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The Attributes of God in Jesus Christ

Theology | The Study of God | Knowing God

The normal enterprise of Theology these days certainly acquires **knowledge** *about* God. Yet, for the most part, the soul is left empty and bereft of divine life ([Eph. 4:17-19](#)).

"And this is *life eternal*, that they might **know** Thee the only true God, and Jesus Christ, whom Thou hast sent." - [John 17:3](#) [[Jn. 8:19](#). [2 Thess. 1:7-10](#)]

"He that saith, I **know** Him, and keepeth not His commandments, is a liar, and the truth is not in him." - [1 John 2:4](#)

Theologians and academics have failed to put a *difference* between acquiring **knowledge** *about* God and *personally knowing* God ([Jn. 17:3](#); [1 Jn. 2:4](#); [Titus 1:16](#)). A lack of focused emphasis on this vital issue has poisoned countless volumes of theology to date ([Matt. 7:28-29](#), [Mk. 1:22](#), [Lk. 4:32](#), [Acts 4:13](#), [2 Cor. 4:2](#)). Consequentially, the Priests of the LORD have failed to put a *difference* between the clean and the unclean ([Lev. 10:10](#), [11:47](#), [20:25](#), [Jer. 15:19](#), [Ezek. 22:26](#), [44:23](#); [2 Cor. 6:14-7:1](#)); neither have they *discerned* between the living and the dead ([Prov. 21:16](#), [Matt. 15:13](#), [Eph. 2:1](#), [Col. 2:13](#), [1 Tim. 5:6](#). [Rev. 3:1](#)).

This negligence is nothing short of murder ([Acts 20:26](#)). Eternity depends upon a real and living personal encounter with the LORD ([Jer. 2:12-13](#)). Unadulterated Theology directs the soul into a personal encounter with God at salvation and a growing **knowledge of God** coming with sanctification as one **walks** with God in the beauties of holiness. The true utility of the word of God humbles the soul rather than puffing it up ([Heb. 4:12-13](#), [Jer. 23:29](#)), because only humble souls do **abide** and **walk** with God ([Ps. 138:6](#), [Micah 6:8](#), [Isa. 57:15](#), [66:2](#)). However, when and if Theology is committed into the hands of unconverted men, the divine utility of the word of God is compromised; therefore, instead of humbling the soul, "**the knowledge of God**" is puffing it up ([Isa. 5:21](#)).

"...**Knowledge** puffeth up, but **charity** edifieth. And if any man think that he **knoweth** any thing, he **knoweth** nothing yet as he ought to **know**. But if any man **love** God, the same is **known** of Him." - [1Cor. 8:1-3](#)

With depravity taking its course, suddenly a whole generation is given over to the pride of **knowledge** *about* God in the brazen **idolatry of human intelligence**. They feel themselves to be the most *humble* people on the face of the earth by virtue of truly **knowing** God, but in reality what they believe to be **the knowledge of God** is the source of the problem. The **knowledge** they have acquired hasn't ushered their souls into the blazing light of God's Presence ([Isa. 6:5](#)). In all their **knowledge** *about* God they haven't come to **know** God! For, had they come to **know** the LORD in truth, they wouldn't feel so much that they have come to **know** anything, but rather that God has come to **know** them ([Ps. 1:6](#), [4:3](#), [36:10](#), [139:23-24](#)) and in the process they have found Him to be **lovely** beyond human description ("*the love of Christ which passeth **knowledge***" - [Eph. 3:17-19](#))!

If you entrust your soul to the good intentions of **godless men**, they will forbid you from **knowing** God by teaching you "**the word of God**". What they teach you *about* the **Bible** will make you **wise** unto damnation ([Jer. 8:5-9](#), [1 Cor. 3:18-20](#), [Php. 3:4-6](#)). What they teach you *about* the **Temple of the LORD** will banish you from the presence of God ([Jer. 7:4](#)). In a demonstration of **zeal** that inspires you they will destroy you ([Rom. 9:32-](#)

10:3, Gal. 5:7-9, 6:13-14). In **eloquence of speech** that fascinates you they will bewitch you (Rom. 16:17-19, Gal. 3:1). In formal training to master "divinity" they will make you an enemy of **the Cross of Christ** (Gal. 1:10, Php. 3:17-19).

A Biblical Framework for Studying the Attributes of God | The Names, Ways, & Attributes of God

The *conceptual essence* of true Theology has been corrupted. The ideological supremacy of Biblical *logic* has been dethroned and usurped by a disguised pretender. In order to rescue the Church from this plague of **human wisdom**, we must rediscover the sufficiency of **God's wisdom**. The diabolical perversions of Theological enterprise must be identified and corrected. Every crooked thing must be made straight. Every half truth needs to be made whole. Every incomplete idea must grow into the greatness of biblical perfection. **Human wisdom** must not be allowed to masquerade as **divine wisdom** any longer.

"Now the end of the commandment is **charity** out of a *pure heart*, and of a *good conscience*, and of *faith* **unfeigned**: From which some having swerved have turned aside unto **vain jangling**; Desiring to be **teachers of the law**; *understanding* neither what they *say*, nor whereof they *affirm*." - 1 Tim 1:5-7

Every unlawful use of the **Bible** must be identified and proven false (1 Tim. 1:3-11). The **words of men** are confounding the **word of God**; therefore, like **purging** a great House from an infestation (2 Tim. 2:20), the **crafty words of men** must be found and exterminated (Gal. 2:4-5, 2 Tim. 2:14-19, Eph. 4:14). Being thus minded, let us turn our attention to the normal rhetoric of **Systematic Theology**, especially as it pertains to conducting the reader into a study on **the Attributes of God**.

"That we henceforth be no more children, tossed to and fro, and carried about with every *wind* of **doctrine**, by the *sleight* of **men**, and *cunning* **craftiness**, whereby they lie in wait to **deceive**;" - Eph. 4:14

The word "**attribute**" isn't in the Bible. Neither is the word "**characteristic**" or "**trait**". Nevertheless, theology books conduct their studies of God through analyzing **the attributes of God**. How do they do it? Meanwhile, as a plague upon society, learned students of theology boast a full comprehension of the **character** and **personality** of God! How can they be so confident (Isa. 29:13-14)? Certainly, any attempt to **know** the truth of *Scripture* without actually **knowing** *God* will always lead to heresy; however, any attempt to communicate **the knowledge of God** while deviating from THE BIBLICAL NARRATIVE will also lead to heresy.

This is the case even when well-meaning theologians attempt to compile a comprehensive list of **the attributes of God** by simply extracting the explicit statements of Scripture that speak about **the character traits of God**. Certainly, even though the words "**attribute**" or "**characteristic**" aren't in the Bible, the **character traits** of God are abundantly present. However, there are BIBLICAL EQUIVALENTS to these words that are totally ignored by modern theologians while they go about harvesting the **character traits** of God from Holy Writ. Therefore, in the extraction process of harvesting, the compiled **attributes** lose their original identity in the context of THE BIBLICAL NARRATIVE. Even so, when the list of growing **attributes** amounts to a Systematic Theology of sorts, the readers behold a distorted Image of God that is perverted by **man's wisdom**.

The *Names* and *Ways* of God are biblical equivalents to the "**attributes**" or "**characteristics**" of God. For example, in the Name *Elohim*, as depicted Genesis 1, we observe how God is *the Mighty & Strong Creator God*; just like we can see **divine attributes** in *El-Ehyon (the Most High God)* in Genesis 14:18-20, *El-Roi (God that Seest)* in Genesis 16:13, *El-Shaddai (God Almighty or God All-Sufficient)* in Genesis 17:1, *El-Olam (the Everlasting God)* in Genesis 21:33, and *Jehovah-jireh (the Lord Sees & Provides)* in Genesis 22:14. However, these BIBLICAL EQUIVALENTS are *synonymous to* and *more excellent than* these generic words. The scope of what is communicated in the *Names & Ways* of God does far exceed that of an **attribute** or a **characteristic**.

That's why *knowing* (Ps. 9:10, 91:14), *remembering* (Ps. 20:7), *fearing* (Mal. 2:5), and *acting in the Name of God* (Ps. 118:10-12) does automatically result in *salvific aid* and *safety* (Ps. 124:8, Prov. 18:10). Evidently, according to Scripture, **the Name of God** isn't merely something that can be spelled-out on paper or spoken in a word. In fact, such a relationship with **the Name of God** is strictly forbidden (Ex. 20:7, Deut. 5:11, Ps. 139:20, Isa. 29:13). To truly understand all that is meant by God and taught in Scripture concerning **the Name of God**, one must think *spiritually* by the virtue of the Holy Ghost (1 Cor. 2:14, Rom. 8:5-8). For, **the Name of God** isn't merely a **word** by which mankind should *address* God, nor is it just a **characteristic about** God; rather, it speaks of the actual living Person of God. Demonstrably, that's why **the Name of God** can be *in* or *near* people or places (Ex. 23:21, Ps. 75:1); or, that's why it can be *recorded* or *placed* in / upon people or places (Ex. 20:24, Num. 6:27, 2 Chron. 6:20).

Therefore, when Jesus came in *the Name* of the Father (Jn. 5:43, 10:25), it didn't mean that Jesus acted on *behalf* of the Father or *because* of the Father; nor did it mean that Jesus acted in *defense* of the Father's reputation or in *remembrance* of the Father. Rather, it meant that Jesus was *living, thinking, speaking, and acting in the Father* (Jn. 5:19-20, 10:30, 37-38, 14:9-11, 20); or, it meant that Jesus was being *empowered by the Spirit of the Father*. Therefore, speaking of His *humanity* (Php. 2:5-11), Jesus openly admits that He could do *nothing* without the Father (Jn. 5:30). Furthermore, as a *Man*, and as a *trailblazer* on behalf of *Fallen Mankind*, Jesus made a *way* for us to be saved. Literally, Jesus Christ is *the Way* (Jn. 1:12-13, 14:6, Acts 4:12).

This *Way* pertains to the unique relationship that Jesus Christ had with the Father during His earthly sojourning as a *Man*. Speaking of this, Jesus said, "**I and My Father are one**" (Jn. 10:30). Jesus Christ now makes possible for all mankind what was only possible for Him. Through being made *one* with the *Them* - **the Father and the Son** - redeemed souls are made to share in the salvific **glory** (Jn. 17:22), **love** (Jn. 15:9-10, 17:21-23), and **life** (Jn. 6:56-57) that was uniquely exhibited in the life of Jesus. It was always the will of God that **redeemed mankind** would be **one** with God in this way ("*...that they may be one, even as We are One*" - Jn. 17:22; Jn. 14:21, 23).

Therefore, just as Jesus came in *the Name* of the Father (Jn. 17:11-12), we are to *live, move, and have our being in Jesus Christ* (Gal. 2:20, Php. 1:21); and, in so doing, we are *acting in the Name* of Jesus Christ (Jn. 14:9-14, 26, 15:16, 16:23-24, 26; 2 Cor. 5:14-21). Herein, Jesus has *declared the Name* of the Father to us (Heb. 2:12, Jn. 17:26); and, in *declaring* it, redeemed mankind has come to **know the Name** of the Father (Jn. 14:6-14); and, in coming to **know** it, we have come to **know** God Himself (Jn. 10:14-15, 17:3)! Furthermore, this makes possible *the Great Commission* of Jesus Christ, as stated to the Apostles, "*as the Father hath sent Me, even so send I you*" (Jn. 20:21; Lk. 10:16, Mk. 10:40, Jn. 13:20).

All things considered, it was never the intention of the LORD to *declare the Names of God* all throughout the Bible in some superficial reckoning of **character traits**. This idea totally contradicts **the Name of God** as it is defined in Scripture. Therefore, at the revelation of *Elohim (the Mighty & Strong Creator God)* in Genesis 1, *Jehovah Elohim (the Eternal Self-Existent Mighty Creator God)* in Genesis 2:4, *El-Elyon (the Most High God)* in Genesis 14:18-20, *El-Roi (God that Sees)* in Genesis 16:13, *El-Shaddai (God Almighty or God All-Sufficient)* in Genesis 17:1, *El-Olam (the Everlasting God)* in Genesis 21:33, *Jehovah-jireh (the Lord Sees & Provides)* in Genesis 22:14, and *El-Elohe-Israel (God the God of Israel)* in Genesis 33:20, we observe a salvific personal portrait of God as He characterizes Himself.

One would think that such a **characterization** wouldn't go unnoticed by Systematic Theologians as they catalog **the attributes of God**. How did it happen? This isn't just the makeup of the Book of Genesis. This signature method of divine revelation pervades the Bible. God **crystallizes** His own **attributes** with new *Names* all throughout the storyline of redemption, adorning the divine narrative

with *dazzling* and *unforgettable* ornaments of glory. How can such fine **jewelry** be ignored by the theologians of our time ([Matt. 7:6](#), [Prov. 11:22, 23:9](#))? What lame carpenter would construct a theological survey of **the attributes of God** devoid of *the Names of God* ([Jn. 3:10](#), [Eccl. 12:9-11](#), [1 Cor. 3:9-10](#))? When, in fact, the ideological composition of **the knowledge of God** would utterly collapse without *the Names of God!*

Modern theologians don't pay too much attention to the storyline in the Books of *Exodus*, *Leviticus*, *Numbers*, and *Deuteronomy*, despite the fact that *the Names of God* do flourish into new glories in the plot of these Books. They don't even believe that *the Exodus Generation* was legitimately saved; which means that they deny that *the Exodus Generation* actually **knew** the LORD. I'm sure theologians have no problem acknowledging that the *Patriarchs* were truly saved (*Abraham, Isaac, & Jacob*); hence, they might put some weight upon *the Names of God* revealed in *Genesis*. In other words, they might admit that the *Patriarchs* personally **knew** and **walked** with God just like *Noah* and *Enoch* before them ([Gen. 5:22, 24, 6:9, 17:1-2](#); [Ps. 90:1](#)); and, on the contrary, the wicked of the earth in those days rejected the LORD, saying to God, "*Depart from us; for we desire not the Knowledge of Thy Ways.*" ([Job 21:14](#)). However, it is commonly believed that the vast majority of *the Exodus Generation* didn't even **know** the LORD.

"And Moses said unto God, Behold, when I come unto *the children of Israel*, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, *What is his Name?* what shall I say unto them? And God said unto Moses, **I AM THAT I AM**: and he said, Thus shalt thou say unto *the children of Israel*, **I AM hath sent me unto you**. And God said moreover unto Moses, Thus shalt thou say unto *the children of Israel*, *The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is My Name for ever, and this is my memorial unto all generations.*" - [Ex. 3:13-15](#)

"And God spake unto Moses, and said unto him, **I am the LORD**: And I appeared unto *Abraham*, unto *Isaac*, and unto *Jacob*, **by the Name of God Almighty, but by my name JEHOVAH was I not known to them**. And I have also established My **Covenant** with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers." - [Ex. 6:2-4](#)

"And he said, I beseech thee, shew me Thy **glory**. And he said, I will make all My **goodness pass** before thee, and *I will proclaim the Name of the LORD before thee*; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy." - [Ex. 33:18-19](#)

"And the LORD *descended* in the cloud, and *stood* with him there, and **proclaimed the name of the LORD**. And the LORD *passed by* before him, and **proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.** And Moses made haste, and bowed his head toward the earth, and worshipped." - [Ex. 34:5-8](#)

This marks the beginning of a whole new era of redemption in *the Name of Jehovah (I AM)*. By ignoring *the Exodus Generation*, Theologians overlook an era where God **crystallizes** many **attributes** with *the Name of Jehovah*. Even with the *emphasis* made in [Exodus 3:13-15](#) & [Exodus 6:2-4](#), and the *momentous* occasion described in [Exodus 33:18-19](#) & [Exodus 34:5-8](#), the events of this storyline are lackluster and underwhelming to most readers. Why? The loss and tragedy of a generation going astray distracts the reader from these **crystalline moments** of redemptive history. It's all chalked-up to be some kind of failed attempt at redemption; ...end of story! For, most readers don't believe *the Exodus Generation* even **knew** the LORD!

Given the circumstances, it's understandable why *the Names of God* herein revealed are underwhelming to readers. If indeed the primary recipients of these **revelations** were mostly *dead* to God and *alive* in sin, how can *the Names of God* revealed in the plot and storyline of their journey be that important? Therefore, the space taken up in the Canon by *the Exodus Generation* is commonly belittled and *the Names of God* revealed in *Exodus, Leviticus, Numbers, and Deuteronomy* are almost totally overlooked. Then again, it's commonplace nowadays for the cohesive message of the Old Testament to be almost totally disregarded.

In reality, if *the Exodus Generation* never **knew** the LORD, then the most important utility of *the Names of God* is undermined and nullified by their testimony. Yet, as a startling contradiction, the storyline of *Exodus, Leviticus, Numbers, and Deuteronomy* does abundantly confirm the fact that *the Exodus Generation* **knew** the LORD. In a total of nearly 25 undeniable acts of salvific power in their *Exodus* alone (all of which definitively revealed **the personality of God** in an effectual communication of **the knowledge of God**), and scores of other times in *Leviticus, Numbers, and Deuteronomy*, lo and behold: the LORD wrought upon the Israelite people to make sure the promise, “*...ye shall know that I am the LORD your God*” ([Ex. 6:1-8](#), [7:16-19](#), [8:10](#), [22-23](#), [9:13-16](#), [29-30](#), [10:1-6](#), [11:6-10](#), [14:4](#), [17-18](#), [30-31](#), [16:6](#), [12](#), [19:4](#), [9](#), [20:2](#), [5-7](#), [18-21](#), [24](#), [23:20-33](#), [29:42-46](#), [31:13-15](#), [33:16](#), [18-19](#), [34:5-28](#)).

