captivity (586 BC); beyond the English expulsion (1290); beyond the Alhambra Decree (1492); beyond Sabbatai Zevi (circa 1666); beyond the Holocaust (1941-45).

The greatest terrors of Judaism are yet ahead: unless Judaism repents. Since, God promises a remnant to Jacob, the ongoing tribulations for Judaism will never end, until genuine repentance comes to Jacob. The modern state of Israel could very well be obliterated by such a promised war. God assures us that it is not gentiles making war against Judaism; God Himself fights against them. “When will they ever learn?”[[492]](#footnote-492) Does Moses not warn us that these terrors will drag the gentile world along?

Verse 27 clarifies the reason that any restraint exists at all. The destruction of Jacob would give God’s enemies occasion to crow, claiming that their military prowess gave them the victory over God’s people: hence, the victory over God Himself: this is simply impossible.

Verses 28 through 33 appraise the situation rationally. Mankind is devoid of understanding. Mankind is hopelessly outmatched in a war against God. Mankind is beset by disgusting and nauseating, even fatal sins. Mankind must learn to “accept the coming time”.

Verse 34 declares that the end times are not our business.[[493]](#footnote-493)

Verses 35 and 36 disclose the certainty of final judgement: yet, not without an element of mercy.

Verses 37 and 38 mock idolatry.

Verses 39 through 41 reiterate the Glory of ***I AM***. He does not speak of love; He speaks of the judgment of His enemies and haters. These verses reveal that Jesus is the Christ of God, the Christ of the Universe; He is Creator of all, calling all to obedience; He is the giver and taker of life itself; as Creator, nothing escapes His judgment, not even in heaven; His sword penetrates places where flesh and bone cannot go: the righteousness of the Father will be upheld: everyone gets their deserved reward, in accordance with the perfect scales of God’s justice and mercy.

Verse 42 is usually translated, “I will drench My weapons with blood.” However, the text reads, “μεθύσω τὰ βέλη μου ἀφ᾿ αἵματος.” Ἀφ᾿ αἵματος means apart from, or away from blood: it does not mean in or with blood. The victory of Christ comes without massive bloodshed, which is to say, without physical warfare: only the blood of Christ is shed. The sword of the Lord cuts all hearts bloodlessly.

Verse 43 sounds like the praeludium to Revelation 21 and 22. Because of the bloodless victory; because of the ultimate and final repentance of all: the end is cause for rejoicing, rather than of overwhelming sorrow for the devastation initiated by unbelief. It is a fight pictured as begun by Jacob: but, God finishes the fight. The final outcome is called cleansing.[[494]](#footnote-494)

“And Joshua the son of Naue was filled with the spirit of knowledge, for Moses had laid his hands upon him; and the children of Israel hearkened to him; and they did as the Lord commanded Moses.” — Deuteronomy 34:9

Concluding Summary of Deuteronomy Christology

The harsh Christological message of Deuteronomy is that the rest of God is only entered after a lifetime of tribulation. The sufferings in the desert foretell of the sufferings of faith for all the faithful of mankind: the rest of God cannot be entered without climbing the ladder, without ascending the hard and narrow road… it’s impossible.

Moses Song in Chapter 32 opens for us the eternal war between Jacob and Christ. As Christ struggled with Jacob at God’s Face (Peniel), until Jacob was transformed into Israel; even so, throughout all of time, there will be war between Jacob (the unbelievers) and Christ, until Jacob (the unbelievers) are transformed into Israel (the faithful). This transformation, it seems, will bring the rest of the unbelieving gentiles to Christ. However, this war is promised at great price: for, it contains portents of unspecified events that make the terrors of Auschwitz seem minuscule. This, as Jeremiah notes, is the time of Jacob’s trouble: which does not appear to be yet over.

Chapter 33 also has promises for Israel. That being said, Moses’ emphasis is all on the Song for Jacob, and its promises of destruction.[[495]](#footnote-495) must learn to “accept the coming time”.

### Conclusion

In Genesis, we learned that all Christology is built on the foundation of grace and faith. All of life is Creation. All of life is Sacrament. In Exodus, we discovered that this Sacrament of grace and faith is bound up in Eternal Law: fulfilled by the single combat of Christ; empowered by the Spirit; written on the heart. This Sacrament is emphasized by the events of Passover, and Pentecost, with Tabernacles yet to come. In Leviticus, we studied how Perfect Man, Jesus Christ consecrates the Name of God, and the Kingdom of God in this Sacrament. The Sacrament cannot be broken by imperfect humanity because God cannot deny Himself: there are constant, ongoing covenant renewals involving extremes from new creations to new births: all of which stand upon ***I Am***. Numbers announces that Christ is coming; He is the bearer of The Sacrament: in His temporary absence, the Spirit provides all the necessary power for obedience. We must not reject the Spirit’s constant support. Deuteronomy confronts us with the certainty of the Second Coming of Christ; it does this, primarily, by emphasizing the role of Jacob/Judaism in human history from 33 until the end: there will be perpetual war between Christ and Jacob until the end. What began at Jabbok will continue and intensify until Jacob is gone, and only Israel is left.

Alas, we must depart from the study of Christology for the present. Already the document is growing too cumbersome to publish. We have scratched the surface. We have begun to study. We have erected the first pieces of a skeletal outline. Perhaps we have convinced you of the absolute necessity of Old Testament Christology as a vital field of study; if so, please honor us with your ongoing contributions: that is our goal. Be well!

[[496]](#footnote-496)