Refuting Popular Misconceptions | Jeremiah 31:31-34 | The Mosaic Covenant | Knowing the LORD in the Old & New Covenants

At [the fullness of time](#) ([Gen. 15:13-16](#)), and in response to the *sighing, crying, and groaning* of a penitent remnant of Israel ([Ex. 2:23-25](#), [Deut. 26:7-8](#)), the LORD descended from Heaven to deliver the people from Egypt ([Ex. 3:7-10](#)). Even though the vast majority of Israelites were in bed with the gods of Egypt ([Ezek. 20:5-8](#)), and only a small remnant was *sighing and crying* to God in truth, the LORD sovereignly chose Israel ([Ps. 105:26-45](#)). Then, at the arrival of Moses to Egypt in private communion with the Elders, there was a glimmer of hope that Israel as a whole would suddenly turn to God in *faith and repentance* ([Ex. 4:29-31](#)). However, whatever *faith* the Elders demonstrated in the beginning proved to be superficial when tested with adversity ([Ex. 5:20-21](#), [John 8:30-34](#)). This is because *Israel* did not yet **know** the LORD ([Ezek. 16:1-6](#), [Deut. 26:7-8](#), [Acts 7:6-7](#); [John 17:3, 25](#)).

However, that said, many people argue that this perfectly represents the storyline in the Old Testament. They believe that all the hardships that [the Exodus Generation](#) went through were because only a small remnant of Israel actually **knew** the LORD while the vast majority were unregenerate for lack of true conversion. They would argue that this explains why [the Old Covenant\(s\)](#) failed, as described in [Jeremiah 31:31-34](#); and, contrastingly, this is why [the New Covenant](#) storyline is completely different.

“Behold, the days come, saith the LORD, that I will make a **New Covenant** with the house of Israel, and with the house of Judah: Not according to **the Covenant** that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my **Covenant they brake**, although I was an *Husband* unto them, saith the LORD: But this shall be the **Covenant** that I will make with the house of Israel; After those days, saith the LORD, *I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.*” – [Jer. 31:31-34](#)

At first glance, [Jeremiah 31:31-34](#) seems to settle the argument. It appears to plainly declare the fundamental difference between [the Old Covenant & the New Covenant](#), namely that *not everyone* in Israel **knew** the LORD by virtue of true conversion, but in the New Covenant *everyone* shall **know** the LORD from the least to the greatest. However, the fine details matter. Things are not always as they appear. Howbeit, the fine details are sure to be unrealized if THE STORYLINE of the Old Testament is ignored by the interpreter. As an exemplification of this, consider *the Doctrine of the Trinity*.

One could argue against *the Trinity* based upon [Deuteronomy 6:4](#), even though THE STORYLINE of the Old and New Testaments do teach and support *the Doctrine of the Trinity*. Face value assumptions are born through ignorance ([Prov. 15:28](#)). That's why only a lawyer can be trusted to interpret the fine details of law documents. The fine details matter. Words matter in the *natural* and much more in the *spiritual*. Lawyers are hired because their *knowledge* is needed to assuredly *know* the bounds and parameters of the law ([Hos. 4:6](#)); and only a fool would suppose he can decipher complicated law documents with good success. Meanwhile, Christians endeavor the interpretation of [Jeremiah 31:31-34](#) without an *in-depth* recollection of the Old Testament abiding in their souls! This is dangerous.

The fact that “**all**” of Israel didn’t **know the LORD** from generation to generation isn’t the issue. This is indisputable. Rather, the question is if “**all**” of Israel was **required** by law to **know the LORD** according to the Old Testament. Then, if the answer proves to be *yes*, we must search the Scriptures to see if this biblical ideal

has ever been realized in *Biblical Church History* and / or if it ever will be realized according to *Biblical Prophecy* at some point in the future.

Every individual in Israel was required to **know** the LORD, and that is exactly why the Jews were teaching every man his neighbor, saying, “**Know the LORD**” ([Jer. 31:34](#)). Every individual in the [Assemblies](#) or [Congregations](#) of the Israelite People, in any place or for any purpose within [the Land of Israel](#), or anywhere in [the Kingdom of God](#), especially within [the City of Jerusalem](#) & upon [Mount Zion](#), or anywhere of closer proximity to [the Temple of God](#), were required by law to be entirely populated by **righteous** and **godly** persons.

The only **controversy** is that this **requirement** was hard to keep. Therefore, the plot of redemptive history gravitates around this **requirement** of the law. Definitively, it all began with [the Exodus Generation](#). This reference point is clearly in the mind of God in [Jeremiah 31:31-34](#), when the LORD spoke of “**the Covenant that [Jehovah] made with their fathers in the day that [the LORD] took them by the hand to bring them out of the land of Egypt**” ([Jer. 31:32](#)). Therefore, we should begin our investigation at the formation of **the Mosaic Covenant**.

The LORD was determined to bring this nation to birth ([Gen. 33:20](#); [Ps. 135:4, 33:12](#)). Therefore, with unwavering commitment as a **Father**, the LORD pled the cause of redemption ([Ex. 4:22, Hos. 11:1](#)). Through a total of *8 Severance Miracles* the LORD won the heart of the Jewish People in saving **faith** and **repentance**. The love of Jehovah for the Jews became utterly undeniable amidst the onslaught of *flies, pestilence, boils, hail, locusts, darkness, and death*. In being separated from the Egyptians through a miraculous shield of divine favor amidst the plagues, the LORD won the **trust** of the fatigued and downtrodden people. Hereby, they came to **know** the LORD in truth ([Ex. 8:22-23](#) [#1], 9:4-6 [#2], 11 [#3], 25-26 [#4], 10:13-18 [#5], 21-23 [#6], 11:6-7 [#7], 14:22-23 [#8]).

- Chiefly, in the Passover, they were justified by **faith** in the blood of atonement ([Ex. 12:23-28, Heb. 11:28, 1 Cor. 5:7](#)).
- Secondly, in the Red Sea, they were baptized by **faith** ([Ex. 14:30-31, 15:1-2, Ps. 106:8-12, 1 Cor. 10:1-2, Heb. 11:29](#)).

However, the popular interpretation of [Jeremiah 31:31-34](#) would argue that the *inward* and *spiritual* work of redemption was exclusive to only a small remnant of Israel ([Rom. 2:28-29](#)), while the vast majority remained unconverted even though they were physically liberated from Egypt.

Yet, this ignores the fact that it was *illegal* for **impenitent** or **presumptuous** sinners to participate in and observe **the Passover** by offering **a sacrifice for an atonement** ([Ex. 12:15, Lev. 16:33, 23:29; Num. 15:30-31, Heb. 10:28](#)). Therefore, this interpretation promotes *lawlessness*. Furthermore, it's obvious that God **countenanced** all the **sacrifices** of Israel in the Exodus rather than **abhorring** them ([Prov. 21:27, 15:8, 28:9, 15:26](#)) and hereby the LORD shielded the Jews from the destroying angel ([Ex. 12:13, 23](#)). Therefore, this interpretation calls into question *the moral purity* of God as the Judge of all the Earth ([Gen. 18:25, Deut. 32:4](#)). Of course, neither God nor the destroying angel would have regarded the **blood** if the **sacrificial atonement in the Passover** was outwardly observed in mere form and heartless pretense by wicked

This understanding of **Judaism** allows for the presence of faithless ceremonial formalism and rampant hypocrisy (2 Tim. 3:5), all of which was forbidden by **the Law**, decried by **the Prophets**, renounced by **Jesus Christ**, and refuted by **Paul**.

Israelites, but because the blood was indeed **respected** this means that Jehovah legitimately **forgave** the Israelites through an **atonement** (**Num. 14:19, 15:25, 28; Gen. 4:4-5, Lev. 26:9, Num. 16:15**)! Moreover (let the reader understand), this divine act of real **forgiveness** is impossible without God legitimately **applying the virtue of the blood of Jesus through divine foresight** (**Rom. 3:25, Heb. 9:15, 10:4**)! Therefore, this interpretation questions *the efficacy* of the blood of Jesus.

This erroneous understanding of **Judaism** allows for the presence of faithless ceremonial formalism and rampant hypocrisy (**2 Tim. 3:5**), all of which was forbidden by **the Law**, decried by **the Prophets**, renounced by **Jesus Christ**, and refuted by **Paul**. Popular interpreters look back on the scene of the first *Passover* and imagine rampant **insincerity** and overwhelming **impurity** among the people, while the inspired writers look back on the very same scene and see an allegory of **Church Purity** (**1 Cor. 5:5-13**). Popular interpreters suppose *the Passover* was **open** to depraved and unregenerate sinners, or unconverted Israelites, even while they **close the Lord's Supper** and forbid unbelievers from partaking of the holy ordinance for fear of profaning it (forgetting that *the Lord's Supper* was patterned after *the Passover Feast*). Also, further redemptive applications of *the Passover Feast* can be discerned in Paul's description of *the Lord's Supper* in **1 Corinthians 11:26**, where the participants thereof must show a readiness to depart from this world like Israel suddenly departed from Egypt (**Ex. 12:10-11, 13:19**); even as Peter emphasized in **2 Peter 3:12**, describing the general conversation of Christian believers in daily life following the instructions of **Exodus 12:11**.

Meanwhile, being ignorant of the fine details, men continue to argue that the whole point of **the New Covenant** is clearly stated in **Jeremiah 31:34**, in the declaration, “**for they all shall know me, from the least of them unto the greatest of them, saith the LORD**.” Precise emphasis is put on the word “**all**” in **Jeremiah 31:34**. I only wish that equal emphasis is put upon such words every time they are found written in Holy Scripture.

- According to Paul, “**all**” of the Israelites who passed through the Red Sea were “**baptized**” unto Moses as legitimate believers (**1 Cor. 10:1-2**), which would make sense because the Egyptians assayed the **baptism** and drowned because of their **unbelief** (**Heb. 11:29**).
- Emphatically, and repeatedly, Paul described the spirituality of these unique individuals while sojourning in the Wilderness, saying, “**all**” ate “**the same spiritual meat**” and “**all**” drank “**the same spiritual drink**”, hereby affirming that they *walked* in *spiritual communion* with **the pre-incarnate Christ** (**1 Cor. 10:3-4**).

The *spiritual communion* being described was the commonwealth of Israel wrought through faith in the **Gospel**, as it was communicated through **the Manna** that came from Heaven and **the Water** that came from **the Rock** (**Manna: Ex. 16:1-36, Jn. 6:32-33, 35, 1 Cor. 10:3, Neh. 9:15, 20, Ps. 105:40, Deut. 8:2-3, 14-16 [Matt. 4:4, Lk. 4:4], Rev. 2:17; Water: Ex. 17:1-7, 1 Cor. 10:4, Jn. 4:10, 13-14, Ps. 78:15-16, 105:41, 114:8, Hab. 3:9, Neh. 9:15, Jer. 2:13, Deut. 6:16, 8:15 [1 Cor. 10:11, Ps. 107:32-43, Isa. 41:18, 48:21, Rev. 21:6]**). Nevertheless, 21st Century Christianity has argued that they weren't “**all**” in *saving communion* with Christ, even though this is precisely their point of argument in **Jeremiah 31:34**. Overlooking the hypocrisy in this, they argue that the vast majority of Israelites were **lying** when they triumphantly sang *the Song of Salvation* amidst the crystal walls of **the Red Sea** in **Exodus 14:30-31, 15:1-2, & 13**, and, when they vowed in commitment to *the Mosaic Covenant* at the base of Sinai in **Exodus 24:3-8**.

Yet, according to *Isaiah*, the only reason the LORD ultimately acted in real time to **save** the Israelite people is because He saw in them a sincere and **truthful** faith in Jehovah (**Isa. 63:8**). That's why *David* and *Asaph*, looking back, saw a **righteous** company of redeemed souls celebrating in **gladness** as the **flock** of Jehovah (**Ps. 66:6, 68:3-4, Ex. 15:2; Ps. 77:14-20, 78:13, 52-53**); or, that's why *Hosea* foretold the end goal of **Church Purity** being restored through the *Assyrian* and *Babylonian Captivities* with this celebration in mind (**Hos. 2:15**). Therefore, in praying for the revival of these divine exploits, the Prophets called upon God for the revival of **favor, mercy, and grace** according to the **promises** of God in salvation (**Ps. 77:7-9, Hab. 3:2, Isa. 63:7-9, 11-15; Rev. 15:1-4**). So, what do you see when you look upon the *freshly baptized* Israelite people going into **the Wilderness**? At this momentous occasion of glory (**Ex. 14:29-15:22; Isa. 63:14**), do you see a people plagued with *insincerity* for want of true conversion with hardly a *remnant* escaping? Do you believe the *majority* of Israel is still encumbered with the idolatry of Egypt in the secret of their own tents *as they were at the beginning* in the Land of Egypt (**Ezek. 20:5-8**)?

“All Israel shall be saved”

- Rom. 11:26

Exactly what they claim isn't the case in the Old Covenant was in fact the reality in the Exodus Generation; and, gloriously, this will be the a reality in the last and final Exodus of the Jewish People from Babylon at the 2nd Advent of Christ. The same ideal that was performed temporarily in the first Exodus will be performed permanently in **the last Exodus**. However, lamentably, for many generations in between, this has hardly been the case.

Remember, God sees not as man sees (**1 Sam. 16:7, Jn. 7:24**). All that matters is what the LORD saw when He looked upon Israel going out into **the Wilderness**; and, speaking of this, lo and behold:

- A **Bride** in the **love** of her **Espousal** pursuing her **Husband** (**Jer. 2:2, 31:32**).
- A People that are “**holiness unto the LORD**” with “**no strange god**” among them (**Jer. 2:3, Deut. 32:7-14**; The Vanquishing of Idolatry: **Ex. 12:12, 30, Num. 33:3-4, Ex. 18:11, Isa. 2:18-21, 19:1, 21:9, Rev. 1:7**).
- A **Church** of made up of “**all**” **Holy Ones (Saints)** sitting before Sinai; which means that “**every one**” was receiving the word of God (**Acts 7:38, Ex. 19:17, Ex. 19:4-5, Deut. 33:3**).
- A **Vineyard** planted and flourishing because of a “**wholly right seed**” (**Ps. 80:8-11, Jer. 2:21**).

The LORD celebrated Israel and showered upon her the goodness and mercy of divine rejoicing (**Isa. 63:7-9, Deut. 28:63, 33:3; Ps. 68:1-20**); something He would never do over a company of mostly liars (**Prov. 11:20, 12:22**). The LORD would only *think, feel, and speak* thus to a company of redeemed saints that are truly **holiness unto the LORD** (**Jer. 2:2**). Remember, **holiness** means **separation** – a **separation** from *sin* and *sinner*s in a salvific **consecration** to *God*; even as God commanded Joshua, saying, “**Up, sanctify the people**” (**Josh. 7:13**), when the **holiness** of Israel was compromised by the presence of **one sinner** in the ranks (**Josh. 7:25-26, Deut. 23:12-14**).

Evidently, this is why **Abraham separated** from Terah, **Isaac separated** from Ishmael, **Jacob separated** from Esau, and **Israel separated** from Egypt. **Holiness!** The divine **calling** of **the Gospel** always *separates* men from sin and *consecrates* them to God. For, the LORD is perfectly **pure** and completely unable to **countenance** immorality and wickedness (**Hab. 1:13, Isa. 66:1-2, Deut. 23:12-14**). Therefore, the *spiritual* and *moral* status of every **individual** in Israel was of utmost importance to **everyone** (**Josh. 22:16-**

20). If in fact Israel was a general assembly of **sinner**s who are falsely converted with only a small remnant of true believers **among them**, the plot surrounding these outbreaks of wrath wouldn't resound in confirmation that every Israelite **man's** personal **holiness** mattered to God!

- Moses and Aaron wouldn't have cried out in intercession, saying, "...*shall one man sin, and wilt Thou be wroth with all the congregation?*" (**Num. 16:22**), amidst the endangerment and death of around 14,950 souls.
- Phinehas wouldn't have been so commended by God (**Num. 25:11-13**) and credited for stopping the ongoing outbreak of wrath for his act of judgment against **one man**; when, amidst the slaughtering of 24,000 souls, Phinehas fastened his eyes upon "**one of the children of Israel**" in the act of sin, and, "*he went after the man of Israel into the tent*" and slew him (**Num. 25:6, 7-9**).
- Joshua, acting to recover the **holiness** of Israel after the occasioned death of 36 men, wouldn't have said to Achan, "*Why hast thou troubled us?*" (**Josh. 7:25**).

This kind of behavior would be outrageous and uncalled-for, if indeed Israel was a general assembly of **sinner**s who are falsely converted with only a small remnant of true believers walking in **holiness** before God. For, what could possibly be so **aggravating** to God about the presence of **one sinner**, if there are an abundance of **sinner**s in *the Church of the Wilderness* at enmity with God (**Acts 7:38, Rom. 8:7-8**)? A diligent reader of the Old Testament would know that these courageous men were acting in obedience to the plainly stated **laws of holiness** authored to regulate **the people of God** (**2 Cor. 6:14-7:1**). These laws targeted **one unholy person** from **among the people** of Israel with the intent of *mortifying* the sin or *executing* the sinner to keep the *spiritual environment* of the people **clean** and **pure**.

- **Put Away:** **Deut. 13:5, 17:7, 12, 19:19, 21:21, 22:22, 24; Judges 20:13, Lev. 20:14**
- **Cut Off:** **Ex. 31:14, Lev. 7:20, 21, 25, 27, 17:4, 9, 10, 18:29, 19:8, 20:3, 5, 6, 17, 18, 23:29, Num. 9:13, 15:30, 19:20**
- **New Testament:** **1 Cor. 5:2, 13, Eph. 5:3, 1 Thess. 2:10, 1 John 2:19**.

How hardly could such regulations be comprehended by true believers if Israel in the Exodus Generation was crawling with at least 600,000 falsely converted **sinner**s! Truly. The popular understanding of Old Testament Judaism utterly confounds **the storyline** of redemptive history. It's no wonder that nominal Christians today don't have even a basic understanding of the narrative of redemption in *Biblical Church History*. Also, it's no surprise that modern-day Preachers point the people to *Extra-Biblical Church History* instead. For, everywhere you go in the Bible, and everywhere you read, the plot of redemption continues with the same resounding testimony:

The **congregation** of Israel must be **holy** because they are "**the congregation[s] of God**" (**Neh. 13:1-3**). Therefore, they were bound by one supreme "**ordinance**" (**Deut. 33:4-5, Num. 15:15**) which necessitated that every **individual** in the congregation was **holy** (**Num. 16:3, Lev. 19:2**), "**righteous**" (**Ps. 1:5**), **saintly** (**Ps. 89:5, 149:1**), and **belonging to God** (**Ps. 68:10, 74:2**); hence, this congregated people was separated from all the **accursed things** and **people** who bring contempt upon the congregation (**Josh. 7:13, Ezra 10:11-14**). When God said that *such* and *such* a person "**shall not enter** into the congregation" (**Deut. 23:1-8**), He meant it. All those whom God spoke of and named for **expulsion** in various ways throughout Scripture can form a list, which includes: "**the adversary**", "**the heathen**" (**Lam. 1:10**), "**the ungodly**", "**sinner**s" (**Ps. 1:5, Num.**

15:30-31), “evil doers” (Ps. 26:5), “the dead” (Prov. 21:16), “vain persons”, “dissemblers”, and “the wicked” (Ps. 26:4-8, 12).

Even so, according to Doctrinal Rule, the people who populated **The Land of Israel & Judah** were exclusively: “the upright”, “the perfect” (Prov. 2:21), those who put their “trust” in the LORD (Isa. 57:13), “the faithful”, “he that walketh in a perfect way” (Ps. 101:4-8), and those who were “clean” (Isa. 52:11). The people who were eradicated from the Land of Israel & Judah via the Death Penalty were: **false prophets** (Ezek. 13:9), **rebellious Israelites** (Hos. 9:3), “the wicked” (Nah. 1:5, Ps. 101:8), “the transgressors” (Prov. 2:22), “the rebels” (Ezek. 20:38-40), unconverted and forbidden “strangers” (Hos. 7:8-9, Isa. 1:7), “a froward heart”, “whoso privily slandereth his neighbor”, “him that hath an high look and a proud heart”, “he that worketh deceit”, “he that telleth lies”, “wicked doers” (Ps. 101:4-8), “the uncircumcised”, and “the unclean” (Isa. 52:1).

Most people feel they simply cannot believe that *the Exodus Generation* as a whole was truly converted. They feel that these people so often exemplified what *shouldn't* be done rather than what *should* be done. However, it should be noted that this sentiment is not unbiblical. This is exactly how the Apostles of the New Testament employed their testimony. They warned all believers to beware of acting in the same way as *the Exodus Generation* (1 Cor. 9:27-10:13; Heb. 2:1-4, 3:1-4:11, 10:26-29, 12:18-29; Jude 1:5). However, in speaking of *the Exodus Generation*, they were warning **believers** about what they *shouldn't* do rather than what they *couldn't* do. They were warning believers about the real consequences of backsliding.

“The Understanding” of Perseverance in the Apostles during the Earthly Ministry of Jesus Christ

Why did *the Exodus Generation* backslide? In other words, why did they repeatedly provoke the LORD and fail to persevere in faith? Many would argue that they simply weren't converted; and, to illustrate this, they would quote a verse like [Deuteronomy 29:4](#).

“Yet the LORD hath not given you an heart to *perceive*, and eyes to *see*, and ears to *bear*, unto this day.”
- [Deuteronomy 29:4](#)

Overlooking the fact that this was spoken to the children of the Exodus Generation (a people renowned for their faithful perseverance in the conquest of the Promised Land), **the principle of faith** brought into view is very important as it pertains to *the Doctrine of Perseverance*. We, as Christians, must come to understand and analyze the vitality and longevity of our *faith* based upon our ability to *bear*, *see*, and *perceive* Biblical Truth. As truly converted people we must learn to persevere in *faith* – in *bearing*, we must continue to *bear*; or, in *seeing*, we must continue to *see* ([Rev. 2:7](#), [11](#), [17](#), [29](#), [3:6](#), [13](#), [17](#), [22](#))! Therefore, in resounding harmony to the burden being conveyed in [Deuteronomy 29:4](#), Jesus Christ said in [John 16:12](#),

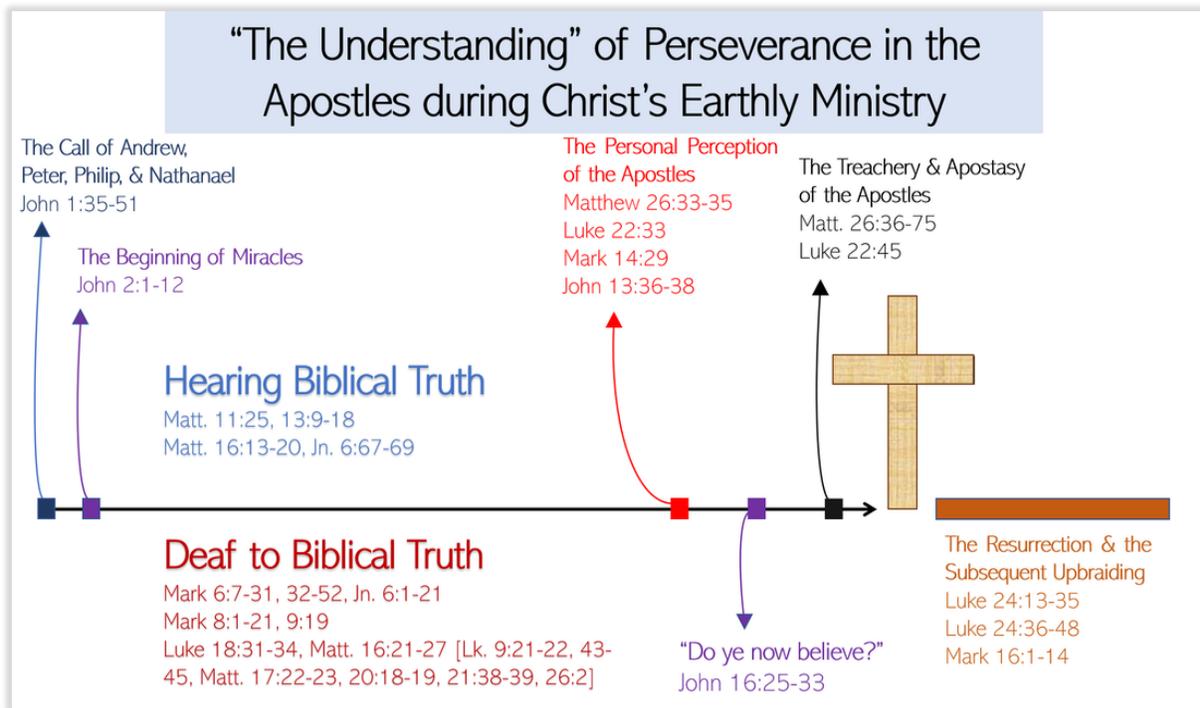
“I have yet many things to *say* unto you, but ye cannot *bear* them now.” - [John 16:12](#)

With respect to the question at hand (*Why did the Exodus Generation backslide?*), realistically, the same question should be asked about the Apostles of Jesus during the earthly ministry of the Messiah. In specific, why did the Apostles backslide and infamously deny the Lord of Glory at Gethsemane ([Matt. 26:36-75](#), [Lk. 22:45](#); [Matt. 10:32-33](#))? Certainly, no one would argue that they weren't truly converted. Right? They were Apostles ([Matt. 10:1-8](#))! So, what happened? Their lack of perseverance in faith is spoken about in *the Gospels* by Jesus using the same terminology and language originally employed in *the Book of Deuteronomy* when the perseverance of Israel was the primary objective of Moses' dying sermons. This was the foremost burden upon the Messiah's heart as well, especially concerning the Apostles, therefore He prayed, “...*Holy Father, keep through thine own Name those whom Thou hast given Me*” ([Jn 17:11](#); [Lk. 22:31-32](#)).

The Apostles, as believing disciples who followed Jesus prior to the Cross, were converted and saved in the same way that all other truly saved believers of pastime [Judaism](#) were soundly converted ([Lk. 1:6](#), [Mk. 1:4](#); [Heb. 11:1-40](#); for more information, see [The Preincarnate Jesus Christ](#)). That is to say that Jesus, the Son of God, **declared** the “Name” of **Father** to the remnant of the Church in the 1st Century as the sole purpose of His existence ([Heb. 2:12](#)); which means in part that Jesus savingly “**manifested**” the “Name” of **Jehovah** to the disciples ([John 17:6](#), [Heb. 2:12](#)) prior to His crucifixion, death, burial, and resurrection – before **salvation was hereby substantially provided** ([Rom. 3:25](#), [Heb. 9:15](#), [10:4](#))! More than anything, this is a salvific communication of **the Word of God** (“*I have given them Thy Word*” – [Jn. 17:14](#)) that effectually works in those who believe through the Spirit ([Jn. 3:3-11](#), [1 Thess. 2:13](#)). Suffice it to say, the Apostles savingly “**knew**” the LORD ([Jn. 17:2-3](#), [6](#); [1 Jn. 2:4-6](#)) and “**kept**” the word of God even before the crucifixion of Christ ([Jn. 17:6](#)), which is only possible by *regeneration*; otherwise Jesus would not have spoken of them in prayer to the Father, saying, “...*they are not of the world, even as I am not of the world*” ([Jn. 17:14](#)).

Nevertheless, when their fidelity was tested at Gethsemane, they apostatized and treacherously denied the LORD! Why? Imagine the tone in which Jesus forewarned His closest disciples in an intimate setting, saying, “...*All ye shall be offended because of Me this night...*” ([Matt. 26:31](#)). Again, their apostasy certainly wasn't for

a lack of true conversion. So, why didn't they persevere in faith? Only a detailed analysis of their 3-year journey leading up to Gethsemane will yield the answer to this important question.



The 3-year journey was a tumultuous one. The Apostles were often confused, offended, and following on with trembling knees. They watched on in horror as Jesus’ hometown attempted to murder Him (Mk. 6:1-6, Matt. 13:33-58, Lk. 4:14-30), and they were perplexed why Jesus’ own family members thought He was crazy (Jn. 7:1-10, Matt. 12:46-50); but, worst of all, they were struggling with how much Jesus was offending the Pharisees (Matt. 15:12). Amidst it all they didn’t know what else to do but to *question* the LORD and follow on in sheer self-denial. That’s why the Apostles constantly resorted to *asking* Jesus questions all throughout His temptations (Lk. 22:28, Jn. 16:30).

At times the Apostles were more resilient, but their courage was tainted with pride; so, they argued with one another about who was the greatest (Lk. 9:46-48, 22:24-27, Mk. 9:33-37; Matt. 23:6-7). At other times they were more sorrowful in spirit and rash in speech; so, Thomas spoke up while reflecting upon Lazarus’ death, saying, “*Let us also go, that we may die with him.*” (Jn. 11:16). Certainly, they were too preoccupied with the **pretentious Covenantal Idealism** of their time (Matt. 24:1-2, Mk. 13:1-2) and too tolerant of the rampant hypocrisy **practiced** by the Pharisees (Matt. 23:16-22). An honest description of their fidelity was that they “*scarce*ly” followed Jesus while beholding a tumult of offended defectors turn aside by the multitudes (1 Pet. 4:17-18, Jn. 6:60-66). The commotion about the countryside was such that even John the Baptist was made to doubt that Jesus was certainly the Messiah (Matt. 11:1-6; [Commentary](#)).

Nevertheless, the Apostles began well in the early days of Christ’s earthly ministry (Gal. 5:7). At the original call of Christ and in the beginning of miracles (Jn. 1:35-51, 2:1-12), their faith in Jesus as the Son of God was evident: it was written, “*His disciples believed on Him*” (Jn. 2:11). Also, thereafter, in accordance with spiritual law (Jn. 9:31, 33, Lk. 6:39, 2 Cor. 4:13), these believers in Christ went about Israel turning whole cities upside down by preaching the Gospel with power - the LORD confirming the word with signs and wonders as they walked

in faith through love ([Matt. 10:7-8](#), [Mk. 9:23](#), [Jn. 11:40](#); [Mk. 9:38-41](#); [1 Cor. 12:28-31](#); [Rom. 15:15-19](#))! Likewise, at pronounced moments of trial throughout their spiritual pilgrimage, the Apostles stood out as shining examples of faith! Consider the time when Jesus questioned the disciples, saying, “*But whom say ye that I am?*”, and Peter triumphantly confessed on behalf of them all: “*Thou art the Christ, the Son of the Living God*” ([Matt. 16:16](#)); or, consider when Jesus challenged them, saying, “*Will ye also go away?*”, and Peter said, “*Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the Living God.*” ([Jn. 6:67-69](#)).

It is critical to understand that the Apostles were truly converted by virtue of *faith* in the Son of God; and, in *believing* ([Heb. 11:1](#)), they had unstopped ears to *hear* the truth or unblinded eyes to *see* the truth ([Matt. 11:25](#)); while others in *unbelief* (on the contrary), had stopped up ears that were *deaf* to the truth or closed up eyes that were *blind* to the truth ([Matt. 13:9-18](#)). This is a biblical way of describing the presence or absence of saving *faith* in Biblical Truth. The Apostles were expected to *continue* in saving *faith* through a growing reception of Biblical Truth – especially those things which pertain to the identity, person, and work of the Lord Jesus Christ.

In the aforementioned ways, with respect to the 3-year journey of the Apostles, it is clear that they had a good “*understanding*” that Jesus was the Son of God ([Matt. 13: 13-15, 23](#)); however, along the way they began to grow *deaf* to **the Word of God** spoken by Christ and **the Ways of God** exemplified by Christ. According to the Gospel of Mark, directly following the missionary campaign of the Apostles to the cities of Israel ([Mark 6:7-13, 30-31](#)), the crowds flocking to Jesus in the desert were so vast that Jesus compassionately taught and miraculously fed about 5,000 men ([Mark 6:32-44](#)). In the process, Jesus took the opportunity to “*prove*” the Apostles ([Jn. 6:5-9](#)). This event would have only increased the fervency of the Apostles in their conscious devotion to Christ, but their hearts were amiss. Therefore, after being constrained to depart by ship unto Bethsaida, and being caught in a storm on the way, the powerless disciples were in dire need of rescue ([Mark 6:45-52](#)). Jesus, being displeased with their faithless condition “*would have passed them*” ([Mk. 6:48](#)), leaving them there, had not the Apostles cried out to God in prayer. Explaining the situation, it was written,

“For they **considered not** the miracle of the loaves: for their *heart* was **hardened.**” – [Mark 6:52](#)

Later on, again, when the crowds amassed to around 4,000 people and Jesus was minded to feed them ([Mark 8:1-21](#)), the Apostles were *blinded* by unbelief. Their first thought was to analyze the situation carnally, asking the Lord, “*From whence can a man satisfy these men with bread here in the Wilderness?*” ([Mark 8:4](#)). Indeed, their faith should have grown to behave properly in this situation, having learned from the former occasion. Howbeit, similar to the last time, and as a repeated provocation, when the Apostles had ventured another journey by sea and arrived at Dalmanutha, and then at once returned to “the other side”, it was written, “*Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.*” ([Mark. 8:14](#)). Then, when Jesus charged them, saying, “*Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.*” ([Mar 8:15](#)), it was written,

“And they *reasoned* among themselves, saying, It is because we have no bread. And when Jesus knew it, he saith unto them, Why *reason* ye, because ye have no bread? **perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?** When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. And he said unto them, **How is it that ye do not understand?**”
- [Mark 8:16-21](#) [[Matt. 16:6-12](#)]

Discerning a growing sense of *unbelief* in the Apostles, Jesus spoke of their *eyes* being *blinded* and their *ears* being *deafened*— all of which amounts to a dangerous inability to “*understand*”. This is the same terminology used by Christ when rebuking the Apostles because they were offended at how Jesus was offending the Pharisees (**Matt. 15:1-20**). When Peter asked for an interpretation of the parable, Jesus said, “*Are ye also yet without understanding? Do not ye yet understand...?*” (**Matt. 15:15-17**).