1. God, let me be pardoned, the sinner. [↑](#footnote-ref-1)
2. Jesus, let me be remembered when you come in your kingdom. [↑](#footnote-ref-2)
3. The name, Jezreel (יִזְרְעֶ֑אל) means God spreads or scatters; in its positive connotation, it paints a picture of God sowing seed on the earth. In its more negative meaning, it suggests that God is dispersing a gainsaying, wicked people. Perhaps, these are not necessarily two different and distinct things. Matthew 13; Mark 4; Luke 8; Ecclesiastes 11:1 [↑](#footnote-ref-3)
4. We give extra thanks and credit to George Valsamis, editor at Elpenor, without whose help, especially in the research of the expression, ***I Am***, this study would not have been possible. [↑](#footnote-ref-4)
5. He is, Μονογενοῦς Παρὰ Πατρός, Only-begotten on par, or equal with the Father, not merely begotten of the Father. [↑](#footnote-ref-5)
6. The Apostles heard on par with the Son as perfect Man; we hear on par with the Spirit and His indwelling presence. There are only two kinds of parallel behavior, or parity: one moving in the same direction, or absolute equality; and one moving in the opposite direction, or absolute adversity; a third use of παρά simply notes location, place or position: beside. [↑](#footnote-ref-6)
7. Παρὰ, is used here, which is most unusual: we expected ἀπό or ἐκ, with a preference for ἐκ. [↑](#footnote-ref-7)
8. The present tense is used to intensify the wording, to engage the reader more closely with the action: this may be the climax of Luke, that Christ is risen. [↑](#footnote-ref-8)
9. just short of 7 miles: 6.90 miles [↑](#footnote-ref-9)
10. True worship begins when Jesus walks invisibly among us. [↑](#footnote-ref-10)
11. Literally, ἀνὴρ: man, male, masculine, manly, warrior; hence, hero heroic. Aner (ἀνὴρ) emphasizes the masculinity of man; anthropos only discusses the common humanity… both male and female. [↑](#footnote-ref-11)
12. Their volubility is explained by their fear, [↑](#footnote-ref-12)
13. They were without nous, not using their heads, not thinking. [↑](#footnote-ref-13)
14. Literally, heart: the heart appears to be the core of the rational spiritual function. See verse 32 for the repair of their heart or wit, with the partial rectification of their befuddlement. [↑](#footnote-ref-14)
15. This is the first inkling we get that the primary subject matter is the Old Testament. [↑](#footnote-ref-15)
16. The Old Testament is referenced again. [↑](#footnote-ref-16)
17. διερμήνευσεν [↑](#footnote-ref-17)
18. This is the essence of the Liturgy of the Word. [↑](#footnote-ref-18)
19. This is the essence of the Liturgy of the Body and Blood. [↑](#footnote-ref-19)
20. Heart, singular, a collective heart, the heart of The Church, not the heart of individuals: there is a power to right worship that brings symphonic agreement among the faithful: a greater agreement than that formed in compromise, in consensus, or even in unanimity. Matthew 18:19 (prayer); 20:2 (wages); Luke 5:36 (cloth patch); 15:25 (music); Acts 15:15 (prophets); 1 Corinthians 7:5 (marriage); 2 Corinthians 6:15 (Christ with evil; belief with unbelief); which is similar to 8:7 (grow together in a dangerous sense); 1 Thessalonians 2:14 (suffer together) [↑](#footnote-ref-20)
21. He did not merely explain: this is a new beginning, He revealed things that most had never seen or understood before. This is revelatory: He opened: διήνοιγεν. [↑](#footnote-ref-21)
22. This is the essence of the Liturgy of the Word. [↑](#footnote-ref-22)
23. This is the feminine dative noun, not the participle: the manner in which He broke… there was something about the way He did it that was distinctive… that gave Him away…. [↑](#footnote-ref-23)
24. This is the essence of the Liturgy of the Body and Blood. [↑](#footnote-ref-24)
25. beginning [↑](#footnote-ref-25)
26. Many were plotting to get out of that room by any means possible, they were so terrified. Within fractions of a second they ran through the full gamut of human emotions as He calmed them down. [↑](#footnote-ref-26)
27. ***Ἐγώ Εἰμι*** [↑](#footnote-ref-27)
28. A primary goal of worship is to see Jesus in our midst. [↑](#footnote-ref-28)
29. Law, Prophets, and Psalms constitute the three divisions of the Old Testament: together indicating the whole Old Testament. Interestingly, He does not mention the Deuterocanonical division: which does not appear to be essential in the formation of a Christology. [↑](#footnote-ref-29)
30. This is the foundation of the Christology of the Old Testament. [↑](#footnote-ref-30)
31. This is the essence of the Liturgy of the Word. [↑](#footnote-ref-31)
32. This is the essence of the Liturgy of the Body and Blood. [↑](#footnote-ref-32)
33. We are not commanded to proclaim condemnation and judgement to the Gentiles. We will find plenty of condemnation and judgement in the Pentateuch: yet it is almost always directed at the Israelites after their initial salvation at Passover; even after Pentecost; and especially after Tabernacles, as they are on the verge of entry into the rest of God. Thus, the proclamation of condemnation and judgement is for those who have already tasted the grace of God. Today, that applies primarily to Judaism, and secondarily to The Church on earth: it is past time for those of us who should know better to get our act together. Condemnation and judgement are not good evangelism techniques: they are Consecration exhortations. Judgment must begin at the house of God. 1 Peter 4:17 [↑](#footnote-ref-33)
34. We do not generally support the idea of reading parenthetical expressions into the text. However, this is what it seems to be: we do not otherwise know how to handle this strange use of tense and change of topic. The correct Christology, which Jesus presents, forms the basis for this kind of Apostolic preaching of universal, global human amnesty: otherwise preaching is off base and corrupted to whatever extent it misses this standard of excellence. We all fall short. [↑](#footnote-ref-34)
35. Jesus sends out the promise: He does not send the Spirit. [↑](#footnote-ref-35)
36. It is necessary that all of the wedding guests be robed with the garment provided by the Bridegroom; which is the robe of Christ’s righteousness: the Holy Spirit is that robe. Lacking this gift is certain death. [↑](#footnote-ref-36)
37. The Holy Spirit brings the enabling and indwelling power with Him. [↑](#footnote-ref-37)
38. The Bible is not like other books, merely human books; it is the record of God’s words and works; it will not do, to simply read the Bible as some novel or poem: it must be incorporated into life until that life is irreversibly changed: it must be eaten as Sacrament. If the Bible does not tear your heart to shreds and bring you tears of joy and repentance; you’re not reading it correctly or devouring it sufficiently. Jeremiah 15:16; Ezekiel 3:3; Revelation 10:9-10 [↑](#footnote-ref-38)
39. There is no office of priest or pastor to be found in the New Testament: these are modern names attached to ancestral biblical offices. [↑](#footnote-ref-39)
40. Hebrews 12 [↑](#footnote-ref-40)
41. For example: large sports arenas, like basketball arenas; or stadiums, like baseball or football stadiums might be big enough to accommodate a whole town. [↑](#footnote-ref-41)
42. This is Abraam’s argument in Genesis 18:23-33; when all the faithful are gone, the whole is also graceless and dead… not worth trying to spare. [↑](#footnote-ref-42)
43. This is John’s argument of the necessity of High Christology in 1 John 2:18, 22; 4:3; 2 John 1:7 [↑](#footnote-ref-43)
44. This is the combined argument of Matthew 28:18 and Acts 1:8: Jesus has all authority; the Spirit brings all power… without either of which grace and spiritual life can no longer exist. [↑](#footnote-ref-44)
45. Christ stands eternally and victoriously in the midst of His Body, the Church: He cannot be removed by any human act. The Spirit acts powerfully and triumphantly as Vicar over Christ’s Body, the Church: He cannot be displaced by any human act. The Father has decreed it to be so. [↑](#footnote-ref-45)
46. John said it; I did not. [↑](#footnote-ref-46)
47. John makes a head-on attack on Judaism. [↑](#footnote-ref-47)
48. Double or triple entendre; The Beginning: from before Creation; from Christ’s first message or miracle, that is from when they first heard; or from The Chief Himself (e.g. at Jesus baptism, the transfiguration, with the visitors at Jerusalem when the Father spoke from heaven). [↑](#footnote-ref-48)
49. Even though God indwells them now, because they are able to hear, that is not to be taken for granted as their future condition. It is possible for them to walk away. The aorist subjunctive seems to assume the function of a future perfect. [↑](#footnote-ref-49)
50. Will a rational, thinking society really allow one mere human to tell us how and what to believe, in direct contradiction of what the Bible says? [↑](#footnote-ref-50)
51. It seems to us that there is always a possibility of repentance, even in the most corrupt of Churches: the way of Christ’s amnesty is always available until the last breath. “As long as there is life, there is hope (either Cicero (106-43 BC), or an anonymous proverb dating from 1539).” Evangelism must begin at the house of God, precisely because judgment begins at the house of God. 1 Peter 4:17 [↑](#footnote-ref-51)
52. Thus, to speak against Judaism is anti-Canaanite, not hardly anti-Semitic. To properly be anti-Semitic, one would have to speak untruthfully against Syrians, Assyrians, or other genuine Semites. However, to tell the Truth about any wrongdoing, even Zionism, is merely anti-corruption: it is most certainly not anti-Semitic. Evidently, we have a problem handling the Truth. Genesis 10:21-31; 11:10-32 [↑](#footnote-ref-52)
53. Mormonism denies that the Son is God, coeternal with the Father; claiming instead that the man, Jesus matured to become a god. [↑](#footnote-ref-53)
54. Claims are made about rare and remote cave alphabets. When I look at these I can only see pictographs, not alphabets. In any case, these are so far removed from Israelite journeys, and so unlike paleo-Hebrew script, or anything else in Cisjordan, as to be irrelevant to the point at hand. [↑](#footnote-ref-54)
55. Judges 18:30 [↑](#footnote-ref-55)
56. Beckwith, Roger T., *The Old Testament Canon of the New Testament Church*, (Wipf & Stock, Eugene, Oregon, 2008; reprint of SPCK, London, 1985: 528 pages) [↑](#footnote-ref-56)
57. Ginsburg, Christian D., *Introduction to the Massoretico-Critical Edition of the Hebrew Bible*, with a *Prolegomenon* by Harry M. Orlinsky (KTAV, New York, 1966: 1028 pages) [↑](#footnote-ref-57)
58. <https://en.wikipedia.org/wiki/Ernst_Wilhelm_Hengstenberg> [↑](#footnote-ref-58)
59. Hengstenberg, E.W., *Christology of the Old Testament*, (Kregel, Grand Rapids, 1973; reprint of Rivington, London, 1847: 699 pages) [↑](#footnote-ref-59)
60. Kidner, Derek, *Genesis an Introduction and Commentary*, (Inter-Varsity Press, Downers Grove, Illinois, 1967, 1973: 224 pages) is a very helpful resource. [↑](#footnote-ref-60)
61. John 1:1-5; Hebrews 1:2; 1 John 1:1 [↑](#footnote-ref-61)
62. We no longer look for a literal six days; no evidence prohibits this from being six periods of any unspecified length. We simply do not have enough evidence from: either a probable Akkadian cuneiform text, or from archaeology, or from other science to know… it is futile to speculate. [↑](#footnote-ref-62)
63. Kidner, page 51 [↑](#footnote-ref-63)
64. subjunctive [↑](#footnote-ref-64)
65. Kidner, page 51 [↑](#footnote-ref-65)
66. γενηθήτω τὸ θέλημά σου Matthew 6:10 [↑](#footnote-ref-66)
67. John 3:16; 1 John 3:1 [↑](#footnote-ref-67)
68. Matthew 4; 26:39, 42; Mark 14:35-36; Luke 4; 22:42; John 18:11 [↑](#footnote-ref-68)
69. Kidner, page 51 [↑](#footnote-ref-69)
70. Song of Solomon, for example [↑](#footnote-ref-70)
71. Domination seems to work out differently in men than in women: men are statistically prone to crimes of violence; women are more likely prone to subtlety: men punch, women poison… it’s a probability, not Bible. [↑](#footnote-ref-71)
72. Exodus 20; Deuteronomy 5 [↑](#footnote-ref-72)
73. Genesis 4:7 [↑](#footnote-ref-73)
74. Matthew 28:18-20 [↑](#footnote-ref-74)
75. This must not be taken as a claim that all people are equal: there is a wide distribution of physical abilities and talents; similarly, spiritual gifts are variegated in their dissemination and importance. [↑](#footnote-ref-75)
76. John 3:16 [↑](#footnote-ref-76)
77. Kidner, page 53 [↑](#footnote-ref-77)
78. Mark 3:4; Luke 6:9; 14:3 [↑](#footnote-ref-78)
79. Matthew 12:5, 8, 10-12; Mark 1:21; 3:2; 6:2; Luke 4:16, 31; 6:6, 7; 13:10, 14-16; 14:5; John 5:9, 10, 16; 7:22, 23; 9:14; Acts 13:27, 42, 44; 15:21; 16:13; 17:2; 18:4 [↑](#footnote-ref-79)
80. We also note in Genesis 29:20 that the seventh year of rest is the occasion of intimate sexual encounter: it is to be the wedding day of Jacob and Rachael. [↑](#footnote-ref-80)
81. Mark 2:27 [↑](#footnote-ref-81)
82. Genesis 2:16-17 [↑](#footnote-ref-82)
83. Θανάτῳ ἀποθανεῖσθε is a Hebraism, wherein the reduplication of words is used as the standard emphatic idiom. The attempt to soften this statement with the excessively literal, “you will die death”, simply reveals a willful ignorance of basic linguistics.

    <https://en.wikipedia.org/wiki/Reduplication> [↑](#footnote-ref-83)
84. As Adam’s partner must be created from his side; so, Christ’s partner will be created from his side, so to speak. [↑](#footnote-ref-84)
85. <https://en.wikipedia.org/wiki/Baal>

    <https://en.wikipedia.org/wiki/Astarte> [↑](#footnote-ref-85)
86. Ephesians 5:25 [↑](#footnote-ref-86)
87. passive: by an unidentified or unseen force [↑](#footnote-ref-87)
88. Literally, guard: however, among the obligations of the guard or watch is the immediate engagement of any intruder: arresting, killing, repelling, or otherwise nullifying the intruder’s invasion into the safe and secure community. We are to guard the Scripture and the Word in the same way. Let us always be on the spiritual attack… not the physical…. This is Christ-like behavior. [↑](#footnote-ref-88)
89. We envision a separate study comparing all of these records of temptation: Paradise, Wilderness, Olivet. More than simply a contest over the Word of God, the Wilderness temptation of Christ seeks to entice Christ to abandon the will of the Father, as also does the Olivet temptation. All of these temptations also involve subtle antichrist lies… God said… God did not say, did He… if You are…. [↑](#footnote-ref-89)
90. Hengstenberg is unbelievably off-base here. [↑](#footnote-ref-90)
91. Revelation 12:9; 20:2 [↑](#footnote-ref-91)
92. The various contrived contortions that imagine some sort of spiritual clothing that evaporated or was removed at the fall, miss the point. The robe of Christ’s righteousness that clothes us has to do with the indwelling of the Spirit: it is not an outward physical loss that informs our nakedness. [↑](#footnote-ref-92)
93. An obvious Christological reference since Christ is the Word of God. [↑](#footnote-ref-93)
94. What a curious figure of speech to conceive of a Voice walking, unless Voice, as with Word, refers to the person of Christ [↑](#footnote-ref-94)
95. The poetic parallelism equates Voice with Face: Adam and Eve were permitted to see that which was forbidden to Moses [↑](#footnote-ref-95)
96. This is most likely the forbidden tree of which they had just eaten, since this is what the close context discusses: less likely, this is used as a collective noun. A third option is that Adam and Eve are poised between the two special trees discussed in the broader context.