These occasions, and the like, are symptoms of a growing **hardness** through evil **unbelief**, as described in **Hebrews 3:12-13**. However, worst of all, the Apostles were impenitently *deaf* to the repeated statements of Christ when He privately foretold His own betrayal and death at the hands of sinners (**Luke 18:31-34, Matt. 16:21-27 [Lk. 9:21-22, 43-45, Matt. 17:22-23, 20:18-19, 21:38-39, 26:2]**). Why? Because they were personally *offended* at it. They simply couldn’t *believe* it! They were **expecting** the Messiah to come and **immediately restore** the Kingdom to Israel (**Acts 1:6**). Therefore, far from embracing the Cross and glorying in it (**Gal. 1:10, 5:11, 6:14**), Peter boldly withstood Jesus under the bewitchment of Satan in **Matthew 16:21-27**.

“Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge him, and put him to death: and the third day he shall rise again. *And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.*” - **Luke 18:31-34**

“From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, **Satan**: thou art an **offence** unto me: **for thou savourest not the things that be of God, but those that be of men.**” - **Matthew 16:21-23**

The cardinal ethic of persevering faith is the ability to continuously *hear, see, and receive* all that God is speaking in the ongoing **revelation of Jesus Christ** to the soul. That is certainly why Leonard Ravenhill said, “*Preacher, with all thy getting, get **unction**.*” Or, rather, that’s why Solomon said, “*...with all thy getting get **understanding***” (**Prov. 4:7**)! In respect to the Apostles, the longer they walked with Christ in the 3 years of His earthly ministry, the more they were exposed to **the salvific operation of the Gospel** in all of its **phases of glory**; and the longer they persisted in **hardness** against any vital aspect of truth that pertained to Jesus Christ, the more hazardous it became to their souls (**John 14:6, 17:17**).

The Son of God knew about the dangerous **hardness** that the Apostles were *stubbornly* persisting in, despite their own inflated perception of personal integrity and faithfulness to Christ (**Matt. 26:33-35, Lk. 22:33, Mk. 14:29, Jn. 13:36-38**). Amazingly, the Apostles were oblivious to the danger of un-mortified evil residing within (**Rom. 8:13**). However, at once, when Jesus changed his tone and ministered more *plainly* to the disciples, the occasion presented itself for Christ to confront them about the treachery that lurked within.

“These things have I spoken unto you in **proverbs**: but the time cometh, when I shall no more speak unto you in **proverbs**, but I shall shew you **plainly** of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou **plainly**, and speakest no **proverb**. Now are we **sure** that thou **knowest** all things, and **needest not** that any man should ask thee: **by this we believe that thou camest forth from God.** Jesus answered them, **Do ye now believe?** *Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave*

me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.”
- [John 16:25-33](#)

This was a moment of honesty with the Messiah that the Apostles never expected, right when they *believed* themselves to have achieved the clarity of sincere *faith* they always hoped to enjoy! Marvelously, this illustrates just how much the Apostles were [stumbling at the stumbling stone](#) ([PDF Notes](#)). The eyes of the Son of God pierced into the heart, discerning their unbelief; thus, Jesus said, “*Do ye now believe?*” ([Jn. 16:31](#)). They would soon find out what Jesus was talking about. Yet, not without Jesus pleading with them in hopes that they would not enter into temptation and treacherously apostatize before the heathen ([Matt. 26:36-75](#); [Ezek. 18:23, 32](#)). Nevertheless, by refusing to pay good heed to their Messiah’s repeated appeals that they would *watch* and *pray* in vigilance, the **sorrow** of the world put them to sleep ([Lk. 22:45](#), [2 Cor. 7:10](#)). Fearfully, this serves as a lesson for us all. Namely, how the *deafness* of the Apostles at this critical juncture could have been prevented ([Matt. 26:41](#)), and should have been prevented, but because the Apostles weren’t responsive to the Lord while in a saving relationship with Him, they suffered a precipitous fall into utter apostasy!

The warning signs abundantly preceded the treachery of the Apostles so that they are without excuse. Each offence was met with reproof and instruction from our Lord... but to no avail. Therefore, upon the resurrection, the Son of God has choice words for those whom He loved ([Jn. 13:1](#); [Lk. 24:13-35, 36-48](#), [Mk. 16:1-14](#)).

“Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept. **And they, when they had heard that he was alive, and had been seen of her, believed not.** After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: **neither believed they them.** Afterward he appeared unto the eleven as they sat at meat, **and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.**” - [Mark 16:9-14](#)

“Then he said unto them, **O fools, and slow of heart to believe all that the prophets have spoken:** Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.” - [Luke 24:25-27](#)

“And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. **Then opened he their understanding, that they might understand the scriptures,** And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.” - [Luke 24:44-48](#)

Why did the Apostles backslide and fail to persevere in faith? Well, it was for the same reason that the Exodus Generation backslid. It didn’t happen because the Apostles were unconverted and void of faith to begin with, as people assume was the case with the Exodus Generation reprobates ([Heb. 4:1](#)). Nor was it because the Apostles never had eyes to *see* or ears to *bear*. They backslid because they didn’t continue in the faith that they had from the beginning ([1 Tim. 4:16](#), [Rev. 2:4-5](#)) – so that, in *seeing*, they would continue to *see*; or, in *hearing*, they would continue to *bear* – especially when we as Christians begin to follow Jesus as genuine disciples at conversion, and we come to realize that the way of truth isn’t what we originally expected it to be! For the Apostles in the 1st Century, this realization never fully dawned upon them because they **stopped their ears** to

the message of the Cross. However, today, Christians are **stopping their ears** at the message of God in *the Book of Revelation*.

“And take heed to yourselves, lest at any time your *hearts* be overcharged with surfeiting, and drunkenness, and cares of this life, **and so that Day come upon you unawares**. *For as a snare shall it come on all them that dwell on the face of the whole earth*. **Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.**” - [Luke 21:34-36](#)

Jesus, foreseeing this, duly warns us to be watchful and prayerful concerning [the Day of the LORD](#), just as He warned the Apostles concerning the Way of the Cross in the 1st Century. Howbeit, the Apostles weren't *watchful* concerning their own souls with respect to the vitality and longevity of their faith – *forgetting that their faith lives by every word of God* ([Rom. 10:17](#)) – therefore, through rejecting vital portions of the word of God, they were *blinded* and rendered unable to persevere. Even so it is today.

Introducing the Language of Love in a Soul Religion

Discovering Faith in the Spiritual Biology of the Soul in the Day of Deuteronomy

Despite being truly “**saved**”, why did *the Exodus Generation* backslide? A diligent search would prove that it was for **the same reasons** *the Apostles* of Jesus Christ backslid at the crux of the Messiah’s earthly ministry in the Garden of Gethsemane. Therefore, in speaking to *the Apostles* with the intent to put an end to their backsliding and ultimately secure their souls in perseverance, the Son of God drew from the ancient reservoir of holy doctrine first set forth in THE LAW (Duet. 32:2). The infinite wisdom of the Son of God had no better wherewithal to penetrate the **heart** and explain the vitality of **faith**, than to draw upon the *language* of DEUTERONOMY.

Whether in speaking to *the Apostles* in private instruction, or in open air preaching to the lost while putting a difference between the saved and unsaved (Mal. 3:18, Matt. 15:13-14), and all throughout various moments of triumph and tragedy in the perseverance or backsliding of *the disciples*, the Son of God spoke of the **spirituality** of true religion in a terminology that originates from THE LAW. Some of those instances, surveyed in detail in **the former section**, were vital moments where Jesus of Nazareth was identifying a growing onset of *spiritual deafness* in *the Apostles*; a kind of personal offense against biblical **truth** that would eventually lead to a sudden and unexpected apostasy, like what happened in Gethsemane, if the truth spoken by Christ continued to be **unheard**.

DEUTERONOMY TO THE CHILDREN OF THE EXODUS GENERATION	THE EARTHLY MINISTRY OF JESUS CHRIST TO THE APOSTLES
Eyes / See(n) x 26 (Show x 6)	Eyes / See x 14
Ears / Hear / Harken x 34	Ears / Hear x 19
Heart x 31 (Soul x7)	Heart x 6
Hardened x1	Hardened x 3
Hidden x 1	Hid x 3
Know x 10 (Mind x2)	Know x 3
Consider x 2	Consider x 1
Understanding x 3	Understand x 14
Remember x 7 (Forget x 10)	Remember x 2
Foolish / Unwise x 2	Fools x 1
Faith / Believe x 3	Faith / Believe x 5
Perceive x 1	Perceive x 3
Learn x 6 (Doctrine / Wisdom x 2)	[Matt. 11:25, 13:9-18; Mk. 6:52; Mk. 8:16-21, Matt. 15:15-17, 16:6-12; Lk. 18:31-34, 24:44-48; Lk. 18:31-34, Matt. 16:21-27, Lk. 9:21-22, 43-45, Matt. 17:22-23, 20:18-19, 21:38-39, 26:2; Lk. 18:31-34; Lk. 24:25-27; Jn. 16:25-33, Mk. 16:9-14, Lk. 24:25-27, 44-48]

In speaking of **faith** in God, or in the **word** of God, the Lord was speaking about the people having a personal **heart perception** of **knowledge** that is **spiritual** in nature and penetrating to the **soul**. This is something completely different than the **head knowledge** of **intellectuals**. Therefore, when divine **truth** was spoken, or the **word** of God declared, and yet it was **unrevealed** to any listening bystanders on account of their **unbelief**, the poor souls were **blind** and **deaf** to the **spiritual** reality of what was being preached and therefore incapable of truly **understanding** the message. However, as stated before, the primary use of this *language* pertains to the

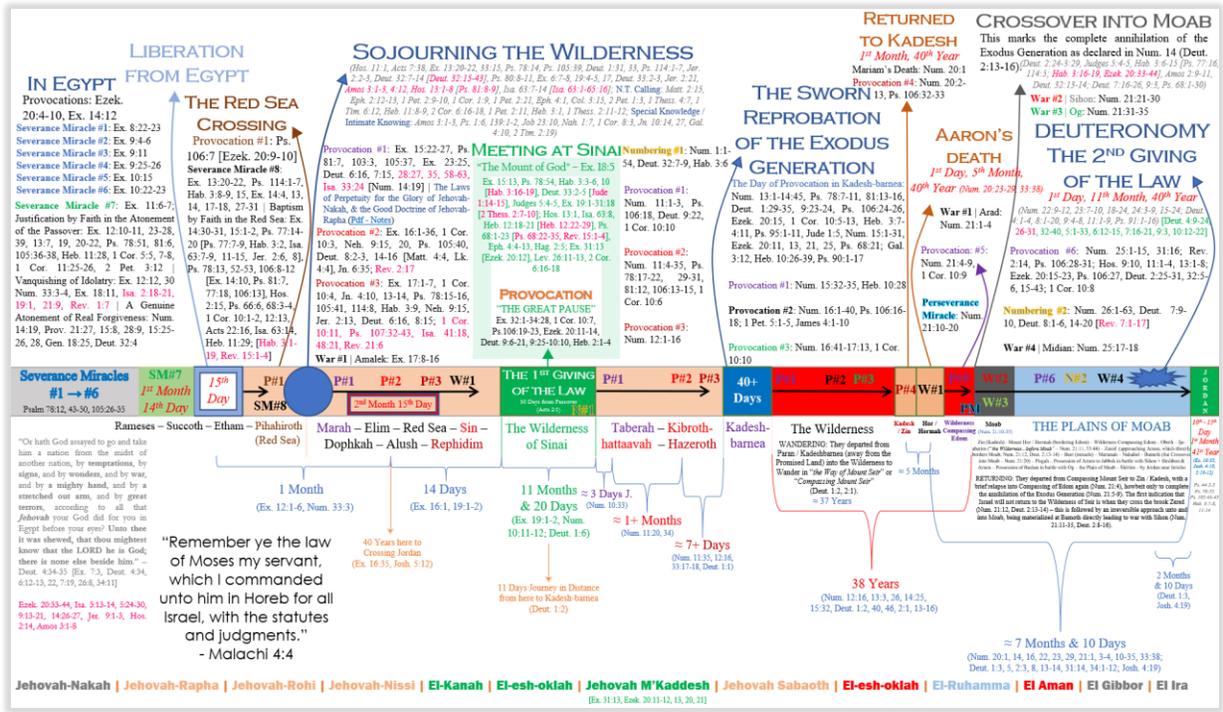
discovery of **unbelief** present within true **believers**, like *the Apostles*, or like *the Children* of the Exodus Generation, to assess the **faith** of true *disciples* who are in danger of backsliding and eventual apostasy.

Christ, as the Great Physician, demonstrated the proper use of this *language* as one wielding surgical tools for the **souls** of redeemed men. In a piercing and cutting way, with precision, while apparently drawing from DEUTERONOMY, this *language* was used to identify the real presence of **unbelief** in **believers**, or the real presence of **unholiness** in **saints**, by illustrating the threat of danger it presents to the **soul** in how the **unbelief** affects the **spiritual biology** of the person (Heb. 4:11-13). **Faith** affects the **heart**, and the **heart** affects the **eyes** and **ears**; therefore, when the **heart** is **hardened** through **unbelief**, the **eyes** and **ears** are proportionately **blinded** and **deafened** (Heb. 3:12-13). When *the sensory* receptors of the **spiritual man** are injured in this way, the **soul** is increasingly bereft of the ability to *feel* and *experience* the **truth** of the **word** of God. Even if the **truth** is plainly spoken and abundantly declared, it is still **mysterious** to the **hearer** and **unknown** in spiritual reality. In other words, it is **hidden** from their **understanding**. They cannot **know** it. In respect to backsliding saints, even what they **know** in actuality at present will be lost if the problem of sin is left undealt with (Rom. 8:13, Rev. 3:1-6). If sin grows in its **blinding** force upon the **soul**, even the things formerly **known** and **understood** simply cannot be spiritually recollected – the **soul** loses the power to **remember** the **truth** or **consider** what is necessary to **persevere** in the **faith** (2 Pet. 1:9, 2:21; Heb. 10:35, Gal. 3:1).