    <https://www.ellopos.net/elpenor/koinonia/topic.asp?TOPIC_ID=367> [↑](#footnote-ref-96)
97. Φλογίνην ρομφαίαν contrasted with ῥομφαία δίστομος ὀξεῖα. Revelation 1:16; 2:12; 19:15; as well as Ephesians 6:17 (μάχαιραν τοῦ πνεύματος); Hebrews 4:12 (μάχαιραν δίστομον) [↑](#footnote-ref-97)
98. literally, to you the turning [↑](#footnote-ref-98)
99. συλλαβοῦσα: take together, arrest, capture, catch, seize [↑](#footnote-ref-99)
100. reduplication: ἐπωνόμασε τὸ ὄνομα [↑](#footnote-ref-100)
101. Mark 10:2-16 [↑](#footnote-ref-101)
102. Evidence of the historicity of Noe (Noah) is provided in 1 Chronicles 1:4; Isaiah 54:9; Ezekiel 14:14, 20; Matthew 24:37; Luke 17:27; Hebrews 11:7; 1 Peter 3:20; 2 Peter 2:5. If Noe is not historical in these contexts; then neither can there be much likelihood that the other persons named in these verses are historical: including Mizraim, Canaan, Philistine, Eber, Aram, Asshur, and many others upon whom our whole construct of ancient history — of Anatolia, Egypt, Mesopotamia, and more — is built. [↑](#footnote-ref-102)
103. Note the same construction as Genesis 4:25, “She named his name Seth, saying”. [↑](#footnote-ref-103)
104. στήσω [↑](#footnote-ref-104)
105. This is an unusual idiomatic use of the preposition, in. [↑](#footnote-ref-105)
106. Flood seems to be an insufficient word. [↑](#footnote-ref-106)
107. Even if not global in inundation, this insists that it was global in destruction: God reports the destruction of the earth. [↑](#footnote-ref-107)
108. It is this eternality which sets Noe, with his Covenant, apart from all others. We will trace this Eternal or Everlasting Covenant in all its aspects until we arrive, at last, at Hebrews 13:20. [↑](#footnote-ref-108)
109. This strange figure of speech inverts objects; it is man that must be reminded: but, here the Father and Son reassure mankind by the figure. [↑](#footnote-ref-109)
110. <https://en.wikipedia.org/wiki/List_of_tsunamis#Deadliest>

     <https://en.wikipedia.org/wiki/List_of_tsunamis#/media/File:2004_Indonesia_Tsunami_Complete.gif>

     <https://en.wikipedia.org/wiki/2004_Indian_Ocean_earthquake_and_tsunami>

     <https://en.wikipedia.org/wiki/2004_Indian_Ocean_earthquake_and_tsunami#Tectonic_plates>

     <https://en.wikipedia.org/wiki/Plate_tectonics>

     <https://en.wikipedia.org/wiki/Teletsunami> [↑](#footnote-ref-110)
111. <https://www.freeworldmaps.net/ocean/atlantic/>

     <https://en.wikipedia.org/wiki/Plate_tectonics#/media/File:Plates_tect2_en.svg> [↑](#footnote-ref-111)
112. <https://en.wikipedia.org/wiki/Plate_tectonics#Continental_drift>

     <https://en.wikipedia.org/wiki/Continental_drift>

     <https://upload.wikimedia.org/wikipedia/commons/8/8e/Pangea_animation_03.gif> [↑](#footnote-ref-112)
113. This does not mean that we have any real grasp of the science of the situation: we only know that it changed somehow. In light of the fact that we do not have the Akkadian or other copies of Moses’ original text; plus the fact that the necessary mountains of scientific evidence are also lacking: it is best not to participate in useless speculation. We do not know, what we do not know. Our oldest information is from this Greek text, which we translated for you, and whatever you see in nature around you… end of evidence. [↑](#footnote-ref-113)
114. aorist optative, probably interpreting a prophetic perfect [↑](#footnote-ref-114)
115. aorist imperative (emphatic or exclamatory), another prophetic perfect [↑](#footnote-ref-115)
116. This word, together with other constructions convinces us that Matthew intends to continue these genealogies in general, and Genesis in particular. [↑](#footnote-ref-116)
117. big ego, bully, hot shot, punk, thug, tough guy [↑](#footnote-ref-117)
118. In-the-face, may be adoring or hostile; this, we take to be hostile: we see in Nebrod, through his wars and empire building, one of the main causes of the dispersion, and migration of mankind away from Mesopotamia. Another being idolatry, together with God’s judgement on idolatry at Confusion (Σύγχυσις | Babel). [↑](#footnote-ref-118)
119. earth, portion of earth [↑](#footnote-ref-119)
120. common begetting [↑](#footnote-ref-120)
121. Breads in the plural probably means individual small biscuits, cakes, rolls, or tortillas. It is difficult to picture a large baked loaf of bread considering the available technology of the age. [↑](#footnote-ref-121)
122. First communion: the Christology of this verse is explained in detail by Psalm 109:4 LXX (110:4 KJV); as well as in Hebrews 5:6, 10; 6:20; 7:1, 10, 11, 15, 17, 21. [↑](#footnote-ref-122)
123. The entire negative force of this clause hangs on this, if. [↑](#footnote-ref-123)
124. σπαρτίου [↑](#footnote-ref-124)
125. σφυρωτῆρος ὑποδήματος: a hammerhead for shoes, a tack hammerhead. Other authorities have σφαιρωτῆρος: thong, latchet, or knob. Possibly a compound word derived from ankle + …, an ankle clasp or clip? It seems likely that this word is so rare that we don’t really know what it means. What is perfectly clear is that Abram wants nothing to do with this tainted property, which is his by right of conquest. [↑](#footnote-ref-125)
126. Or, “will I not take” is another way to reinforce the negative tone of this verse. The figure is absolute, “Abram would not touch this property with a ten-foot pole”: he is thoroughly repulsed by even its suggestion. [↑](#footnote-ref-126)
127. Romans 4:3; Galatians 3:6; James 2:23 [↑](#footnote-ref-127)
128. literally, toward west [↑](#footnote-ref-128)
129. the Shəkinah [↑](#footnote-ref-129)
130. Literally, in the that day [↑](#footnote-ref-130)
131. This cannot be the pre-incarnate Christ, can it? Found again in verses 9, 10, 11 [↑](#footnote-ref-131)
132. from the root for child, still in puberty, a teenager, barely adult. [↑](#footnote-ref-132)
133. Agar has not considered the implications of her actions. The Angel of the Lord calms her by asking reasonable questions. The answer disclosed is obvious; Agar is too young to be on her own; that she, as still a child, serving under Sara’s protection, is mentioned twice: as cruel as it must seem, she must return to Sara, or face an even more cruel future in prostitution or death. In her state of flight, she is now the lone lamb, cut out of the protection of the flock, easy prey for any predator. [↑](#footnote-ref-133)
134. Agar calls this Angel, God. How could she, or why would she, be mistaken about a thing like that? [↑](#footnote-ref-134)
135. It must have been on or near the occasion of his birthday: what a birthday present. [↑](#footnote-ref-135)
136. This is stated to be a Christophany or Theophany. Abram was privileged to see what was forbidden to Moses; which may explain why Moses asked to see God. [↑](#footnote-ref-136)
137. ***Ἐγώ Εἰμι***: there is no indication that Abram understood this as God’s Name: Abram uses this of himself in Genesis 18:27 and 23:4, which would not be the case had he understood its significance. However, it speaks directly to our Christology. It is unlikely that El-Shaddai is in the 200 BC Hebrew text: it is more likely to be a scribe’s interpolation. [↑](#footnote-ref-137)
138. It is the gift of the Covenant which will make Abram blameless: but, Abram himself must still strive for obedience. [↑](#footnote-ref-138)
139. This is a new feature of Covenant; as far as we know, Noe did not receive a new name. [↑](#footnote-ref-139)
140. τέθεικα: set or sit [↑](#footnote-ref-140)
141. Not, after: this seems to envision eternal life wherein all who believe will one day stand together. [↑](#footnote-ref-141)
142. Genesis 15:6; Romans 4:3; Galatians 3:6; James 2:23 [↑](#footnote-ref-142)
143. The sign of the covenant required no maintenance in Noe. Here, the sign of the covenant is a Sacrament. Abraam brings no grace to the Covenant, nor does he confect it in any way. Sons are not circumcised to extend the Covenant: rather, because the Covenant extends, sons are circumcised. Circumcision bears no guarantee that individual sons will walk with Abraam: instead, God is able to create Abraam’s children from rocks… this is both humbling and humiliating. Circumcision is the direct predecessor of Baptism. [↑](#footnote-ref-143)
144. Ἀρσενικόν means males. With Noe, the Sign of the Covenant was in the clouds: the Covenant applies to the whole of Noe’s family, males and females, without exception. For Abraam, the Sign of the Covenant is on the males: the Covenant still applies to the whole of Abraam’s family, even servants (verses 12 and 13), males and females, without exception. The Covenant requires the Sign: not the other way around: some think that because they bear the Sign, God is indebted to them… not so! [↑](#footnote-ref-144)
145. Περιτομῇ περιτμηθήσεται: with circumcision, he will be circumcised. [↑](#footnote-ref-145)
146. Ἐξολοθρευθήσεται: destroyed out of, we doubt that they were to stone him; rather, this involves removal of his name from the family records, and loss of ordinary family fellowship: he will be treated as a foreigner and stranger. He has to move out of the family tent(s). [↑](#footnote-ref-146)
147. The onus is on the parents, not on the baby; it is absolutely impossible that an eight-day old be morally responsible for such an act: the law simply requires that people have eight days to make up their minds and get it done. Genesis 17:24, 25, 26, 27, 21:4; 34:15-24; Exodus 4:24-26 (It is Moses who is now under the death penalty, not his wife or child); 12:44, 48; Leviticus 12:3; Deuteronomy 10:16; 30:6; Joshua 5:2-8 (evidently many had lapsed in their duty, they are permitted to amend their error); Jeremiah 4:4; 9:25; Luke 1:59; 2:21; John 7:22, 23; Acts 7:8; 10:45; 11:2; 15:1, 5, 24; 16:3; 21:21; Romans 2:25-29; 3:1, 3:30; 4:9-12; 15:8; 1 Corinthians 7:18-19; Galatians 2:3, 7-9, 12; 5:2-3, 6, 11; 6:12-13, 15; Ephesians 2:11; 5:15; Philippians 3:3, 5; Colossians 2:11; 3:11; 4:11; Titus 1:10 [↑](#footnote-ref-147)
148. Incidentally, this word stand, with the prefix, up, is the word for the Resurrection: yet, we doubt that this is at all accidental…. [↑](#footnote-ref-148)
149. Under this arrangement, Ismael is still protected under the Covenant: but Isaac is the Covenant head and heir. Ismael is hardly ill-treated: all of the Ismael’s family remain in the Covenant, in perpetuity, as long as they faithfully maintain circumcision. This does not mean that Ismael or his individual family members would or would not be believers: the heart of faith is a distinct matter. [↑](#footnote-ref-149)
150. ἄνδρες [↑](#footnote-ref-150)
151. 2 Peter 2:7 [↑](#footnote-ref-151)
152. David will lose four sons because of his sin. Psalm 50 LXX (51 KJV) [↑](#footnote-ref-152)
153. ***Ἐγώ Εἰμι***: there is no indication that Abram understood this as God’s Name: Abram uses this of himself in Genesis 18:27 and 23:4, which would not be the case had he understood its significance. However, it speaks directly to our Christology. [↑](#footnote-ref-153)
154. through [↑](#footnote-ref-154)
155. Notice how close Jacob’s lie approaches blasphemy: he says both ἐγώ εἰμι and πρωτότοκος.

     “καὶ εἶπεν αὐτῷ ᾿Ισαὰκ ὁ πατὴρ αὐτοῦ· τίς εἶ σύ; ὁ δὲ εἶπεν· ἐγώ εἰμι ὁ υἱός σου ὁ πρωτότοκος ῾Ησαῦ. [↑](#footnote-ref-155)
156. As it also happens with us: if we think that Jacob is wicked, we need only to look inside at our own hearts. [↑](#footnote-ref-156)
157. κλίμαξ: ladder, stair, staircase, stairwell [↑](#footnote-ref-157)
158. The feminine is remarkable, emphasizing the form of Christlikeness in incarnation: either through the virgin Mary; or through the Church, the Body and Bride of Christ; or through both. Doubtless, Mary is a trope for the Church. [↑](#footnote-ref-158)
159. See Chesterton’s ideas on the subject in preference to Frost’s: for, the final destinations are not the same. “Pilgrim’s Progress”, has an excellent discussion of the problem. [↑](#footnote-ref-159)
160. the stairway or ladder [↑](#footnote-ref-160)
161. ***Ἐγώ Εἰμι***: there is no indication that Jacob understood this as God’s Name, either. [↑](#footnote-ref-161)
162. Genesis 26:24 [↑](#footnote-ref-162)
163. ***Ἐγώ Εἰμι*** [↑](#footnote-ref-163)
164. Which means never: for, the Covenant promises are eternal. They remain in effect after Jesus says, “Τετέλεσται.” [↑](#footnote-ref-164)
165. ***Ἐγώ Εἰμι*** [↑](#footnote-ref-165)
166. Hebraism: this is reduplication: ηὔξω … εὐχήν, offered an offering, prayed a prayer, thanked a thanking, vowed a vow. [↑](#footnote-ref-166)
167. This is a military encampment: an army of angels. Our cartoon art has misled us into seeing angels as cute, harmless babies. Cherubim are destroyers; Seraphim are flaming ones: both are terrifying to see. The reduplication is emphatic: God had most certainly been camping, overshadowing, watching. [↑](#footnote-ref-167)
168. met together with [↑](#footnote-ref-168)
169. Classically, military forces are awakened before dawn, to preclude the advent of being caught off guard by an early surprise attack. The night watches are active until first light. These ancient military routines form the basis of the prayers of the hours. [↑](#footnote-ref-169)
170. Genesis 32:6-7 [↑](#footnote-ref-170)
171. Genesis 32:9-10 [↑](#footnote-ref-171)
172. Evidently, two of his children were not yet born: Benjamin and Dina may have been born afterwards. Genesis 30:21 [↑](#footnote-ref-172)
173. Genesis 32:21 [↑](#footnote-ref-173)
174. Genesis 32:23 [↑](#footnote-ref-174)
175. God (verse 28) in the form of ἄνθρωπος or man; very clearly as Christophany. [↑](#footnote-ref-175)
176. It is evident that Jacob has initiated this struggle: Jacob assaulted the angel. [↑](#footnote-ref-176)
177. It now becomes clear that the ἄνθρωπος or man or Person in verse 24 is God: Θεοῦ. [↑](#footnote-ref-177)
178. When Israel sees Esau, his brother’s smiling face, it will remind him of the face of God. Genesis 33:10 [↑](#footnote-ref-178)
179. Revelation 10:9-10 [↑](#footnote-ref-179)
180. We have removed the letter, s, from Judas to avoid confounding with Iscariot; we have omitted the letter, h, from Judah to distinguish LXX from KJV and MT. [↑](#footnote-ref-180)
181. Genesis 49:3-4 [↑](#footnote-ref-181)
182. Genesis 35:22 [↑](#footnote-ref-182)
183. Genesis 37:21-22, 29; 42:22 [↑](#footnote-ref-183)
184. Genesis 42:37 [↑](#footnote-ref-184)
185. Genesis 49:8-12 [↑](#footnote-ref-185)
186. Genesis 37:25-28 [↑](#footnote-ref-186)
187. Genesis 38:1-26 [↑](#footnote-ref-187)
188. Genesis 43:3, 8-9; 44:12-34; 46:28 [↑](#footnote-ref-188)
189. Ὀδύνης Μου: it is a strange fact that the Jews failed to transliterate the word Benoni, unless it is a MT fabrication and/or it emphasizes the wrong thing: for, the proper emphasis is upon Rachel’s grief and pain… as she was dying she probably feared to lose the baby also. [↑](#footnote-ref-189)
190. Genesis 40:12-13, 18-20, 22 [↑](#footnote-ref-190)
191. ***Ἐγώ Εἰμι*** [↑](#footnote-ref-191)
192. Going to Egypt constitutes a spiritual, rather than physical descent in this context. “Out of Egypt, have I called My Son” (Matthew 2:15). [↑](#footnote-ref-192)
193. The multiplication of Israel’s tribes in Egypt, is only the first fruit and trope of Israel’s population explosion in Christ. [↑](#footnote-ref-193)
194. Genesis 41:56, 42:6; 47:14-21, 23-26 [↑](#footnote-ref-194)
195. Genesis 42:7, 9, 12, 14-20, 24, 30; 44:1-34 [↑](#footnote-ref-195)
196. There are two uses of ἐγώ εἰμι in Genesis 45:3 and 4, where Joseph reminds us of Jesus’ self-disclosure to His disciples, in the upper room, after His resurrection. Genesis 48:5, 8-20 [↑](#footnote-ref-196)
197. aorist optative: or might praise, might have praise; as a Hebraism, a prophetic perfect: will have praised [↑](#footnote-ref-197)
198. or ascended [↑](#footnote-ref-198)
199. or reclining [↑](#footnote-ref-199)
200. his direct descendant [↑](#footnote-ref-200)
201. reserve, storage, treasure [↑](#footnote-ref-201)
202. Present, not future: which would be πλυνσεῖ, not πλυνεῖ. [↑](#footnote-ref-202)
203. Wine is a trope for blood here. [↑](#footnote-ref-203)
204. jaundiced, not bloodshot [↑](#footnote-ref-204)
205. Here wine refers to gall, sour wine, or vinegar. Psalm 68:21 LXX (69:21 KJV); Jeremiah shows how and why He bore our sins 8:14; 9:15; 23:15; Matthew 27:34, 48; Mark 15:36; Luke 23:36; John 19:29, 30 [↑](#footnote-ref-205)
206. Or whiter than milk: the death process drains color, His lips turn blue, making His teeth stand out. [↑](#footnote-ref-206)
207. Romans 5:14 [↑](#footnote-ref-207)
208. Genesis 2:4; 6:9, 10:1, 32; 11:10, 27; 25:12, 13, 19; 36:1, 9; 37:2 [↑](#footnote-ref-208)
209. This appears to be a latter misappropriation of the name, Hebrew, to garner favor and prestige: however, the Israelites are many generations, and several centuries removed from Eber; nor does the king have any reason to know or honor this relationship. Hebrew is one of several scribal interpolations, possibly from around 516 BC [↑](#footnote-ref-209)
210. The word used, περιποιεῖσθε, does not show a desire to save or spare life: it expresses a cruel indifference to life. The king cares not if the females live or die: this is eugenics at its finest hour… raw population control at its best… ethnic cleansing in full sway. [↑](#footnote-ref-210)
211. More than hearing: He attended even to their unuttered inmost thoughts. [↑](#footnote-ref-211)
212. Romans 8:26 uses the same word. [↑](#footnote-ref-212)
213. God does not have a memory problem; this is written for our benefit: the figure of object reversal (God for His people) makes the message so much more gentle. Would we rather hear, you stupid blockheads have forgotten everything I taught you in the last five centuries? Tender hearted parents often assume the role of the child to avoid unnecessary scolding. Later, the Prophets will have occasion to use stronger language. [↑](#footnote-ref-213)
214. Sons: all the women are Sons of Israel, which is similar to our construction that all the women are actors, waiters, and the like… always equally masculine. [↑](#footnote-ref-214)
215. fire of flame [↑](#footnote-ref-215)
216. going [↑](#footnote-ref-216)
217. We have seen this expression, ***Ἐγώ Εἰμι***, before, without any explanation of its meaning. [↑](#footnote-ref-217)
218. carried [↑](#footnote-ref-218)
219. reduplication: ἰδὼν εἶδον, seeing I saw [↑](#footnote-ref-219)
220. precursor of Hosea 11:1; Matthew 2:15; Ephesians 4:9 [↑](#footnote-ref-220)
221. πολλήν: many [↑](#footnote-ref-221)
222. The graphic description pictures a sort of return to Eden, the trope of the entry of the eternal rest of God. The place is large enough for Israel to grow in freedom; yet, not so large as to overwhelm Jacob with its immensity. [↑](#footnote-ref-222)
223. reduplication: τὸν θλιμμόν, ὃν οἱ Αἰγύπτιοι θλίβουσιν [↑](#footnote-ref-223)
224. εἰμι ἐγώ [↑](#footnote-ref-224)
225. πορεύσομαι: subjunctive rather than future [↑](#footnote-ref-225)
226. ἐξάξω: subjunctive rather than future [↑](#footnote-ref-226)
227. reduplication: εἶπε … λέγων [↑](#footnote-ref-227)
228. It almost seems as if God is angry with Moses, because of Moses’ protestations in (false?) humility. Exodus 4:14 [↑](#footnote-ref-228)
229. reduplication: εἶπεν … λέγων [↑](#footnote-ref-229)
230. ***Ἐγώ Εἰμι Ὁ Ὤν***. [↑](#footnote-ref-230)
231. reduplication: γενεῶν γενεαῖς [↑](#footnote-ref-231)
232. Leviticus 22:32; 1 Kings 9:3, 7; Matthew 6:9; Luke 11:2 [↑](#footnote-ref-232)
233. This call preempts, overthrows, and holds supremacy over all others. [↑](#footnote-ref-233)
234. They do not yet know that God intends for them to keep on going. The three days of Christ in the tomb opens into a whole new vista. [↑](#footnote-ref-234)
235. Exodus 4:10 LXX; 5:3; 8:27; 10:22, 23; 15:22 [↑](#footnote-ref-235)
236. literally, before the three days [↑](#footnote-ref-236)
237. ἐγώ εἰμι – Exodus 6:12, 30 [↑](#footnote-ref-237)
238. Exodus 7:1 [↑](#footnote-ref-238)
239. Which is, most likely, ***I Am***, or, more formally, ***I Am The Being***. [↑](#footnote-ref-239)
240. ***Ἐγώ Εἰμι*** [↑](#footnote-ref-240)
241. παραδοξάσω: paradox [↑](#footnote-ref-241)
242. ***Ἐγώ Εἰμι*** [↑](#footnote-ref-242)
243. reduplication: εἶπε … λέγων [↑](#footnote-ref-243)
244. Literally, moon; the Israelite idea of month is inseparable from the new moon. So, the Israelite calendar consists of twelve 29 or 30 day months, with an extra thirteenth intercalary month added roughly every six years. Since, the Israelites lacked modern astronomical instruments, this was a bit tricky to determine: several precautions were used to maintain accuracy. [↑](#footnote-ref-244)
245. Almost reduplication: λάλησον and λέγων appear to be two distinct roots… but it’s confusing. [↑](#footnote-ref-245)
246. adjacent or near [↑](#footnote-ref-246)
247. sheep, perfect, male, yearling [↑](#footnote-ref-247)
248. and [↑](#footnote-ref-248)