REFERENCES	THE TERMS The Language of Love in a Soul Religion	Divine Expectation Empowerment	"THE UNDERSTANDING" OF PERSEVERANCE ACCORDING TO JESUS CHRIST
Deut. 1:29-33, 36	Eyes / Seen / Believe / Wholly Followed (Fully – Num. 14:24)	The Conquest of Canaan	
Deut. 2:7, 25, 3:21-24	Seen / Shew	Immediate Conquest of Canaan	
Deut. 4:1-8	Eyes / Seen / Cleave / Wisdom / Understanding / Nearness to God / Righteous	Survival Heretofore & Hereafter	
Deut. 4:9-28	Take heed / Keep Thy Soul / Diligently / Forget / Eyes / Seen / Heart / Learn / Fear / Hard / Take Good Heed / Take Heed / Forget	Steadfast Wholeness of Heart	See / Seen / Eyes / Hear (Hearken) / Ears / Voice / Word - Matt. 11:25, 13:9-18 [Heb. 5:11]
Deut. 4:29-31	Seek / All Heart & Soul ("the latter days")	Wholeness of Heart Restored – El Ruhammah	
Deut. 4:32-40	Hear / Heart / Eyes / Shewed / Know / Hear / Shewed / Know / Consider / Heart	Steadfast Wholeness of Heart	
Deut. 5:1-33	Hear / Ears / Learn / Shew / Remember / Heard / Shewed / Seen / Heart / Fear...Always / Walk in Ways	Steadfast Wholeness of Heart - Elohim Chayim - Living God	Consider / Considered / Heart / Hardness - Mk. 6:52 [Heb. 3:12-13]
Deut. 6:1-25	Fear / Hear / Observe / Hear / Love / All Heart & Soul / Words...In Heart / Beware / Forget / Fear / Diligently / Shewed / Eyes / Fear / Righteousness	Steadfast Wholeness of Heart	
Deut. 7:1-26	Turn Away / Following / Holy / Special / Love / Redeemed / Know / Love / Hate / Hearken / Keep / Blessed / Heart / Remember / Eyes Saw / Utterly Detest & Abhor	Steadfast Wholeness of Heart - El-Aman - Faithful God, El-Gibor & El-Ira - Mighty & Terrible God	Perceive / Understand / Understanding / Remember - Mk. 8:16-21, Matt. 15:15-17, 16:6-12; Lk. 18:31-34, 24:44-48
Deut. 8:1-20	Remember / Humble / Prove / Know / Consider in Heart / Walk in Ways / Fear / Beware / Forget / Heart Lifted Up / Forget / Humble / Remember / Forget	Steadfast Wholeness of Heart - Jehovah Rohi - Shepherd, Everlasting Father	
Deut. 9:1-29	Hear (-kneq) / Understand x2 / In Heart / Righteousness x2 / Wickedness x2 / Uprightness of Heart / Stiffnecked x2 / Remember / Forget / Rebellious x2 / Believed / Stubbornness	Immediate Conquest of Canaan - El-esh-oklah	
Deut. 10:1-22	Fear / Walk in Ways / Love / All Heart & Soul / Circumcise Heart / No More Stiffnecked / Fear / Cleave / Eyes Seen	Steadfast Wholeness of Heart - Many Names...	
Deut. 11:1-32	Love...Always / Know / Not Known / Not Seen / Chastisement / Eyes Seen / Keep / Strong / Hearken Diligently / Love / All Heart & Soul / Take Heed / Words in Heart / Diligently / Love / Walk in Ways / Cleave / Blessing & Curse / the Way / Known	Steadfast Wholeness of Heart	The Apostles were impenitently deaf to the repeated statements of Christ speaking of the way of the Cross. - Lk. 18:31-34, Matt. 16:21-27, Lk. 9:21-22, 43-45, Matt. 17:22-23, 20:18-19, 21:38-39, 26:2 [Rev. 2:7, 11, 17, 29, 3:6, 13, 17, 22; Lk. 21:34-36]
Deut. 12-16	Name / Know / Cleave / Learn to Fear / Remember / Rejoice / Bind the Eyes / Seek / Love / Hear / Name / Harden Heart / Take Heed / Heart / Hearken	Infrastructure of Salvific Operation	
Deut. 17-25	Hearken / Heart Turn / Name / Love / Hear / Hear / Learn to Fear / Perfect / Walk / Fear / Fear / Heart not be Lifted Up / Hearken / Forget / Fearful / Fainthearted / Teach / Hear / Fear	Infrastructure, Organization, & Execution in the Salvific Operation	
Deut. 26:1-19	Name / Harkened / Walk / Peculiar / Forgotten / Keep / Heart / Hearken / Holy	Wholeness of Heart for Generations: A Generational Reckoning A Perpetuation of the Day of Deuteronomy (26:3, 16-19)	
Deut. 27:1-28:68	Keep x2 / Rejoice / Take Heed / Hearken x6 (est) / Obey / Bless (ings) / Curse / AMEN x12 / Diligently / Holy / Walk in Ways / NAME x2 / Joyfulness & Gladness of Heart / Fear	The Covenant Agreement or The Oath "this day...become" - Deut. 27:9; "the same day...Amen" - 27:11-26 (9:1, 26:17, 27:2, 28:9-10, 58)	Knew / Know / Known / Understand / Knowledge / Learn - Lk. 18:31-34 [1 Tim. 4:16]
Deut. 29:1-29	Seen x3 / Eyes x3 / Heart to Perceive / Ears Hear / Know / Keep / Establish / Heart / Turneth Away / Blot Out Name	Establishment as a People; "enter into Covenant...this day" - 29:12; "establish...today" - 29:12-13	
Deut. 30:1-20	Call to Mind / Return / All Heart & Soul / Circumcise Heart / Love x2 / All Heart & Soul / Return / Hearken / Turn / All Heart & Soul / Hidden or Far Off / The Word in Mouth & Heart / See / Walk in Ways / Heart Turn Away / Hear / Love / Cleave	Failure & Restoration, & a Resolve to Persevere Now; "this day" - 30:11-14	Fools / Foolishness / Wise / Wisdom - Lk. 24:25-27 [Prov. 4:7]
Deut. 31:1-30	Strong / Not Dismayed / Observe / Forsake Me / Courageous / Hear / Fear / Known / Break Covenant / Hide Face / Fearless / Learn / Hear / Learn / Fear / Imagination / Rebellion / The Way / Stiffneck	Last Counsels	
Deut. 32:1-52	Doctrine / Name / His Ways / Perverse & Crooked / Foolish & Unwise / Remember / Forsook God / Lightly Esteemed / Provoke x3 / Unmindful / Forgotten / Hide My Face / Froward / No Faith / Set Your Hearts / Vain / Life	The Song of Moses – A Prophetic Revelation of the Past, Present, & Future; "Set your hearts unto all the words...this day" - 32:46	Believe - Jn. 16:12, 25-33, Mk. 16:9-14, Lk. 24:25-27, 44-48 [Rev. 2:4-5]

The terms utilized by Christ to analyze and diagnose the growing problem of **unbelief** in *the Apostles* originated in THE LAW when Jehovah was diagnosing the problem of backsliding in *the Exodus Generation* with the intent to cure it from persisting in *the Children* of the Exodus Generation. In both cases the cure was successful. Unlike their *Fathers*, *the Children* of the Exodus Generation (with apostolic courage!) went on to become one of the few faithful and perseverant generations of biblical Church History. This is the story of THE LAW.

"WHAT IS WRITTEN IN THE LAW? HOW READEST THOU?" – LK. 10:26



There is **converting** power in the storyline of **THE LAW**. For, this is a message of tragedy and triumph spanning two generations, where the love of God prevailed at last! History bears witness that Jehovah is a God of second chances. The first chosen generation failed, but the second prevailed against all odds. How? Uniquely, through the powerful **message** being conveyed in **DEUTERONOMY**; or, in other words, through **“THE 2ND GIVING OF THE LAW”**, the **Children learned** from the mistakes of their **Fathers**. Therefore, evidently, lifechanging **wisdom** resides in this **TESTIMONY**. True **enlightenment** comes to **blinded** backsliders at the **keeping** of these **COMMANDMENTS** (Ps. 119:18, Prov. 1:23).

“THE LAW of the LORD is perfect, **converting** the soul: **THE TESTIMONY** of the LORD is sure, making **wise** the simple. **THE STATUTES** of the LORD are right, **rejoicing** the heart: **THE COMMANDMENT** of the LORD is pure, **enlightening** the eyes. **THE FEAR** of the LORD is clean, **enduring** for ever: **THE JUDGMENTS** of the LORD are **true** and **righteous** altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant **warned**: and in **keeping** of them there is great reward.” - Psalms 19:7-11

Jesus Christ, the Messiah of the Jews, agreed with the lovely sentiments of David recorded in Psalm 19:7-11 in respect to **THE LAW**. Jesus spoke about **THE LAW** as a **Romantic Love Story** of redemption by which God offers to mankind **Eternal Life** (Lk. 10:25-28, Mk. 12:28-34). This fact is abundantly communicated in Luke 10:25-28, when a **Lamyer** answered correctly concerning the divine intent of **THE LAW**.

“And, behold, a certain Lamyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life? He said unto him, WHAT IS WRITTEN IN THE LAW? HOW READEST THOU? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live.” - Luke 10:25-28

The Son of God affirmed, and did not deny, the virtuous offering of **Eternal Life** contained in THE LAW, despite how most interpreters today read THE LAW differently. This explains why Paul said that THE LAW was “*ordained to Life*” (Rom. 7:10). Jesus said, “*this do, and thou shalt Live*”, in answer to the *Lamyer* who inquired after an inheritance of “**Eternal Life**”, because the reading of THE LAW is a love story depicting the **liveliness** of a **SOUL RELIGION** in the **hearts** of redeemed mankind (Deut. 30:20). In other words, it empowers them inwardly, as true *Jews* (Lk. 1:6, Rom. 2:28-29), to “**love**” God with “**all**” the **heart** and “**all**” the **soul**! For, this is the essence of true *spirituality* in the salvation of God throughout all **ages**.

“I call heaven and earth to record this day against you, that I have set before you **life** and **death**, **blessing** and **cursing**: therefore choose **life**, that both thou and thy seed may **live**: **That thou mayest love the LORD thy God**, and that thou mayest **obey** his voice, and that thou mayest **cleave** unto him: **FOR HE IS THY LIFE**, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.” - Deuteronomy 30:19-20

Accordingly, in it being a **Soul Religion** of love, its words have penetrating spiritual power. It had to be in order to meet the need of those to whom it was originally given (Deut. 11:1-9). The time, place, and people to whom the LORD was speaking in real time makes the reading of THE LAW **an eye-opening experience** of wonder and awe. This would explain why David was so focused in prayer to the LORD concerning the **spirituality** of THE LAW in Psalm 119, because he clearly **understood** how things must be *divinely revealed* to the **soul** for any individual reader to profit. Truly, this was the common denominator in all of David’s prayers: “*Open Thou mine eyes, that I may behold wondrous things out of Thy LAW.*” (Ps. 119:18)! For, evidently, *the Children* of the Exodus Generation were on the same course of backsliding as their *Fathers*, until the book of DEUTERONOMY intercepted them. The spiritual needs of Israel at the time, with the proper historical, geographical, and contextual understanding in mind, enables readers to discover the **converting** power of DEUTERONOMY (Ps. 19:7-11).

Upon crossing the brook Zered at the annihilation of all the rebels in the Exodus Generation (Deut. 2:13-16, Num. 21:12), and after triumphing over *Sihon* and *Og* (Num. 21:21-30, 31-35), the newly purified *Church in the Wilderness* was **blessedly** righteous and totally pure insomuch that they couldn’t be **cursed** (Acts 7:38, Num. 22:12, 23:7-8). Statedly, the people were morally identified in prophecy as “**the righteous**” (Num. 23:10) among whom God dwelt because the LORD had not beheld “**iniquity**” or “**perverseness**” in them (Num. 23:21). Statedly, they were unstoppably **blessed** and unconquerable in war according to the standards of **holiness** later reiterated in Deuteronomy 23:1-14, which is an elaboration of Leviticus 26:3-9. However, this **blessed** estate is only irreversible as long as the moral integrity of the people is perseveringly uncompromised by **iniquity** (Num. 23:20-21); as long as Israel remains “**righteous**” in **holiness**, which is to “**dwelt alone**” in **separation** (Num. 23:9, Deut. 32:12, Ps. 81:8-16, Isa. 43:11-12; 2 Cor. 6:17-18) from all other toxic nations or peoples who are engrossed in **iniquity**, inundated with **abominable** customs, and doomed to **die** because of it (Num. 24:23).

Upon discovering this, Balaam made a last-ditch effort to **survive** the inevitable doom of falling as a **sinner** under an Israelite blade. Even though he couldn’t **curse** Israel by divination, he knew that if Israel’s moral integrity could be compromised then God would **curse** them. A **forbidden connection** to an unclean people is all that it would take for Israel to **forfeit** all. So, Balaam counseled Balak to go out to Israel in peace rather than for war, with a hidden agenda to entice them to sin against Jehovah. They conspired to use the daughters of Moab as an allurements, to make an occasion for idolatry and whoredom (Num. 25:1-18), and the plan proved successful (Neh. 13:26). This infamous and diabolical plan was later called, “**the Doctrine of Balaam**” (Num. 31:16, Rev. 2:14). The people paid dearly for this catastrophe. The sudden death of the 24,000 Israelites who

joined with Baal-peor was only the beginning (Deut. 4:1-4, Josh. 22:17-18), unless the LORD could bow the **heart** of Israel in an unprecedented way to forbid the clear onset of **generational backsliding**. This situation was urgent. The foretold annihilation period in the Wilderness was rapidly coming to an end, which means that there wasn't much time left.

“And your children shall wander in the Wilderness **forty years**, and bear your whoredoms, until your carcasses be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even **forty years**, and ye shall know my **breach** of promise.” – Num. 14:33-34

The journey to this critical juncture was long and tumultuous. They buried their *Fathers* in the howling Wilderness until the foretold moment of their sweet release would finally come; and, with respect to the giving of DEUTERONOMY, the people were fast approaching 40 years with only months remaining. Meanwhile, they weren't ready for the wars of Canaan!

“Hear, O Israel: **Thou art to pass over Jordan this day**, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven, A people great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak!” - Deuteronomy 9:1-2

Why wasn't Israel ready for the wars of Canaan? Certainly, it wasn't so much about the coming battles that they would face. The problem at hand had nothing to do with the height, strength, and fortitude of their formidable adversaries. Rather, their intimacy with God was in question. They weren't **ready** to face the temptations of war with so great an adversary when things are not well in their **souls**. As the late Ravenhill once said, “A man who is intimate with God is not intimidated by man.” This wasn't ever about **surviving** a war, merely, inasmuch as it was about **surviving Jehovah M'Kaddesh** (Ex. 31:13, Lev. 20:8, Ezek. 37:28); that's why their **rebellious Fathers** never even made it out of **the Wilderness** in the first place, much less win the battle they endeavored to fight against the *Amalekites* and *Canaanites* (Num. 14:42-45).

Surviving Jehovah M'Kaddesh by Cleaving to Jehovah Sidkenu

The **holiness** of God, with respect to **the near proximity** of the people to the LORD, was the real and present danger of the situation, and that's why **survival** is a central theme of the book of DEUTERONOMY. The LORD is front and center on stage, and everything else is peripheral. **Survival**, as an achievement of **grace** in **the immediate presence** of Jehovah, is the same thing as **perseverance**; because even though their *Fathers* were truly **converted** as authentic **believers**, they didn't **survive** for their failure to **persevere** in the **faith** (Heb. 12:15). Therefore, God wanted *the Children* of the Exodus Generation to better understand what **faith** is essentially, and how to discern its wellbeing **sensibly** in the **spiritual biology** of their **souls**, for only then would they be enabled to stay strong in **faith** with **perseverance**.

“Now therefore **hearken**, O Israel, unto the statutes and unto the judgments, which I **teach** you, for to **do** them, **that ye may live**, and go in and possess the land which the LORD God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you. Your **eyes** have **seen** what the LORD did because of Baalpeor: for all the men that **followed** Baalpeor, the LORD thy God hath **destroyed** them from among you. But ye that did **cleave** unto the LORD your God are **alive** every one of you **this**

day.” – Deut. 4:1-4

The **surviving** *Children* of the Exodus Generation **lived** because when and if they **fell** into sin, they repented, instead of continuing in the **provocative** sin that brought them low (Prov. 24:16), while those who were carried away in the rampant wickedness of *whoredom* and *idolatry* at Baal-peor did so as a result of continuing in presumptuous sin. The ethics of **perseverance** forbid the continuance of **provocative** sin in the **soul**, stopping such episodes from continuing long and repeatedly without cessation (Ps. 68:21). Baal-peor was an ominous sign of the future for this generation. The outbreak of sin at Baal-peor was so great, and the people so vulnerable, something drastic had to happen to get their attention. They needed something comparable to the 40 day restoration period that Jesus had with His *disciples* after the resurrection, and in the aftermath of their apostasy (Jn. 16:31-32), when Jesus came to them and expounded “*the things pertaining to the Kingdom of God*” that they couldn’t **hear** or **understand** theretofore because of their **deafness** and **unbelief** (Acts 1:3).

Even so, Jehovah was discerning the same subconscious working of spiritual **blindness** that can and does exist in true **believers** who are “**cleaving**” to the LORD and **surviving**, howbeit scarcely (1 Pet. 4:17-18), fearing for their eventual apostasy if these ways of **blindness** and **deafness** aren’t discovered by the **believers** and amended on a **heart** level. This is to discern a dangerous degree of **unbelief** in true **believers**; or, a dangerous degree of **blindness** in true **seers**; or, a dangerous degree of **deafness** in true **hearers**; all of which amounts to a dangerous degree of **wickedness** in a truly **righteous** people; or, all of which amounts to a dangerous degree of **rebellion** in true **followers** of the LORD. In order to repent of these **unseen** ways of **rebellion**, these truly **righteous** people need to **behold** the horrifying reality of their **unsanctified** ways.

“...thou art a **stiffnecked** people.” – Deut. 9:6

“...ye have been **rebellious** against the LORD.” – Deut. 9:7

“Ye have been **rebellious** against the LORD...” – Deut. 9:24

“...**be no more stiffnecked**.” – Deut. 10:16

It’s true! The people were behaving like their *Fathers*, who were **stiffnecked** and **rebellious**, by dangerously veering off the path of **perseverance** to their own demise; and, if justice was served in full (Ex. 32:10, Num. 14:11-12, Num. 16:21, 45), they **deserved** to **die**. Therefore, in this respect, they shouldn’t *say* or *believe* that they continued in the **Covenant** as **survivors** because they were totally **deserving**; or, with respect to the current estate of things, they shouldn’t say or believe that they are proceeding forward to inherit the Promised Land in the stead of their *Fathers* because of their **righteousness** and **uprightness**. Why? Because of what the catastrophe at Baal-peor was signifying about the future, according to the foresight and all-discerning eyes of Jehovah.

“Not for thy **righteousness**, or for the **uprightness** of thine **heart**, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob. **Understand** therefore, that the LORD thy God giveth thee not this good land to possess it for thy **righteousness**; for thou art a **stiffnecked** people.” – Deut. 9:5-6

However, let the reader understand: God’s plan was to teach them to “**be no more stiffnecked**” (Deut. 10:16). In whatever measure *the Children* of the Exodus Generation were **undeserving** of the Promised Land (Deut. 9:5-

6), they were certainly **more deserving** than those who had **died** theretofore, as boldly stated in Deuteronomy 4:1-4; remember, that's the whole reason why they **survived** and the others didn't in the first place. However, because of unknown degrees of **unbelief** in these **believers**, as depicted in the lives of *the Apostles* in the earthly ministry of Jesus Christ, their **blindness** could potentially persist into mounting **personal offenses** that lead into **apostasy** and **death**. The all-discerning eyes of Jehovah were discerning this in *the Children* of the Exodus Generation. Therefore, the **survivors** thereunto needed to realize the way of **survival** thereafter with **perseverance**, lest such **provocations** continue and the generation is eventually lost. Even though they were currently **undeserving** (Deut. 9:5-6), and meanwhile more **deserving** than the **dead** (Deut. 4:1-4), they needed to learn to become **worthy** or else they would soon **die**. This is the only path of **survival** moving forward (Num. 32:23). DEUTERONOMY was a necessary rescue mission that proved 100% successful, enabling Israel to make the following confession to their children: namely, that it was for their "**righteousness**" as obedient overcomers that they were ultimately preserved **alive** as **survivors**!

"Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand: And the LORD shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers. And the LORD **commanded** us to do *all* these **statutes**, to **fear** the LORD our God, for our *good* **always**, that **He might preserve us alive, as it is at this day**. And it shall be our **righteousness**, if we observe to do *all* these **commandments** before the LORD our God, as He hath commanded us." - Deut. 6:21-25 [Ps. 18:20-26, 32:1-2, 119:1-8, 125:4]

This passage illustrates the **transformation** that was taking place in DEUTERONOMY, as just one among well over 25 times **survival** is directly spoken about in book of DEUTERONOMY. Herein, we see the absolute necessity of an **attainable** "**righteousness**" that ensures the **survival** of the people with **perseverance** (Ps. 18:20-26, 32:1-2, 119:1-8, 125:4). *The Children* of the Exodus Generation **loved** God, but they needed to learn to "**love...always**" and without repeated episodes of **rebellion** (Deut. 11:1). They **feared** God, but they need to learn to "**fear...always**" (Deut. 5:29, 6:24). Things needed to be different "**now**" and from here on out (Deut. 10:12). Therefore, they needed to "**understand**" what they had not **seen** or **understood** about God and thereby perceive the *shallowness* and *insufficiency* of their **faith** in God theretofore (Deut. 9:3); so that through **sanctification** they would **become** what they were meant to be in the **righteousness** of **Jehovah Sidkenu**.

What else but DEUTERONOMY could produce this change? Evidently, as in *Horeb*, but only now in *the plains of Moab* (Deut. 29:1), the LORD was showering divine wisdom upon the people as rain from heaven to *revive* and *vouchsafe* a whole generation in a newly ratified **Covenant**.

"And Moses called all Israel, and said unto them, **Hear**, O Israel, the statutes and judgments which I **speak** in your **ears this day**, that ye may **learn** them, and **keep**, and **do** them. The LORD our God made a covenant with us in *Horeb*. **The LORD made not this Covenant with our fathers, but with us, even us, who are all of us here alive this day.**" – Deut. 5:1-3

Were these just empty words uttered by Moses? No! Do you detect an erroneous hopefulness in Moses that Israel would **hear**, **learn**, **keep**, and **do** what was obviously **undone** by *the Exodus Generation*? God forbid! Therefore, as readers, I plead for the **beholding** of all that **the day** of DEUTERONOMY brings! For, it is true that **the appointed time** had come for Israel to cross over Jordan to inherit the Promised Land by war and conquest ("**this day**" – Deut. 9:1-2), and the people were fundamentally compromised by sin; moreover, by interpretation, this meant that the people were being *spiritually incapacitated* by sin acting as a **blinding** and **deafening** force upon

their **souls**. However, further clarification about **the day** is given when Moses spoke of the real time problem, declaring:

“Yet the LORD hath not given you an **heart** to **perceive**, and **eyes** to **see**, and **ears** to **hear**, unto **this day**.”
- Deut. 29:4

This must be one of the most wrested verses in THE LAW by conservative evangelical readers among Gentile believers today. Therefore, I urge every reader to part with the pet doctrines of our time (Isa. 29:10-14). For, a proper **understanding** of this statement would indicate that the story of **the day** doesn't end with the prevalence of **blindness** in Israel, but rather a **heart perception** of truth that empowers **perseverance** in *the Children* of the Exodus Generation. For, in speaking Deuteronomy 29:4, the LORD wasn't bringing the issue of **blindness** to the forefront to declare the problem unsolvable. Rather, Jehovah was providing a real time solution to the problem to wit, before the salvific exercise of DEUTERONOMY was over, it could be said:

“Ye stand **this day** all of you before the LORD your God... That thou shouldest **enter** into **Covenant** with the LORD thy God, and into his **Oath**, which the LORD thy God **maketh** with thee **this day**: That he may **establish** thee **to day** for a *People* unto Himself, and that he may be unto thee a *God*, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.” – Deut. 29:10-13

Apparently, when the LORD spoke of Israel's **blindness** and **rebellion** persisting “...unto **this day**” in Deuteronomy 29:4, it was a statement of victory rather than an admission of defeat. Jehovah wasn't acknowledging that Israel's **blindness** would persist beyond “**this day**” (Deut. 29:4). Rather, “**this day**” marks the end of the generational backsliding according to Deuteronomy 29:10-13; statedly, the LORD was putting an end to their **blindness** and **rebellion** by **entering** into a **Covenant** with them and **establishing** them as a *People* unto Himself. Therefore, in context, the LORD was declaring victory on **this day** (with the intent to provide the hope of **perseverance** to all future generations!) – because hereunto the reoccurring problem of backsliding persisted in *the Children* of the Exodus Generation, and through the **converting** power of DEUTERONOMY their backsliding was **healed** (Ps. 19:7; Jer. 3:22, Hos. 14:4).

Further clarity about what it meant to “**become**” the *People* of the LORD in **this instance**, or what it meant for the LORD to “**establish**” Israel as a holy *People* unto Himself on **this day**, had already been given in the prior chapters of DEUTERONOMY (“**become**” – Deut. 27:9-10; “**establish**” – Deut. 28:9-10). This attests to the people attaining a **worthiness** that vindicates *the righteousness of God* to preserve them **alive** and **recognize** them as His *family*, the *sons* and *daughters* of Jehovah (Deut. 32:5-6, 18-20).

“And Moses and the priests the Levites spake unto all Israel, saying, *Take heed*, and **hearken**, O Israel; **this day** thou art **become** the *People* of the LORD thy God...” – Deut. 27:9-10

The book of DEUTERONOMY is not a failed attempt to secure and persevere these beloved souls of Jehovah. All that is said about “**this day**” makes this clear to the reader. The LORD was not **hiding** from them the truth that they so desperately needed, nor was He refusing to give to Israel the healing medicine of the **soul** that would make their **hearts** better (Deut. 29:4). Explicitly, and **openly**, Moses said: “...*this commandment which I command thee this day, it is not bidden from thee, neither is it far off*” (Deut. 30:11). The people were destined to give a resounding “**AMEN**” to the grand scheme of the **Covenant**, as depicted in Deuteronomy 27:9-26; therefore, when the **choice** was put before them on this fateful **day** of restoration and glory, the people had **eyes** to **see** and **ears** to **hear**! Credit should be given where it is due: DEUTERONOMY **illuminated** what was **dark** and

enlightened what was **blind** to the **eyes**. David's heart sang for joy upon discovering this very thing about THE LAW, saying: "...*the commandment of the LORD pure, enlightening the eyes.*" (Ps. 19:8)! Accordingly, when Moses said, "**SEE**", their **eyes** were wide **open** to **behold** what God was directing them to **look** upon (Deut. 30:15)! Conclusively, when Moses said, "**CHOOSE**", the people made the right **choice** (Deut. 30:19)! Why? Let Moses explain.

"For this commandment which I command thee **this day**, it is not **hidden** from thee, neither is it **far off**. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may **hear** it, and **do** it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may **hear** it, and **do** it? But **the word** is very **nigh** unto thee, **in thy mouth**, and **in thy heart, that thou mayest do it.**" – Deut. 30:11-14

In a **revival** of faith, through a fresh **washing** of the **eyes** that Israel might **see** clearly (2 Pet. 1:9; Rev. 3:18), *the Children* of the Exodus Generation were destined to **persevere** in faithfulness. They were destined to **learn** how to "**cleave**" unto Jehovah with **perseverance** so that they might **live** as **becometh** the royal pedigree unlike their *Fathers* (Deut. 30:19-20; Eph. 5:3, Php. 1:27, 1 Tim. 2:10). Remember, in the aftermath of Baal-peor, Jehovah knew that *the Children* of the Exodus Generation had resumed the dangerous course of their *Fathers*. For, evidently, the same fearless simplicity that allows for repeated **provocations** was ensnaring their **souls**. However, marvelously, and quite unexpectedly, the LORD rescued them from the onset of this spiritual condition of **rebellion** by virtue of DEUTERONOMY. Yonder, in *the Plains of Moab*, Jehovah put an end to their **backsliding** by securing this generation in the way of peace.

As for us, as readers, our goal is to discern in DEUTERONOMY the communicable virtue of inward religion and thus derive from it *the Doctrine of Perseverance*, because at the giving of these sermons from Moses the people were indeed **rebellious**, while thereafter they were **perseverant**. Literally, during the narration of DEUTERONOMY, whilst the transformation process was taking place in real time, God identifies the vital turning point of transformation where the people are established in *the Doctrine of Perseverance*: **THIS DAY!**

The Bonafide Equivalents of the Gospel in the Old Testament

The Age of the Chosen Generation on the Day of Deuteronomy

The age group of the generation to whom the LORD appeals in DEUTERONOMY is vitally connected to the **message** being delivered. Perhaps, if you have been following our study, you too have been awestruck with wonder at **the language of love** employed by divine **wisdom** in this timely moment of decisive **healing**. With a penetrating **language** that reaches to the **heart** and **heals** the maladies of **faith** on full display in this Book, one ought to wonder what CORE DOCTRINES of the faith were opened up and newly realized to bring about **perseverance**. If **faith** affects the **heart**, and the **heart** affects the spiritual **eyes** and **ears** of Israel, one ought to wonder what new **sights** and **sounds** were **beheld** and **comprehended** by the people. If **faith** affects the **understanding**, and a good spiritual **understanding** forbids **forgetfulness** through empowering **diligent consideration** of mind, one ought to wonder what CORE DOCTRINES are the subjects of **faith** in DEUTERONOMY.

“And know ye this day: for I speak not with your children which have *not* **known**, and which have *not* **seen**...” – Deut. 11:2

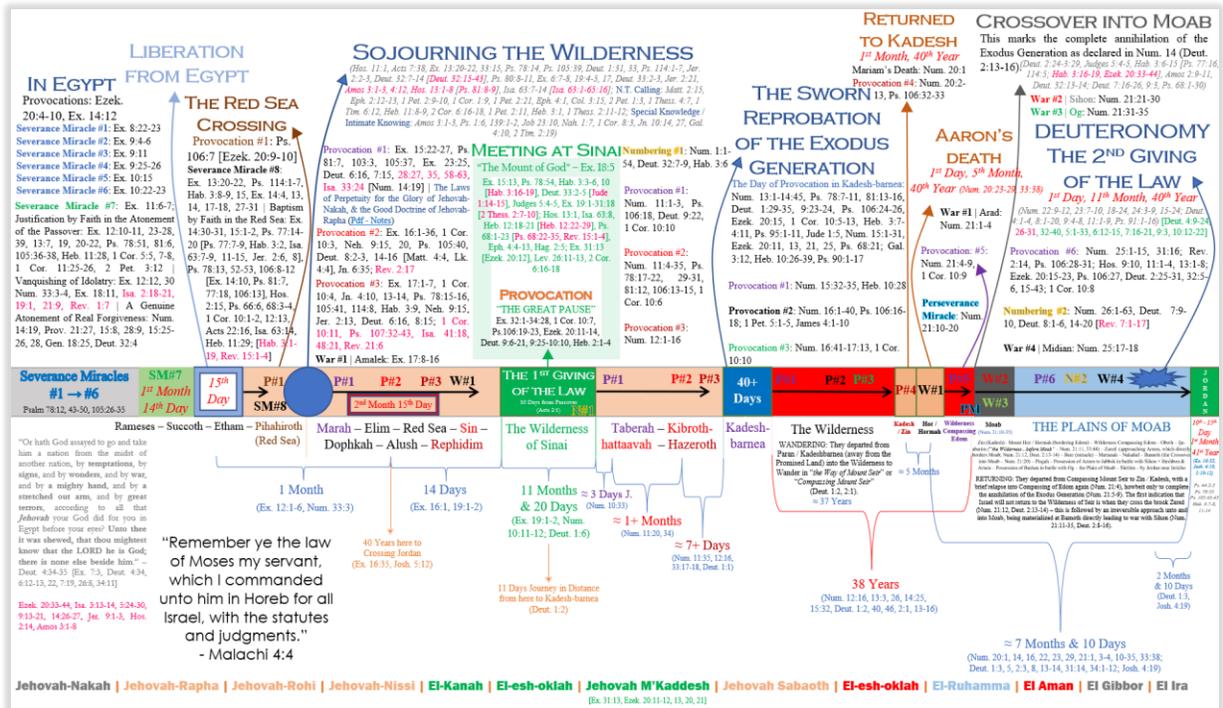
Yonder, *in the plains of Moab*, the LORD made Israel to **see** and **know** things that made the **heart** better; however, the **new things** which they were **seeing** and **knowing** cannot be **understood** without the scope of what they were already **seeing** and **knowing**. Only then will we, as readers, come to terms with the revitalizing message of DEUTERONOMY. This is why the age of this generation to whom the LORD is speaking in DEUTERONOMY will prove to be important. For, however much they had **seen** or **known** of the majesty & glory of Jehovah depends upon how old they were.

Evidently, according to Deuteronomy 11:2, Jehovah wasn't speaking to the sons and daughters of *the Children* of the Exodus Generation, which would be two generations removed from *the Exodus Generation*. Rather, the LORD was speaking to a specific age group within the immediate posterity of *the Exodus Generation*. Some of the parameters of this special lot of *Children* are identified by the LORD in Numbers 14:29-34.

“Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from **twenty years old and upward**, which have murmured against me, Doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your **little ones**, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, your carcasses, they shall fall in this Wilderness. And your **Children** shall *wander* in the Wilderness **forty years**, and *bear* your whoredoms, until your carcasses be *wasted* in the Wilderness. After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even **forty years**, and ye shall know my breach of promise.” – Num. 14:29-34

With respect to the judgment of God, the *Exodus Generation* was made up of the fighting men that came out of Egypt, whose ages ranged from 20 years old and upward (Num. 1:3); the same *generation* that ultimately perished in the Wilderness for their rebellion in *the Day of Battle* (Num. 14:29-34, Ps. 78:8-11). Consequentially, according to Numbers 14:29-34, the mantle of responsibility passed to their immediate *Children* – specifically, those who were **alive** then, at *the Day of Provocation* (Ps. 95:8), rather than those who were born thereafter, that it might be fulfilled that they would *wander* with their *Fathers* **forty years** and *bear* their whoredoms. This would narrow the

selection of this choice generation to the space of 19 years, only if one counts the underage years of babes and toddlers (Deut. 1:39; Isa. 7:16).



Apparently, God wanted the *Children* beholden to the punishment of their *Fathers*: “And your **Children** shall *wander* in the Wilderness **forty years**, and bear your whoredoms, until your *carcasses* be *wasted* in the Wilderness.” (Num. 14:33). This was a **redemptive process** (Ps. 90:1-17). Jehovah wanted the *Children* to **look** upon the dead *carcasses* of their *Fathers* and personally taste the bitterness of whoredom against the LORD, that such wickedness would never again be committed in Israel. However, remember, the provocation at *Kadesh-barnea* took place around 1 1/2 years after Israel’s *Exodus* from Egypt, and around a couple *months* after the giving of the Law at *Horeb*. Certainly, the capacity of **knowledge** in the *Children* at *Kadesh-barnea* and thereafter was important to God, but what about the things that happened before *Kadesh-barnea*?

Depending upon the content of the message being communicated in DEUTERONOMY, the age group could be reduced to only those *Children* who were of age to be truly **converted** during Israel’s *Exodus* from Egypt. This would potentially limit age of *the Children* of the Exodus Generation to around 7 to 19 years old, depending when you reckon them up in the 2-year journey leading up to *Kadesh-barnea*. At age 7, an Israelite *Child* would certainly have the capacity to be **saved** by **faith** in the *Exodus* alongside *their Fathers*; and being 19 years of age or younger by the time Israel numbered the fighting men for war, these *Children* would have been just short of becoming a part of the fighting men of *the Exodus* Generation. At this age *the Children* would have had the awareness and capacity to coherently witness the salvific virtue of all the **wonders** that took place from *Egypt* to *Kadesh-barnea*, in addition to witnessing what happened from *Kadesh-barnea* to the plains of *Moab*.

Whether or not *the Children* of the Exodus Generation were **alive** to coherently **see** and **understand** *the Exodus* from Egypt would certainly affect how the LORD would speak to them in DEUTERONOMY. Right? Whether or not they were *alive* and *of age* to **see** and **comprehend** what was happening at *Sinai*, at the giving of the Law,

or in the shocking events thereafter, would certainly change what Jehovah would say to them in DEUTERONOMY. Right? For, this would add around 2 years to the repertoire of divine **truth** that *the Children* of the Exodus Generation would be accountable to.

This intentional passing of the baton from one generation to the next was duly emphasized in Deuteronomy 5:2-3, because at the death of their *Fathers* the intention of God originally declared must now be fully engaged. Therefore, in **the plains of Moab**, Jehovah pointed back to **Horeb** as if to say that their *Fathers* had been formally **erased** from the equation (Ex. 32:30-35, Ezek. 13:9, Rev. 3:5).