249. This is a bit confusing, since sheep have been specified; possibly, ἐρίφων is simply another word indicating youth: this would make more sense with καὶ, since, and, sometimes has an adjectival force… lamb and baby could mean baby lamb, or young lamb, or spring lamb, or even clinging lamb… if the root meaning of ἐρίφων is lost to us. [↑](#footnote-ref-249)
250. All of these lambs are to be killed together as community worship sacrifices: but, eaten separately by families in their houses. Exodus 12:27; 34:25; Leviticus 23:5; 2 Kings 23:21-23; Mathew 26:2, 17-19 [↑](#footnote-ref-250)
251. John 14:6 [↑](#footnote-ref-251)
252. Σκληρυνῶ is catalogued as future where we expect σκληρυνσῶ: either way, the meaning is much the same. However, Pharaoh’s heart has been hardened for some time now; the term may indicate a confirmation of willful human stubbornness, rather than an act of God: yep, that Pharaoh sure has a hard heart. God’s permissive will, if you please: I allow Pharaoh’s heart to harden. [↑](#footnote-ref-252)
253. ***Ἐγώ Εἰμι*** [↑](#footnote-ref-253)
254. Which is to say that they knew, as all of us will one day know that Jesus is Lord. Philippians 2:11 [↑](#footnote-ref-254)
255. ***Ἐγώ Εἰμι*** [↑](#footnote-ref-255)
256. Believing Israel is the Body of Christ; unbelieving Judaism, having rejected the Christ of God, is not the Body of Christ. Israel continues today in the Church; Judaism is cut off from Christ, and therefore from the Father, as well as from Israel. The proof of this amputation is in the absence of the Shəkinah from Judaism. Judaism could be grafted in again at any time, simply by turning to Christ and becoming Christians: everything hinges on faith in Christ. Romans 2; 1 John 2 [↑](#footnote-ref-256)
257. Ezekiel 33:11 [↑](#footnote-ref-257)
258. In the sense that TV police sometimes call success, joy: the wicked achieve the inevitable result of their hearts desire; yet, still lose. That the wicked do not win is what glorifies God. [↑](#footnote-ref-258)
259. reduplication: ἀκοῇ ἀκούσῃς, listen to listening… to … voice [↑](#footnote-ref-259)
260. facing [↑](#footnote-ref-260)
261. These are things God asks of us that are good, just, and righteous. [↑](#footnote-ref-261)
262. ***Ἐγώ*** γάρ ***Εἰμι***: γάρ is always postpositive. We would write γάρ ***Ἐγώ*** ***Εἰμι***. [↑](#footnote-ref-262)
263. reduplication: ἡμέρας εἰς ἡμέραν, day into day [↑](#footnote-ref-263)
264. Manna means, what is it? Exodus 16:32, 33, 35, 35 [↑](#footnote-ref-264)
265. Psalms 77:25 LXX (78:25 KJV) [↑](#footnote-ref-265)
266. John 6 [↑](#footnote-ref-266)
267. John 6:63 [↑](#footnote-ref-267)
268. Matthew 6:11 [↑](#footnote-ref-268)
269. The rock is Jesus. 1 Corinthians 10:4 [↑](#footnote-ref-269)
270. The water is the Spirit. John 4:10, 14, 23-24; 7:39 [↑](#footnote-ref-270)
271. Hebrews 12:21 from Deuteronomy 9:19 [↑](#footnote-ref-271)
272. It is curious that MT has God here, evidence that MT is either working from defective manuscripts or they changed the text for some strange reason: for, if YHWH is truly authentic, we would expect it here. [↑](#footnote-ref-272)
273. ***Ἐγώ*** ***Εἰμι*** [↑](#footnote-ref-273)
274. Κύριος ὁ Θεός σου: literally, Lord, the God of you. We reversed the word order, treating the word God as adjectival, to avoid adding an extra article: without the σου on the end this results in, “the God Lord”; with σου we get, “your God Lord”. Since Lord is at least a title, and in this context, very possibly part of a name, we thought this was justified. Which Lord? The God Lord, the only one that matters. It is the Jewish insistence on YHWH that suggests turning this into a name. [↑](#footnote-ref-274)
275. Hosea 11:1; Matthew 2:15 [↑](#footnote-ref-275)
276. There are no articles in γῆς Αἰγύπτου: the addition of articles to make this a palatable English phrase places undue emphasis where it doesn’t belong. [↑](#footnote-ref-276)
277. They simply do not exist: ἔσονταί, to be. Note the play on I Am. [↑](#footnote-ref-277)
278. We are just not comfortable with beside Me, in addition to Me, or any other idea of equality with Me for πλὴν ἐμοῦ. [↑](#footnote-ref-278)
279. ***Ἐγώ*** γάρ ***Εἰμι***: γάρ is always postpositive. We would write γάρ ***Ἐγώ*** ***Εἰμι***. [↑](#footnote-ref-279)
280. Sabbaths, the weekly trope of the eternal Rest of God. [↑](#footnote-ref-280)
281. The twinning of sentences in poetic parallelism functions like reduplication. You will certainly finish all your work in six days! [↑](#footnote-ref-281)
282. This unusual construction shows that they are to rest in or with God; not according to their own desires. [↑](#footnote-ref-282)
283. Not a foreigner, immigrant, or stranger; stranger is the common translation. Scripture requires that proselytes be treated as family; it assumes that proselytes are on the path to conversion: why else would they be living among the Israelites? Leviticus 19:34; 20:2-3 (this verse makes other interpretations unlikely) [↑](#footnote-ref-283)
284. Deuteronomy 5:15; Matthew 12:1-12; Mark 1:21; 2:23-28; 3:2-4, 20-30; 6:2; Luke 4:16, 31; 6:1-9; 13:10-16; 14:1-5; John 5:9-18; 7:22-23; 9:14-16; Colossians 2:16 [↑](#footnote-ref-284)
285. prophetic perfect [↑](#footnote-ref-285)
286. (bless) Deuteronomy 5:16; Matthew 15:4, 6; 19:19; Mark 7:10; 10:19; Luke 18:20; Ephesians 6:2 — (curse) Exodus 21:17; Leviticus 20:9; Deuteronomy 27:16, 22; Proverbs 20:20; 30:11; Matthew 15:4; Mark 7:10 [↑](#footnote-ref-286)
287. Jeremiah 3:8; Matthew 5:27; 19:18; Mark 10:19; Luke 18:20; Romans 2:22; 13:9; James 2:11 [↑](#footnote-ref-287)
288. Deuteronomy 5:17; Matthew 5:21; Mark 10:19; Luke 18:20; John 7:19, 25; 8:40; Romans 13:9; James 2:11 [↑](#footnote-ref-288)
289. The emphasis is expressed in a complex parallelism, “οὐ ψευδομαρτυρήσεις κατὰ τοῦ πλησίον σου μαρτυρίαν ψευδῆ,” you will not bear-false-witness (one word) against your neighbor, a lying witness. [↑](#footnote-ref-289)
290. dative singular article: in or to your neighbor [↑](#footnote-ref-290)
291. Revelation 12:6, 13, 15-17 [↑](#footnote-ref-291)
292. 1 John 2:1-5; Matthew 19:17; Mark 7:9; John 14:15, 21; 15:10; 1 Corinthians 7:19; 2 Corinthians 3:3, 7; 1 Timothy 6:14; 1 John 3:22, ***24***; 5:2, 3; Revelation 12:17; 14:12 [↑](#footnote-ref-292)
293. (law) Psalms 1:2; 19:7; 37:31; 40:8; 60:7; 78:1, 5, 10; 81:4; 89:30; 94:12, 20; 105:10, 45; 108:8; 119:1, 18, 29, 34, 44, 51, 53, 55, 61, 70, 72, , 77, 85, 92, 97, 109, 113, 126, 136, 142, 150, 153, 163, 165, 174 — (commandment) Psalms 19:8; 71:3; 78:7; 89:31; 103:18, 20; 111:7, 10; 112:1; 119:6, 10, 19, 21, 32, 35, 47, 48, 60, 66. 73, 86, 96, 98, 115, 127, 131, 143, 151, 166, 172, 176; 147:15 — (ordinance) Psalms 99:7; 119:91 — The entire Psalter is a praise of the Law and a prophecy of the Gospel. [↑](#footnote-ref-293)
294. (fulfilled) Matthew 1:22; 2:15, 17, 23; 4:14; 5:18; 8:17; 12:17; 13:14, 35; 21:4; 24:34; 26:54, 56; 27:9, 35; Mark 1:15; 14:49; 15:28; Luke 4:21; 21:22, 24, 32; 22:16; 24:44; John 12:38; 13:18; 15:25; 17:12; 18:9, 32; 19:24, 28, 36; Acts 1:16; 3:18; 13:29, 33; Romans 8:4; 13:8; Galatians 5:14 [↑](#footnote-ref-294)
295. Ephesians 5:22-25; Colossians 3:18-19; Titus 2:3-5; 1 Peter 3:1 [↑](#footnote-ref-295)
296. It is not coincidental that king Lemuel’s instruction, learned from his mother, not from his father (Proverbs 31:1-9), is found together with the description of the perfect wife (Proverbs 31:10-31). The king can’t run the government, if she can’t run the family business, as well as the home; without this joint-administration, Lemuel will have no righteous successor. [↑](#footnote-ref-296)
297. The idea of a strong man and a weak woman, much promoted in the twentieth century as ideal, is a grievous error, causing much damage to the centrality of Marriage as the basis of Ancestral Leadership, expressed in sexual equality… an equality of rights and standing, not of abilities and gifts. [↑](#footnote-ref-297)
298. Psalm 95:6; Isaiah 45:23; Matthew 27:29; Mark 15:19; Romans 11:4; 14:11; Ephesians 3:14; Philippians 2:10 [↑](#footnote-ref-298)
299. Mark 10:19 and Luke 18:20 Romans 13:9 has adultery-murder-steal [↑](#footnote-ref-299)
300. French law as depicted in *Les Misérables* and practiced by Javert is cruel, without any mercy. Javert is incapable of grasping the concept of mercy in law. God and His Law are completely unlike that: mercy is expressed everywhere, alongside of judgment. Habakkuk 3:2 [↑](#footnote-ref-300)
301. 1 John 1:7 [↑](#footnote-ref-301)
302. Silver, ἀργύριον, is the stated medium of exchange. Note that this economy depended on hard, not on fiat money. The money supply is limited with hard money; new money must be mined; inflation is still possible by cutting the silver with lead. Fiat money is inflated by printing more money, without any real increase in the money supply. [↑](#footnote-ref-302)
303. brother, fellow clan member, neighbor [↑](#footnote-ref-303)
304. Matthew 6:12 [↑](#footnote-ref-304)
305. εἰς τὰ ὦτα τοῦ: in the ears of the [↑](#footnote-ref-305)
306. γερουσίας: not πρεσβύτερος as in verse 1 [↑](#footnote-ref-306)
307. We are a bit shocked to find this kind of apocalyptic language in Exodus. Ezekiel 1:4, 7, 22, 26; 8:11; 10:1, 9; Luke 10:1, 17; Revelation 1:15; 4:3, 6; 5:1 [↑](#footnote-ref-307)
308. Teachings on election often look at personal salvation. We wonder if they should be looking at calls to office as they are here. Here the elect were specified as the elders in verse 1; body of elders, eldership, Sanhedrin, or senate in verse 9. Numbers 11:16, 24, 25; Luke 10:1, 17; Romans 8:33; 9:11 [↑](#footnote-ref-308)
309. His house, His space, consecrated or sacred space, the Oracle [↑](#footnote-ref-309)
310. This is the meal of the Covenant; it gives us fresh insight into Communion, which now appears even more important than we thought it to be. Genesis 14:18 [↑](#footnote-ref-310)