“The LORD our God made a *Covenant* with **us** in **Horeb**. The LORD made *not* this *Covenant* with our *Fathers*, but with **us**, even **us**, who are all of **us** here **alive** this day.” – Deut. 5:2-3

This striking declaration put *the Chosen Generation* in awe and wonder. For, herein, God was making them “**know**” the dreadful promise uttered of old at *Kadesh-barnea*, when the LORD said: “...and ye shall **know** My **breach** of **promise**.” (Num. 13:34). How? God spoke about *the Exodus Generation* to their *Children* in Deuteronomy 5:2-3 with such forcible words, renouncing the former and confirming the latter, speaking so matter-of-factly about how *the Exodus Generation* was **blotted out** of existence and irrelevant to **Horeb**; speaking as though the *Covenant* at Horeb was never originally authored for *the Exodus Generation* or legitimately possessed by them. It is as Jehovah foretold: “...and ye shall **know** My **breach** of **promise**.” (Num. 13:34).

Even so, what does this say about *the Children* of the Exodus Generation? Considering the fact that Jehovah’s investment in *the Exodus Generation* was inestimable in value, what can be said about the next generation? What did they really **know** about Jehovah on the Day of Deuteronomy? Or, how shall God forbid their **delinquency**? For, if God couldn’t make *the Exodus Generation* persevere, how shall He make their *Children* persevere? Obviously, these questions are important to the storyline of THE LAW – naturally because THE LAW was delivered in a BIBLICAL NARRATIVE that spans these two generations. Therefore, the contrasting significance of these two generations is key to understanding the divine intent of THE LAW. Hence, the questions. This divine act of replacement begs such questions and more: For, after all, was the *Exodus* incapable of **redeeming**? Or, was *Horeb* insufficient to **save**? In conclusion, were the *wonderous works* performed leading up to *Kadesh-barnea* subpar **revelations** of Jehovah that inadvertently led to the reprobation of *the Exodus Generation*, so that something **new** and **improved** needed to be **revealed** in *the plains of Moab* to *the Children* of the Exodus Generation?

Theologically, to ask why *the Exodus Generation* backslid, or to ask why *the Apostles* **backslid** in the earthly ministry of Jesus, is to inquire after the subject matter. Moreover, to ask why *the Exodus Generation* backslid, or to ask why *the Children* of the Exodus Generation persevered, is to inquire after the same subject matter from a different vantage point. In any case, it wasn’t for the insufficiency of divine things **revealed** that true believers backslid. There were unconscious degrees of **unbelief** in the **believers** manifest in **unknown ways** of *spiritual blindness & deafness* to things they had *already seen & heard*. Therefore, if anything **new** was communicated to *the Children* of the Exodus Generation, making them **persevere**, it was only an *amplification* of the **old** with greater clarity. The revitalizing message came through a greater *depth* of **understanding** concerning what had *already been revealed*, which made *the Children* of the Exodus Generation harness the **virtue** of things *already known*.

Forbidding all such misconceptions of this situation, Jehovah opened DEUTERONOMY by bringing clarity to the demise of their

DEUTERONOMY provides a

Fathers. Undoubtedly, by the **virtue** of things **revealed** from the *Exodus* to *Kadesh-barnea*, the *Exodus Generation* was expected to conquer the Promised Land by **faith** (Deut. 1:29-34). Their failure to conquer as overcomers was due to their **unbelief**, not for a want of **grace** available to **believe** (Heb. 12:15). They needed a lesson on **faith**, not something else to **believe** upon because of

vocabulary to assess the vital signs of **faith**; it provides a science to check the pulse of true religion in the **soul** of redeemed man.

the insufficiency of former things **revealed**. They needed to learn a new way to *think* and *pray* about their own **faith** in THE LAW, as exemplified in Psalm 119:1-8. Inspiring this, DEUTERONOMY compels **believers** to look *inwardly* in godly introspection, making them see the necessity of **wholeness & uprightness of heart** in respect to **faith** in God; warning believers against **the superficiality of outward religious exercise** when sin has **hardened** the **heart**, teaching them to **fear** in such cases lest they are forsaken of God like *the Exodus Generation*.

“ALEPH. Blessed are the undefiled in **the way**, who **walk** in the law of the LORD. Blessed are they that **keep** his testimonies, and that **seek him with the whole heart**. They also do no iniquity: they **walk** in **His ways**. Thou hast commanded us to **keep** thy precepts **diligently**. O that my **ways** were directed to **keep** thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments. I will praise thee **with uprightness of heart**, when I shall have **learned** thy righteous judgments. I will keep thy statutes: **O forsake me not utterly.**” - Psalms 119:1-8

In respect to divine things **revealed**, *the Children* of the *Exodus Generation* were virtually indistinguishable from the truly **saved** Israelites of *the Exodus Generation*, except for their age. The choice generation to whom the LORD was speaking in DEUTERONOMY was *alive, of age, and savingly* wrought upon in the *Exodus* from Egypt, in the fiery display of majesty at *Horeb*, and everything in between leading up to *Kadesh-barnea*. This is an indisputable fact; one that is abundantly clear in even a casual reading of DEUTERONOMY, if only the reader would keep in memory that their *Fathers* were totally annihilated by the time DEUTERONOMY was given to Israel (Deut. 2:13-16).

“And the space in which we came from *Kadeshbarnea*, until we were come over the brook *Zered*, was thirty and eight years; until all **the generation of the Men of War** were **wasted** out from among the host, as the LORD swore unto them. For indeed the hand of the LORD was against them, to **destroy** them from among the host, until they were **consumed.**” – Deut. 2:14-15

Therefore, when speaking about the *Exodus*, Jehovah was holding this chosen generation accountable to the salvific exploits they had already experienced theretofore: as Moses said, “*according to all that the LORD your God did for you in Egypt before your eyes*” (Deut. 4:34). Likewise, in **reminding** *the Children* of the *Exodus Generation* about *Horeb*, Jehovah was speaking to an audience that had personal **knowledge** of the shocking display of terrible majesty as **eyewitnesses**. Therefore, Moses described it as “*the things which thine eyes have seen*” (Deut. 4:9), at the time when God “*showed [them] His great fire*” (Deut. 4:36; Song 8:6); or, the things which their ears “**heard**” (Deut. 4:12), at the time when God made them to “**hear His voice**” (Deut. 4:36).

The Bonafide Equivalents of the Gospel in the Old Testament

God wanted the oldest of *the Children* of the *Exodus Generation*, ages 7 to 19, to **know** that He was **covenanting** with them, especially, much more than with those were born after these hallmark events of redemption. This is what is emphatically declared in Deuteronomy 11:1-9, in the words: “**And know ye this day...**” (Deut. 11:2).

This unique age group is only made up of those who were old enough to be savingly wrought upon in all these salvific events of the past, from the *Exodus* to *Kadesh-barnea*, and young enough to come short of *the Exodus Generation*.

“**Therefore** thou shalt **love** the LORD thy God, and **keep** his charge, and his statutes, and his judgments, and his commandments, **alway**. **And know ye this day**: for I speak not with your *children* which have **not known**, and which have **not seen** the **chastisement** of the LORD your God, his *greatness*, his *mighty hand*, and his *stretched out arm*, And his *miracles*, and his *acts*, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land; And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you, and how the LORD hath destroyed them unto this day; And what he did unto you in the wilderness, until ye came into this place; And what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that was in their possession, in the midst of all Israel: **But your eyes have seen all the great acts of the LORD which he did**. **Therefore** shall ye **keep** all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it; And **that ye may prolong your days** in the land, which the LORD sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.” – Deut. 11:1-9

The Children who were born much later, during the 38-year wandering period, weren’t **alive** to **see** the mighty acts of Jehovah at *Egypt* or *Sinai*, which means that they didn’t personally **know** the salvific glory of these events in real time. Deuteronomy 11:2 indicates this, showing how **seeing** in this case is equivalent to **knowing**; or, to **see** the event, is the same thing as coming **know** the virtue of it. Why? Because every **survivor** of **the audience** in this *Spectacle of Salvation* - from the *Exodus* to *Kadesh-barnea* - was overcome by grace and **saved** by **faith** (Deut. 4:1-4)! These divine exploits were sovereign mercy at its finest: eye-opening, irresistible, and mighty to save (Ex. 33:19, Rom. 9:15-16)! However, the *spiritual sight* of their *Fathers* dimmed so that upon arriving to *Kadesh-barnea*, they couldn’t *spiritually behold* the divine acts of **salvation** that were **visible** to others by **faith**. The Book of Numbers & Deuteronomy clarifies this to be a **heart issue** (Num. 13:30, 14:6-9, 22-24, Deut. 1:36).

“My son, *attend* to my words; *incline* thine **ear** unto my sayings. Let them not *depart* from thine **eyes**; *keep* them in the midst of thine **heart**. For they are **life** unto those that find them, and **health** to all their flesh. **Keep thy heart with all diligence; for out of it are the issues of life**. *Put away* from thee a froward mouth, and perverse lips *put* far from thee. Let thine **eyes** *look* right on, and let thine **eyelids** *look* straight before thee. *Ponder* the path of thy feet, and let all *thy ways* be established. *Turn* not to the right hand nor to the left: *remove* thy foot from evil.” – Prov. 4:20-27

From the *Exodus* to *Kadesh-barnea*, at having experienced **salvation** by grace through **faith** in repeated typological **Gospel** operations, *the Exodus Generation* suddenly denied **the Gospel** at *Kadesh-barnea*! They began running well (Gal. 5:7) - in *Egypt*, through **the Gospel of Sacrifice**; at *the Red Sea*, through **the Gospel of the Spirit’s Baptism**; in *the Manna of the Wilderness*, through **the Gospel of the Imperishable Life of Christ**; in *the Water from the Rock in the Wilderness*, through **the Gospel of Living Waters**; then they gathered before *Horeb* as *the Church in the Wilderness* to *see* and *hear* the majesty of Jehovah in **the Gospel of the Kingdom** (Acts 7:38; Ex. 19:1-20:21; 1 Pet. 2:9-10); nevertheless, they turned aside from faith in **the Gospel** at *Kadesh-barnea*. Why? Under inspiration, the writer of Hebrews provides clarity:

“Wherefore (as the Holy Ghost saith, **To day** if “For he is our God; and we are the people of his pasture,

ye will **hear** his voice, **Harden** not your hearts, as in *the Provocation*, in *the Day of Temptation* in the wilderness: When your fathers *tempted* me, *proved* me, and **saw my works** forty years. Wherefore I was grieved with that generation, and said, They do alway **err** in their **heart**; and they have not **known My Ways**. So I swear in my wrath, They shall not enter into my rest.)...

and the sheep of his hand. To day if ye will **hear** his voice, **Harden** not your **heart**, as in *the Provocation*, and as in *the Day of Temptation* in the wilderness: When your fathers *tempted* me, *proved* me, and **saw my work**. Forty years long was I grieved with this generation, and said, It is a people that do **err** in their **heart**, and they have **not known My Ways**: Unto whom I swear in my wrath that they should not enter into my rest.” - Psalms 95:7-11

Take heed, *brethren*, lest there be in any of you an evil **heart** of **unbelief**, in **departing** from *the living God*. But exhort one another **daily**, while it is called **To day**; lest any of you be **hardened** through the deceitfulness of sin. For we are made partakers of Christ, if we **hold the beginning of our confidence** stedfast unto the end; While it is said, **To day** if ye will **hear** his voice, **harden** not your **hearts**, as in *the Provocation*. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom swore he that they should not enter into his rest, but to them that **believed not**? So we see that they could not enter in because of **unbelief**. Let us therefore **fear**, lest, a **promise** being left us of entering into his rest, any of you should seem to **come short of it**. For unto us was **the Gospel** preached, **as well as unto them**: but **the word preached** did not profit them, not being mixed with **faith** in them that heard it. For we which have **believed** do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, **and they to whom it was first preached entered not in because of unbelief**: Again, he limiteth a certain day, saying in David, **To day**, after so long a time; as it is said, **To day** if ye will **hear** his voice, **harden** not your **hearts**. For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. **Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.**” – Heb. 3:7-4:11

Only a divine commentary on the situation will identify and prevent the problem. Even so, Psalm 95 & Hebrews 3-4 identify the problem to be one of an **erring heart**, such that true **believers** are **vulnerable to have**. Letting scripture interpret scripture, these passages point to the frequency of rebellious instances (such that truly converted people commit during repeated backslidings) rather than a continuous state of rebellion (such that unconverted people commit without intermission). In other words, this is speaking of a preventable **hardening** of the **heart** through the deceitful of sin, a *spiritual* calamity that should be guarded against by the **daily exhortation** of ununctionized **believers** holding each other accountable to the truth of **the Gospel** (Heb. 3:12-14).

Psalm 95 & Hebrews merely echo the call of DEUTERONOMY, the mandate to prevent the deterioration of our **faith** by **taking heed** to its **liveliness** working in our **souls** giving us **ears** to **hear** and **eyes** to **see**. Therefore, for the safekeeping of **faith**, and to discern its wellbeing, one must understand the inward working of **faith** in **the biology of the soul**. By interpretation, this is to **take heed** to how well true **believers** are **believing today**; or, this is to take heed to how well true **hearers** are **hearing** the voice of God **today**.

“Forty years long was I grieved with *this* generation, and said, It *is* a people that do **err** in their **heart**, and they have **not known My** “And to whom swore he that they should not enter into his rest, but to them that **believed not**?...For unto us was **the Gospel** preached, **as well as unto them**: but **the word**

Ways: Unto whom I swear in my wrath that they preached did not profit them, not being mixed with **faith** should not enter into my rest.” – Ps. 95:10-11 in them that **heard** it.” - Hebrews 3:18, 4:2

To categorically identify the CORE PROBLEM of negligence that led to a **sudden apostasy** in true **believers**, the spirit of prophecy in David focused on one thing in particular: “...**MY WAYS**” (Ps. 95:10). Furthermore, the writer of Hebrews (expounding Psalm 95:7-11 in Hebrews 3:7-4:11), interpreted this category of biblical truth to be: “**THE GOSPEL**” (Heb. 4:2). Can you believe it? A simple comparison of these two passages reveals a bonafide equivalent to **THE GOSPEL**: “**THE WAYS OF GOD**”. In other words, to *preach* **THE GOSPEL** is to *preach* **THE WAYS** of God; or, to *deny* **THE GOSPEL** is to *deny* **THE WAYS** of God.

My reader, “*Doth this offend you?*” (Jn. 6:61). Do you feel that **THE GOSPEL** is somehow being disrespected? Or, perhaps you believe **THE GOSPEL** is being misconstrued? Such offenses are common in those who are **blind** to the beauty of these bonafide equivalents of **THE GOSPEL** in the Old Testament. I entreat all such readers to commit themselves to prayer, as David did, saying, “*Open thou mine eyes, that I may behold wondrous things out of Thy Law.*” (Ps. 119:18). Perhaps God will be so gracious to open your eyes to the **hidden**

Too many poor souls disregard **the Gospel** while reading about it in the Old Testament, for their ignorance of the bonafide equivalents of **the Gospel** in different terms.

beauty of **THE LAW** (Dan. 9:13)! It is commonly accepted (howbeit superficially!), that **JESUS CHRIST** is declared all throughout **THE LAW**. Remember? The Messiah spoke of this in Luke 24:47. Even so, this being the case, should we be surprised to find **THE GOSPEL** declared all throughout **THE LAW**? For, wherever **JESUS** is on the page, thereabouts is a **GOSPEL MESSAGE**! Or, wherever **THE GOSPEL** is on the page, thereabouts is **JESUS CHRIST**!

“And beginning at *Moses* and all *the Prophets*, He expounded unto them *in all the Scriptures* the things concerning **HIMSELF**.” - Luke 24:27

In the most pristine revelation given to Moses, could he be **seeing something** or *someone* other than **JESUS CHRIST**? Or, in his prayers that led up to this revelation of a lifetime, in Exodus 33-34, could Moses be *praying for* and *seeking after* something other than **JESUS CHRIST**? Ever since Moses prayed in desperation to Jehovah, saying, “*shew me now Thy WAY, that I may know Thee*” (Ex. 33:13), **THE WAYS** of God have formally become a CORE DOCTRINE of the **faith** in the Bible. For, to know **THE WAY** of God is to *abide* in **THE PRESENCE** of God, according to Exodus 33:14; which is why God answered Moses’ original petition in this manner. Literally, **THE PRESENCE** of God reveals **THE WAYS** of God in real time. However, Moses, being uncertain about the full extent of how God would provide answers to his prayers, pled further with the LORD, saying: “*I beseech Thee, shew Me Thy GLORY*” (Ex. 33:18). These two earnest entreaties were answered affirmatively with **THE PRESENCE** and **GLORY** of God, to show **THE WAY** of God, as the LORD said, “*I will make all My goodness pass before thee, and will proclaim THE NAME of the LORD before thee*” (Ex. 33:19).