311. These tablets are distinct from Exodus 20; Exodus 20 is Moses’ report of the tablet contents, which, may very well contain Moses’ personal study notes, and the notes of others as well. [↑](#footnote-ref-311)
312. Παρεστηκὼς: stand-beside, a wing man… I’ve got your back: yes, assistant, attendant, and much more. [↑](#footnote-ref-312)
313. From a secular perspective, this name is accidental; but, not from the divine perspective. It seems clear that one of the purposes of God is to introduce Jesus as the new Joshua, who will lead God’s faithful people into the rest of God. The unfaithful, by their own will and intention, are being left behind to die in the wilderness. The names Jesus and Joshua are identical in Greek. Matthew 1:1, 16, 18, 21, 25; and more. [↑](#footnote-ref-313)
314. πρεσβυτέροις [↑](#footnote-ref-314)
315. A curious use of αὐτοῦ (of him); it appears to be adverbial in meaning here. [↑](#footnote-ref-315)
316. κρίσις: judgment, an emergency or urgent decision to make. [↑](#footnote-ref-316)
317. John 1:14 [↑](#footnote-ref-317)
318. Confronting: this may have been Joshua’s first time, this is up close and personal… frightening. Moses has now done this many times; walking and talking with God can hardly ever have become “old hat” with Moses: but, he was experienced by now. Exodus 33:11 [↑](#footnote-ref-318)
319. Γνώσονται is a very strong affirmative word; God considers this to be lasting evidence: perhaps we should rethink our “enlightened” opinions. Humanity is not self-sufficient; mankind is not able to abduce, deduce, or induce everything by reason: after millennia of the progress of science, the greatest discovery of all is how little we really know. We need to give careful attention to God’s evidence. [↑](#footnote-ref-319)
320. ***Ἐγώ*** ***Εἰμι*** [↑](#footnote-ref-320)
321. Ἐξαγαγὼν is a participle used adjectivally: God is the Outbringer. [↑](#footnote-ref-321)
322. The addition of the words, “out of slavery’s house,” would be superfluous. [↑](#footnote-ref-322)
323. Exodus 33:3-6, 12 [↑](#footnote-ref-323)
324. Exodus 33:7-11, 13-23 [↑](#footnote-ref-324)
325. 2 Corinthians 3:1-18 [↑](#footnote-ref-325)
326. Exodus 38:22 shows that the report is not in strict chronological sequence for reference is made here to an incident from Numbers 16 [↑](#footnote-ref-326)
327. Acts 2 [↑](#footnote-ref-327)
328. In Numbers 11, we will see a more detailed explanation of this relationship. [↑](#footnote-ref-328)
329. Hebrews 13:20 [↑](#footnote-ref-329)
330. The exact nature of this profound change has yet to be revealed. A hint is found in the blood: once the blood is given it cannot be removed or increased. This is why God continues to renew the Covenant: otherwise, He would have to deny Who He is. This is why the Covenant is sealed in Jesus and cannot be increased: Jesus shuts the door on any Covenant additions. [↑](#footnote-ref-330)
331. Such a study is well worth several doctoral degrees; it is far beyond the scope of this paper, or the capabilities of the paper’s author. Still, the Christology is unmistakably here. [↑](#footnote-ref-331)
332. Acts 2 [↑](#footnote-ref-332)
333. John 3:6; 4:23-24; 6:27, 29, 63; 15:1ff; Romans 2:29; 7:6; 8:1, 4-5, 9, 13; 2 Corinthians 3:3, 6; 7:1; Galatians 3:3; 5:16-17; 6:8, 12; Philippians 3:3 [↑](#footnote-ref-333)
334. Leviticus 10:1 [↑](#footnote-ref-334)
335. ***Ἐγώ*** ***Εἰμι*** [↑](#footnote-ref-335)
336. Thus, it would seem, that the only reason for these strange dietary laws is to give public evidence to the Gentiles that the Israelites are consecrated, set apart, and are different. [↑](#footnote-ref-336)
337. Εἰμι Ἐγώ [↑](#footnote-ref-337)
338. ***Ἐγώ*** ***Εἰμι*** [↑](#footnote-ref-338)
339. Εἰμι Ἐγώ [↑](#footnote-ref-339)
340. Matthew 9:20ff; Mark 5:25ff; Luke 8:43ff [↑](#footnote-ref-340)
341. Hebrews 9:7 [↑](#footnote-ref-341)
342. LEB [↑](#footnote-ref-342)
343. ***Ἐγώ*** ***Εἰμι*** [↑](#footnote-ref-343)
344. Matthew 12:1; Mark 2:23 [↑](#footnote-ref-344)
345. ***Ἐγώ*** ***Εἰμι*** [↑](#footnote-ref-345)
346. ***Ἐγώ*** ***Εἰμι*** [↑](#footnote-ref-346)
347. ***Ἐγώ*** ***Εἰμι*** [↑](#footnote-ref-347)
348. ***Ἐγώ*** ***Εἰμι*** [↑](#footnote-ref-348)
349. Matthew 5:43; 19:19; 22:39-40; Mark 12:31, 33; Luke 10:27; Romans 13:8-10; Galatians 5:14; James 2:8 [↑](#footnote-ref-349)
350. ***Ἐγώ*** ***Εἰμι*** [↑](#footnote-ref-350)
351. ***Ἐγώ*** ***Εἰμι*** [↑](#footnote-ref-351)
352. ***Ἐγώ*** ***Εἰμι*** [↑](#footnote-ref-352)
353. The word, ἐγγαστριμύθοις, can hardly condemn ventriloquism. These gut speakers must be communication instruments for that which is truly demonic. Matthew 8:28-33; Mark 5:1-13; Luke 8:26-33 [↑](#footnote-ref-353)
354. ***Ἐγώ*** ***Εἰμι*** [↑](#footnote-ref-354)
355. ***Ἐγώ*** ***Εἰμι*** [↑](#footnote-ref-355)
356. ***Ἐγώ*** ***Εἰμι*** [↑](#footnote-ref-356)
357. A ζυγὰ is a yoke, the balance beam that shares the load: it must be equal as the major part of a weigh scale. [↑](#footnote-ref-357)
358. Χοῦς or dust seem to stem from the verb for fill; this is an interpretation of the Hebrew word, bath. We chose bowls because the verse seems to be naming the parts of a scale. [↑](#footnote-ref-358)
359. ***Ἐγώ*** ***Εἰμι*** [↑](#footnote-ref-359)
360. ***Ἐγώ*** ***Εἰμι*** [↑](#footnote-ref-360)
361. Genesis 48:13-20 [↑](#footnote-ref-361)
362. Numbers 13:8 [↑](#footnote-ref-362)
363. reduplication: ἄνθρωπος ἄνθρωπος, man man [↑](#footnote-ref-363)
364. κακῶς: excrement, filthy, not necessarily limited to a curse; Matthew 5:22; 15:4; Mark 7:10 [↑](#footnote-ref-364)
365. reduplication: θανάτῳ θανατούσθω, shall die in death [↑](#footnote-ref-365)
366. ***Ἐγώ*** ***Εἰμι*** [↑](#footnote-ref-366)
367. of incense [↑](#footnote-ref-367)
368. ***Ἐγώ*** ***Εἰμι*** [↑](#footnote-ref-368)
369. Leviticus 16; Hebrews 9:7 [↑](#footnote-ref-369)
370. ***Ἐγώ*** ***Εἰμι*** [↑](#footnote-ref-370)
371. ***Ἐγώ*** ***Εἰμι*** [↑](#footnote-ref-371)
372. ***Ἐγώ*** ***Εἰμι*** [↑](#footnote-ref-372)
373. We think that this could be subjunctive rather than future. [↑](#footnote-ref-373)
374. ***Ἐγώ*** ***Εἰμι*** [↑](#footnote-ref-374)
375. ***Ἐγώ*** ***Εἰμι*** [↑](#footnote-ref-375)
376. ***Ἐγώ*** ***Εἰμι*** [↑](#footnote-ref-376)
377. ***Ἐγώ*** ***Εἰμι*** [↑](#footnote-ref-377)
378. or ancestral [↑](#footnote-ref-378)
379. ***Ἐγώ*** ***Εἰμι*** [↑](#footnote-ref-379)
380. ***Ἐγώ*** ***Εἰμι*** [↑](#footnote-ref-380)
381. 2 Timothy 2:13 [↑](#footnote-ref-381)
382. Malachi 3:6; Titus 1:2; Hebrews 7:24 [↑](#footnote-ref-382)
383. Ezekiel 11:19; 18:31; 36:26; Jeremiah 31:33; Romans 2:15; 2 Corinthians 3:1-3; Hebrews 8:10; 10:16 [↑](#footnote-ref-383)
384. The more time we spend working with this word, φυλάξαι, the more convinced we become that its root meaning is to protect. [↑](#footnote-ref-384)
385. reveal [↑](#footnote-ref-385)
386. smile [↑](#footnote-ref-386)
387. This is the Oracle: the witness itself is the two tablets, Aaron’s rod, the pot of manna, and the like. [↑](#footnote-ref-387)
388. mercy seat [↑](#footnote-ref-388)
389. πρεσβυτέρους [↑](#footnote-ref-389)
390. The Spirit is omnipresent or ubiquitous; He does not come in pieces: the meaning is that as each elder receives the whole indwelling Spirit, gifts are also received. Moses may have had all the gifts. The elders receive only those gifts which empower them to understand, teach, and rule from Moses’ writings. [↑](#footnote-ref-390)
391. Προσέθεντο means to place, set, or sit toward: it can imply, adding to, joining to, repeating. It is difficult to pinpoint the exact nuance here; the general drift is that the spiritual gifts of the elders were not on par with those of Moses. [↑](#footnote-ref-391)
392. The mark indicates a question: but, such marks are not found in most manuscripts. The sentence is perfectly clear as a subjunctive. [↑](#footnote-ref-392)
393. This amazing prophecy is fulfilled in Acts 2. [↑](#footnote-ref-393)
394. Ἀπέστειλε means more than send away: these are emissaries [↑](#footnote-ref-394)
395. Neither is this a spy mission. These men are not skulking around in secret. They are not violating the property rights of others. They investigate the condition of city-states by viewing them openly: the land between cities is predominantly unclaimed. The common law, similar to modern riparian rights, fully permitted such free passage. [↑](#footnote-ref-395)
396. The sense of this verse, could very well indicate that Moses, by his profound prophetic insight, saw the life of Jesus of Nazareth and gave the name to Ause with the full intention of pronouncing, “He will come, His name is Jesus.” [↑](#footnote-ref-396)
397. These are three genitive singulars or accusative plurals: removing [things] of lawlessness, unrighteousness, and sin; or, removing lawlessnesses, unrighteousnesses, and sins. [↑](#footnote-ref-397)
398. Honesty is a big deal with God, He cannot lie, He cannot deny Himself. This is the reason that this whole generation cannot be forgiven, cannot be allowed to live: they have defied God to the point of almost making Him a liar; this is why they are incorrigible and irretrievable. This is identical to Pharaoh’s, or Sodom’s, condition, as well as the wicked at the Flood. The justice of God requires that He Himself is honest. [↑](#footnote-ref-398)
399. 1 Corinthians clears away some of the confusion for us. Christ, masculine, is called the Rock, feminine. This jars our senses until we recall that living things have sexuality; words have gender. The feminine gender often describes the shape, design, or characteristics of a thing: this particular Rock moves and gives water. It implies or says nothing about the sexuality of Christ. [↑](#footnote-ref-399)
400. Χαλκοῦν can mean brass, bronze, or even copper; however, there may be a distinct Greek word for copper preserved in Cyprus: but, this is far from clear. So, the distinct metallurgy of the bronze age remains indefinite.

     <https://en.wikipedia.org/wiki/Cyprus> [↑](#footnote-ref-400)
401. John 3:14 [↑](#footnote-ref-401)
402. Literally a man – he – he, interpreted as people – they – they. [↑](#footnote-ref-402)
403. The translation of unicorn for μονοκέρωτος is simply silly superstitious rot. The number of horns is the number of kings in an empire or kingdom: this King is irreplaceable and unequaled … He reigns supreme forever. [↑](#footnote-ref-403)
404. I couldn’t conceive of another way to show the difference between a perfect and aorist in this context: hence, the helping word to indicate the perfect. [↑](#footnote-ref-404)
405. Psalms 2; Micah 5:2; Matthew 2:6; Luke 2:4; John 7:42 [↑](#footnote-ref-405)
406. Moab is not found in the New Testament: it continues as a symbol of idolatry and promiscuity. Judges 3:12-30; 11:15-25; Ruth 1:1-6, 22; 2:2, 6, 21; 4:3, 5, 10; 2 Samuel 8:2; Psalms 2 [↑](#footnote-ref-406)
407. reduplication: ἐφ’ ἧς … ἐπ’ αὐτῆς, on which … on her [↑](#footnote-ref-407)
408. κατασκηνῶ: according to tent, to tabernacle, to tent [↑](#footnote-ref-408)
409. ***Ἐγώ*** γάρ ***Εἰμι*** [↑](#footnote-ref-409)
410. ἐν μέσῳ: in midst [↑](#footnote-ref-410)
411. Matthew 12:31-32; Mark 3:29; Luke 12:10; Ephesians 4:30; 1 Thessalonians 5:19 [↑](#footnote-ref-411)
412. John 14:17; Romans 8:9, 11; 1 Corinthians 3:16; 2 Corinthians 3:3; 2 Timothy 1:14; James 4:5 [↑](#footnote-ref-412)
413. ***Ἐγώ*** γάρ ***Εἰμι*** [↑](#footnote-ref-413)
414. Provided that they don’t go up to battle at all: for God is not with them. Otherwise they will be crushed… and are…. [↑](#footnote-ref-414)
415. Ρήματα: that which is spoken. [↑](#footnote-ref-415)
416. πλάκας [↑](#footnote-ref-416)
417. τῆς καμίνου τῆς σιδηρᾶς [↑](#footnote-ref-417)
418. The difficulty here is: does He inherit them, or they, He? [↑](#footnote-ref-418)
419. in this day [↑](#footnote-ref-419)
420. It is entirely possible that this word suggests that the so-called Great Tribulation continues solely because the Jews refuse to turn to God. Hence, the Great Tribulation would be a period from 33 AD into the indefinite future [↑](#footnote-ref-420)
421. λόγοι [↑](#footnote-ref-421)
422. Romans 11:1, 11, 20, 23, 26-27 [↑](#footnote-ref-422)
423. ***Ἐγώ*** ***Εἰμι*** [↑](#footnote-ref-423)
424. Κύριος ὁ Θεός σου: literally, Lord, the God of you. We reversed the word order, treating the word God as adjectival, to avoid adding an extra article: without the σου on the end this results in, “the God Lord”; with σου we get, “your God Lord”. Since Lord is at least a title, and in this context, very possibly part of a name, we thought this was justified… which Lord, the God Lord, the only one that matters. [↑](#footnote-ref-424)
425. The change in wording from, “Who brought”, to, “the One bringing”, is a strong reminder that the process is still going on. If the Israelites rebel against God, He will drop them on the banks of Jordan, just as He dropped their parents in the wilderness. It is also a strong reminder to us that salvation is a continuing process; not a finished act: we may come all the way to the gates of heaven and throw it all away. The only true assurance of salvation is to enter into heaven itself. [↑](#footnote-ref-425)
426. Hosea 11:1; Matthew 2:15 [↑](#footnote-ref-426)
427. There are no articles in γῆς Αἰγύπτου: the addition of articles to make this a palatable English phrase places undue emphasis where it doesn’t belong. [↑](#footnote-ref-427)
428. They simply do not exist: ἔσονταί, to be… note the play on I Am. [↑](#footnote-ref-428)
429. The Israelites had rubbed God’s face in the golden calf: it is simply miraculous that He did not exterminate them all on the spot and start over. After all the plagues on Pharaoh and the Egyptians they should have been more grateful, they should have known better: do we? We have rubbed Christ’s face in our stupidity. [↑](#footnote-ref-429)
430. A stronger conjunction is used, moving from the explanatory to the more emphatic causal. [↑](#footnote-ref-430)
431. ***Ἐγώ*** ***Εἰμι*** [↑](#footnote-ref-431)
432. The change in prepositions is accompanied by appropriate changes of case for the nouns that follow. Again, the idea is strengthened from until to upon. Our children copy our sins. The only way to arrest this process is through repentance and faith: even then, children and grandchildren are scarred for many generations. Moses wishes to disabuse us of any notion that this Hell on earth will simply die out in a generation or so: it must be fought, resisted, and wrestled with at every turn. Repentance and faith are a narrow path through a wild and scary jungle; dangerous enemies lurk on every side: this is no walk in the park. [↑](#footnote-ref-432)
433. This is possibly a more-subtle indication of encroaching laxity among the Israelites. [↑](#footnote-ref-433)
434. Sabbaths, the weekly trope of the eternal Rest of God. [↑](#footnote-ref-434)
435. Evidently, the Israelites were complacent, playing fast and loose with the Rests or Sabbaths, as also do we. Rather than mere remembrance, the Rests are to be: watched, guarded, defended, fought for, protected, kept, treasured… people need to rest and do good… or, perhaps, rest in order to be able to do good. [↑](#footnote-ref-435)
436. The insertion of a complete explanatory clause rebukes our practice of treating the Decalogue as the ten suggestions, rather than the ten commandments. Moses’ words are a stern warning that Israelite, as well as modern, behavior must change. [↑](#footnote-ref-436)
437. The twinning of sentences in poetic parallelism functions like reduplication. You will certainly finish all your work in six days! [↑](#footnote-ref-437)
438. This unusual construction shows that they are to rest in or with God; not according to their own desires. [↑](#footnote-ref-438)
439. This is another subtle indicator that the Israelites abused the definite article making it mean only specific proselytes. Moses deletes the definite article emphasizing any and/or all proselytes. [↑](#footnote-ref-439)
440. Not a foreigner, immigrant, or stranger; stranger is the common translation. Scripture requires that proselytes be treated as family; it assumes that proselytes are on the path to conversion: why else would they be living among the Israelites? Leviticus 19:34; 20:2-3 (this verse makes other interpretations unlikely) [↑](#footnote-ref-440)
441. The insertion of a complete new explanatory phrase shows that the Israelites did whatever they wished on the Rests’ days: but, they were working their subordinates to death. They will need an additional reminder of their cruelty from their days of making bricks without straw. God will not permit oppression by any person in any form. [↑](#footnote-ref-441)
442. This additional sentence is a less than subtle, a harsh warning that if everyone and everything is not properly rested; God is able to emancipate them all. Then let the Israelites struggle without the help of laborers or livestock. This is a guaranteed formula for losing all of your employees and courting bankruptcy. [↑](#footnote-ref-442)
443. The repetition of this explanatory clause is a strong indication that some thought of the Decalogue as suggestions for good moral behavior, rather than as binding Covenant stipulations. If we recall that Moses himself was nearly killed over circumcision; then how much more do we need to attend to these Christ centered verses? [↑](#footnote-ref-443)
444. prophetic perfect [↑](#footnote-ref-444)
445. The adjective, good, was removed: possibly because, the Israelites treated this gift as less than good. [↑](#footnote-ref-445)
446. (bless) Deuteronomy 5:16; Matthew 15:4, 6; 19:19; Mark 7:10; 10:19; Luke 18:20; Ephesians 6:2 — (curse) Exodus 21:17; Leviticus 20:9; Deuteronomy 27:16, 22; Proverbs 20:20; 30:11; Matthew 15:4; Mark 7:10 [↑](#footnote-ref-446)
447. Deuteronomy 5:17; Matthew 5:21; Mark 10:19; Luke 18:20; John 7:19, 25; 8:40; Romans 13:9; James 2:11 [↑](#footnote-ref-447)
448. Jeremiah 3:8; Matthew 5:27; 19:18; Mark 10:19; Luke 18:20; Romans 2:22; 13:9; James 2:11 [↑](#footnote-ref-448)
449. We are unsure of the reason for changing the order of these three commandments. It may have been done to bring even more emphasis on Sabbath breaking, which is a slow and extended form of murder: possibly shortening the victim’s life by decades. [↑](#footnote-ref-449)
450. The emphasis is expressed in a complex parallelism, “οὐ ψευδομαρτυρήσεις κατὰ τοῦ πλησίον σου μαρτυρίαν ψευδῆ,” you will not bear-false-witness (one word) against your neighbor, a lying witness. [↑](#footnote-ref-450)
451. Perhaps some people thought that coveting some items was acceptable. Lest we forget, covet means to desire. We are not to desire the appearance, clothing, or the change in our neighbor’s pockets. Desire, when it arises, needs to be addressed forthrightly and immediately, before something worse sets in. [↑](#footnote-ref-451)
452. dative singular article: in or to your neighbor [↑](#footnote-ref-452)
453. Deuteronomy 11:1; 13:3; 19:9; Matthew 22:37; Mark 12:30; Luke 10:27 [↑](#footnote-ref-453)
454. Matthew 6:9; Luke 11:2 [↑](#footnote-ref-454)
455. The refutation of Satan comes from the heart of the Decalogue. 1 Samuel 7:3; 12:24; Matthew 4:10; Luke 4:8 [↑](#footnote-ref-455)
456. Either the plague of the quail or of the fiery serpents. [↑](#footnote-ref-456)
457. Matthew 4:7; Luke 4:12 [↑](#footnote-ref-457)
458. ῥήματι [↑](#footnote-ref-458)
459. Matthew 4:4; Luke 4:4; John 6:31-58 [↑](#footnote-ref-459)
460. We believe that καὶ in this sense is used to couple two nouns: τὸν θυμὸν καὶ τὴν ὀργήν. [↑](#footnote-ref-460)
461. The Lord’s burning anger is yet another test of our faithfulness; He has no desire to destroy Israel (Ezekiel 33:11): He is looking for intercessory prayer from the leadership, as well as repentance from the followership. Moses prefigures the intercessory prayer of Christ and the Church for the fallen world: which, is intended to draw people to Christ in repentance and faith. On the other hand, the Lord’s burning anger is real: He does order that people be cast into the Lake of Fire. The Lord listened this time: a time is coming when the Lord will no longer listen to Moses’ intercession. [↑](#footnote-ref-461)
462. John 8:28; 12:50; 14:31 [↑](#footnote-ref-462)
463. In an amazingly similar point of law; in a bitter irony, Pilate makes his confession: but, no such confession is forthcoming from the Jews. Matthew 27:24 [↑](#footnote-ref-463)
464. almost reduplication: ταφῇ θάψετε, bury a burial [↑](#footnote-ref-464)
465. Matthew 27:5; Galatians 3:13 [↑](#footnote-ref-465)
466. Acts 4:12 [↑](#footnote-ref-466)
467. Revelation 5 [↑](#footnote-ref-467)
468. Jacob and Israel, of course, refer to the same person. However, this prophecy is not about the person Jacob/Israel and has little to do with him, except in introduction; this prophecy is about the descendants, the people Jacob/Israel until the end of time. Jacob refers to a people without faith, unbelievers; Israel refers to a believing people. Israel will continue in The Church; Jacob will continue in Judaism today. This prophecy makes clear that Jacob/Judaism is heavily involved in satanic demonism. Israel will not be mentioned again: this can only be because the descendants, God’s people Jacob/Judaism are utterly devoid of faith… they are atheists. [↑](#footnote-ref-468)
469. literally other trinities [↑](#footnote-ref-469)
470. Fallen angels: this must not be diluted by so-called enlightened thinking to mean heathen gods as in TLEH. [↑](#footnote-ref-470)
471. ἐξεστραμμένη: inside out [↑](#footnote-ref-471)
472. There is no shortage of these. [↑](#footnote-ref-472)
473. This frequently is limited to the land of those in question; here that would be Cisjordan: however, such a limit is not always the case. [↑](#footnote-ref-473)
474. κακὰ: bad, filth [↑](#footnote-ref-474)
475. συντελέσω: finish after their defeat [↑](#footnote-ref-475)
476. βέλη: weapons [↑](#footnote-ref-476)
477. We attribute this to Hitler, and the like, to human perpetrators of evil; which are, in fact, the surface cause; the wheat is forbidden to strike the tares; the only reason that the wheat could ever strike the tares is that the wheat itself has become thoroughly corrupted. However, this clearly says that the root cause of all these evils is the failure of Judaism to repent; as well as God’s wrath upon Judaism: God’s war against Judaism will not cease until Judaism repents. Moses said it, not I. [↑](#footnote-ref-477)
478. The parallelism requires that the phrase be finished with, “will make them barren”: terror will be as destructive as sword; none will escape. [↑](#footnote-ref-478)
479. ***Ἐγώ*** ***Εἰμι*** [↑](#footnote-ref-479)
480. Moses returns to the wording found in Exodus 20 [↑](#footnote-ref-480)
481. Genesis 3:24; Leviticus 26:33; Numbers 22:23; Joshua 5:13; Hebrews 4:12; Revelation 1:16 [↑](#footnote-ref-481)
482. The instruments of God cut far more deeply than into the physical, they cut into the very spirits and souls of people. Hebrews 4:12 [↑](#footnote-ref-482)
483. Psalms 68:18; Jeremiah 29:14; Ezekiel 16:53; Amos 1:6; Ephesians 4:8 [↑](#footnote-ref-483)
484. Revelation 5:13, 14; 19:4 [↑](#footnote-ref-484)
485. the people, not the person [↑](#footnote-ref-485)
486. This must not be seen or understood as a ransom paid to God. [↑](#footnote-ref-486)
487. The division of the earth in Genesis 10; which provides hints about the future division of land to Jacob’s tribes. [↑](#footnote-ref-487)
488. If these are not angels, then they are prophets: for, what else would we call such a messenger; or, how else would we see or understand them? Where are they today? [↑](#footnote-ref-488)
489. the people, not the person [↑](#footnote-ref-489)
490. The use of the name Jacob throughout, in preference to Israel; emphasizes the fact that God is dealing with unbelievers (Jacob), and not believers (Israel) [↑](#footnote-ref-490)
491. How can anyone claim that God did not create this fire? [↑](#footnote-ref-491)
492. These terrifying prophecies seem to mesh with the turmoil of Revelation 13-20. Much further study is required. This author was horrified translating Deuteronomy 32:1-43 from Greek as he realized the weight of Moses’ predictions against Judaism. We are very thankful that this chapter comes from the hands of Moses and not another. This is the time of Jacob’s trouble. Jeremiah 30:7 [↑](#footnote-ref-492)
493. Matthew 24:36, 50; Mark 13:32; Luke 12:46; 21:22; Acts 1:7; 1 Thessalonians 5:2; 2 Peter 3:10 [↑](#footnote-ref-493)
494. ἐκκαθαριεῖ [↑](#footnote-ref-494)
495. Deuteronomy 31:19, 21, 22, 30; 32:44; Revelation 15:3 [↑](#footnote-ref-495)
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