“And the LORD descended in the cloud, and stood with him there, and *proclaimed the Name* of the LORD. And the LORD passed by before him, and *proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering,* and abundant in **goodness** and **truth**, Keeping **mercy** for thousands, **forgiving** iniquity and transgression and sin, and that will **by no means clear** the guilty; **visiting** the iniquity of the fathers upon the children,

“He made **known** his **Ways** unto Moses, his **Acts** unto the children of Israel. The LORD is **merciful** and **gracious, slow to anger,** and **plenteous in**

and upon the children's children, unto the third and to the fourth **mercy.**" - Psalms 103:7-8 generation." - Exodus 34:5-7

Following the mighty proclamation of **the Name** of God to Moses in Exodus 34:5-7, all of Israel was *formally* **required** to **walk in the Ways** of the LORD, which meant that they were *verbally* **required** to **walk in the Presence** of God or **cleave to the Person** of God (Deut. 4:1-4, 5:33, 8:6, 10:12, 20, 11:22-23, 13:4, 19:9, 26:17, 28:9, 30:15-20, 32:4; Micah 6:6-8; Acts 11:22-24). Literally, each individual Israelite's **survival** depended upon it. This is abundantly communicated to Israel in well over 25 explicit statements in Deuteronomy alone (Deut. 2:13-16, 4:1-4, 26, 40, 5:1-3, 4-5, 29, 33, 6:2-3, 18, 24-25, 7:4, 8:1-3, 19-20, 10:13, 11:8-9, 17, 21, 13:1-11, 17:2-13, 19:15-21, 21:18-23, 23:1-14, 29:20-21, 30:15-20). Evidently, **walking** with God in **the Spirit** for real practical obedience wasn't just for Moses! **THE WAYS** of God weren't something personally revealed to Moses with the common Israelites excluded from the picture, as is commonly purported through a wrong understanding of Psalm 103:7-8. Rather, Moses prayed as a figurehead on behalf of all of Israel, and God answered.

This divine proclamation, when Jehovah audibly declared "**THE NAME of the LORD**" to Moses, brings us full circle back to the original introduction of this subject matter, entitled, [A Biblical Framework for Studying the Attributes of God](#). There, we learned how **THE NAMES** of God are not mere character traits to be compiled and intellectually analyzed; rather, as a signature method of crystallizing divine revelation, we observed how a personal **knowledge** of **THE NAMES** of God is equivalent to **knowing** God in **salvation**. Even so, here, with the added witness of Psalm 103:7-8, we observe the following amplification of harmonious biblical equivalents:

- Knowing **THE NAMES** of God is equivalent to knowing God in **SALVATION** (Ps. 9:10, 91:14; Ps. 20:7; Mal. 2:5; Ps. 118:10-12; Ps. 124:8, Prov. 18:10; Ex. 23:21, Ps. 75:1; Ex. 20:24, Num. 6:27, 2 Chron. 6:20).
- Knowing **THE WAYS** of God is equivalent to a salvific knowledge of **THE GOSPEL** (Ps. 95:10-11, Heb. 3:18, 4:2).
- Knowing **THE WAY(S)** of God is equivalent to knowing **God** through the ministry of **THE PRESENCE** of God (Ex. 33:13-14).
- Knowing **THE WAYS** of God is equivalent to a salvific knowledge of **THE NAMES** of God (Ex. 33:19, 34:5-7, Ps. 103:7-8).

Now, at last, we are prepared to enter *the Theater* of divine things as they are in truth, at least to those beholden to the *mystery* of salvation in **THE LAW** (Heb. 11:1-40). Categorically, in being introduced to the divine network of **CORE DOCTRINES** that pervade the Old Testament, we are prepared to survey *the Exodus Generation* and their *Children* to derive from **DEUTERONOMY** *the Doctrine of Perseverance*; and thereafter, in moving into the major and minor *Prophets*, and beyond, we will be able to trace the **CORE**

Every salvific exploit that is spiritually **seen, heard, or known** by redeemed men in the Old Testament does essentially reveal Jesus Christ through the preaching of **THE GOSPEL**.

DOCTRINES of the faith as they proceed from *the Old Testament* into *the New Testament*. Only then will we discover the transcendent and eternal significance of what was begun in *the Exodus Generation* in the first Wilderness Experience of Holy Scripture. Then, finally, we will comprehend why *Isaiah* uttered a prayer of **revival** to God, saying, "**THY NAME is from Everlasting**" (Isa. 63:16), while **thinking** about *the Exodus Generation*! Or, why *Habakkuk* was compelled to pray and sing to God, saying, "**HIS WAYS are Everlasting**" (Hab. 3:6), while **reflecting**

upon *the Exodus Generation!* The ongoing stages of these **WAYS** are increasingly glorious as time goes on. This will all be made abundantly clear in **the End of the World**. Soon, everyone will be forced to realize that there is **much more to the Gospel** than the atonement that took place on the Hill of Calvary. The ancient **Gospel of Isaiah** will be written across the face of the sky, just as it was **foretold**.

*“The LORD is well pleased for his **righteousness'** sake; he will **magnify** THE LAW, and make it **honourable.**” - Isaiah 42:21*

The Exodus & the Wilderness as a Theater of the Gospel

The Law as a Theater of the Names & Ways of God

“All hail.” – Matt. 28:9

God’s **Name** is eternal. God’s **Ways** and **Attributes** are immutable. What has been revealed cannot be repealed by the *fruition* of new and greater Covenants. At the *fruition* of the **Abrahamic Covenant** in the **Mosaic Covenant**, or, at the *fruition* of the **Mosaic Covenant** in the **Davidic Covenant**; and, finally, at the *fruition* of the Old Covenant(s) in the **New Covenant**: the **NAMES**, **WAYS**, and **Attributes** of God are increasingly clarified and never nullified.

“**THY NAME is from Everlasting**” - Isa. 63:16

“**HIS WAYS are Everlasting**” - Hab. 3:6

“**JESUS CHRIST the same yesterday, and to day, and for ever.**” – Heb. 13:8

“I know that, whatsoever God doeth, **it shall be for ever**: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should **fear** before him. That which **hath been is now**; and that which **is to be** hath **already been**; and God requireth that which is **past.**” - Ecclesiastes 3:14-15

From the genesis of redemption, to its glorious terminus (Rev. 2:17, 3:12), the exploits of salvation are being crystallized by ascribing to God a new **NAME** to memorialize each event and capture the essential message as it pertains to the personality of God. However, not **in the same sense** that systematic theologies use generic or philosophical terms to catalogue the **attributes** of God (Prov. 25:14). This CORE DOCTRINE of the Bible is grindingly practical to the daily **walk** of believers. The mighty scope of all that is intended in *Scripture* by **THE NAMES** of God does far exceed the pathetic imaginations of men. Therefore, an oversight here means unforgivable loss in the pulpit.

A preacher who doesn’t comprehend what it means to *know* (Ps. 9:10, 91:14), *remember* (Ps. 20:7), *fear* (Mal. 2:5), and *act* in **THE NAME** of God (Ps. 118:10-12), being oblivious to the *salvific aid* and *immediate safety* of it (Ps. 124:8, Prov. 18:10), shouldn’t be in the pulpit. For, **THE NAME** of God isn't merely something that can be spelled-out on paper or spoken in a word. In fact, such a relationship with **the Name of God** is strictly forbidden (Ex. 20:7, Deut. 5:11, Ps. 139:20, Isa. 29:13)! For, **the Name of God** isn't merely a **word** by which mankind should *address* God, nor is it just a **characteristic about** God; rather, it speaks of the actual living **PRESENCE** of God. Demonstrably, that's why **the Name of God** can be *in* or *near* people or places (Ex. 23:21, Ps. 75:1); or, that's why it can be *recorded* or *placed* in or upon people or places (Ex. 20:24, Num. 6:27, 2 Chron. 6:20).

This being the case, what can be said of all the preachers who speak in **THE NAME** of the LORD from the pulpit on any given Sunday? Theological titles from your name brand Seminary nowadays commercializes the holy offices of “the Church”, making **the study of God** far from *practical* for the so called “laymen” of the congregation. Therefore, men should beware of **the modern enterprise** of Theology. Formal academic training will accredit your *spirituality* before men, but not before God. You will become professional and polished, and masterful at Church Polity, while the conceptual essence of “**knowing**” God in your soul is totally perverted in

the process. The sheer volume of unbiblical information ingested by the mind of seminarians will bring decay to the memory of sweet communion in **THE PRESENCE** of God. Before long, students will forget the reason why men are supposed to search **THE SCRIPTURES** to begin with.

“Search **THE SCRIPTURES**; for in them ye *think* ye have **ETERNAL LIFE**: and they are they which *testify* of **ME**. And ye will not *come* to **ME**, that ye might have **LIFE**.” - John 5:39-40

This is the robbery of our time, as in bygone ages. This diabolical art threatens all from the pulpit in the Church on your street corner. It is unrelenting until everyone’s sincere fascination of faith in God, for the sweetheart love of knowing the Lord in the Spirit, is replaced with sheer intellectualism and a growing sense of pride. Rather, in searching **THE SCRIPTURES**, God would have men to search for **JESUS CHRIST**; and, in searching for **JESUS CHRIST**, God would have men search for **THE GOSPEL and its BONAFIDE EQUIVALENTS** woven throughout the tapestry of divine revelation. For, if these things are rightly being understood, they *proclaim* **JESUS CHRIST** (1 Cor. 10:1-4)!

At the mountaintop experience of Moses in Horeb a precedent was set. He was searching for **THE PRESENCE** of God, with heartfelt longing to see **THE GLORY** of God, and the LORD *proclaimed* to him **THE NAME** of God (Ex. 33:12-23, 34:5-8)! **Remember?** Upon hearing a mighty divine *proclamation* of **THE NAME** of God, things have never been the same. Accordingly, **knowing** God is formally clarified to be nothing short of an intimate and personal communion with the LORD made possible by **THE PRESENCE** of God, as it empowers redeemed men to **walk** in **THE WAYS** of God (Deut. 4:1-4, 5:33, 8:6, 10:12, 20, 11:22-23, 13:4, 19:9, 26:17, 28:9, 30:15-20, 32:4; Micah 6:6-8; Acts 11:22-24) – all of which is the same essential experience as *thinking, speaking, acting, moving*, and having one’s *being* in **THE NAME** of God.

Apparently, to be **unknowledgeable** of this doctrine is to be **ignorant** of **THE GOSPEL** and **unknowledgeable** of **God**, even in the Old Testament (Ex. 33:13-14; Ex. 33:19, 34:5-7, Ps. 103:7-8; Ps. 95:10-11, Heb. 3:18, 4:2). For, in *the Theater of Redemption*, we behold an increasingly clarified sculpture of divine personality. In *Genesis, Exodus, Leviticus, & Deuteronomy* we behold a *Spectacle of Salvation* that is crystalized in **THE NAMES** of God. Anyone blind to this *mystery* needs to take another tour of **THE LAW** looking for the great hallmarks of redemption; only let the reader focus on **THE NAMES** of God as they correlate with each exploit of **salvation**, and how these relate to the **GOSPEL MESSAGE** being presented through **typological shadows**. In God’s providence, this lens and scope shall make for a new experience in the divine spectacle – the storyline of these two generations: *the Exodus Generation* and their *of age Children*. From the vantage point of **DEUTERONOMY**, in retrospect, the **CORE DOCTRINES** of the faith are profoundly clarified. This was God’s condescension to *the Children of the Exodus Generation*, and to us (1 Cor. 10:11-12), as the LORD seeks to forbid all believers from the wander lust of *the Exodus Generation*.

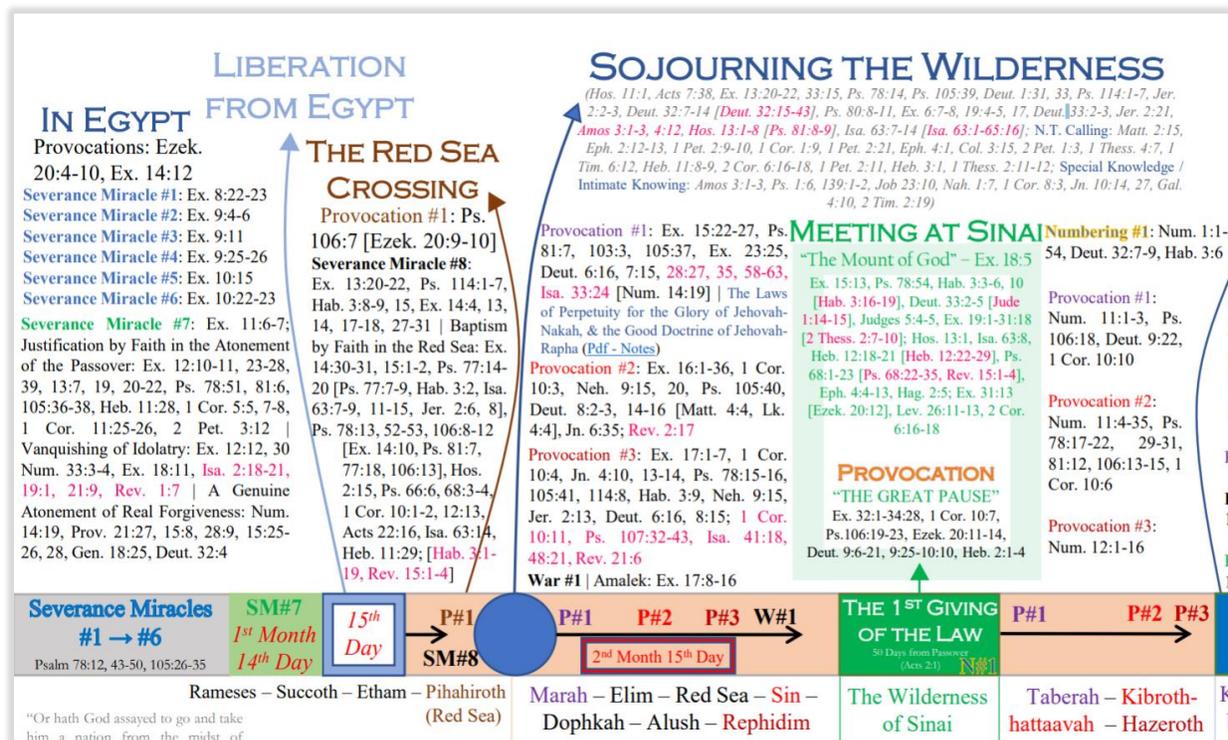
DEUTERONOMY shows the correlation between **THE NAMES** of God and **THE WAYS** of God in the divine operation of **salvation** accomplished through **THE GOSPEL** in the Old Testament. For, apparently, in losing sight of this, *the Exodus Generation* lost sight of Christ (1 Cor. 10:1-4). This is a truly unforgivable offense committed by *the Exodus Generation*, now serving as an immortal warning to believers of all time (1 Cor. 10:5-12). Categorically identifying the **CORE PROBLEM** of negligence that led to a **sudden apostasy** in true **believers**, the spirit of prophecy in David focused on one thing in particular: “...**MY WAYS**” (Ps. 95:10). Furthermore, the writer of Hebrews (expounding Psalm 95:7-11 in Hebrews 3:7-4:11), interpreted this category of biblical truth to be: “**THE GOSPEL**” (Heb. 4:2). Therefore, to comprehend what happened to *the Exodus Generation* in respect to their knowledge of **THE WAYS** of God, we must analyze their salvation experience focusing on **THE**

NAMES of God. Only then can we truly comprehend what happened to them and how to prevent it.

THE GOSPEL OF SACRIFICIAL ATONEMENT & SPIRITUAL BAPTISM



One must zoom out to see the full picture of **THE GOSPEL**. One must comprehend the divinely authored **NAMES** of God that are associated with every single instance of **salvation** by faith in **the Gospel**. One must discover the operation of **THE GOSPEL** in all **THE WAYS** that God enables and inspires sinners to believe and be saved. Therefore, in considering *the Exodus Generation*, or their *of age Children*, let us look *before* and *after* their conversion by faith in **the Gospel of Sacrifice** in a quest for **JESUS CHRIST**. Or, let us look beyond the message of *the Atonement* in **the Passover** to discover the **full message** of **THE GOSPEL** – searching for it being presented in **the bonafide equivalents: THE NAMES & WAYS** of God. In the same manner, let us comprehensively survey the rapid succession of **GOSPEL MESSAGES** that led up to *Kadesh-barnea: the Baptism, the Manna, the Living Water, the Kingdom, and the Promised Land*. Only then will we have **eyes** to **see** all that is brought to light in *the Theater* of **THE LAW**, as it is the birthplace of many everlasting doctrines.



Apparently, a remnant of believers in Genesis were able to trace their spiritual descent through the ages back to Eber, a time when God made himself famous among sinners by the name **Elohim**. A considerable portrait of God took shape through all that was divinely revealed to the Patriarchs: in **Genesis 14:18-20**, God is revealed as **El-Elyon** (*the Most High God*); in **Genesis 16:13**, God is revealed as **El-Roi** (*God that Sees*); in **Genesis 17:1**, God is revealed as **El-Shaddai** (*God Almighty or God All-Sufficient*); in **Genesis 21:33**, God is revealed as **El-Olam** (*the Everlasting God*); in **Genesis 22:14**, God is revealed as **Jehovah-jireh** (*the Lord Sees & Provides*); in **Genesis 33:20**, God is revealed as **El-Elohe-Israel** (*God the God of Israel*). All these names ascribe to God and demonstrate to man various attributes in God: namely, that God is most high over all kings, nations, and armies (**Gen. 14:18-20**); He sees when and where no one else is looking (**Gen. 16:13**); He is sufficient to perform mighty and otherwise impossible miracles in fulfillment of covenant promises (**Gen. 17:1**); He outlives and outlasts men like trees do the withering grass of the field (**Gen. 21:33**); He provides atoning mercy for the undeserving (**Gen. 22:14**); and He will be further revealed through Israel and his seed throughout their generations in a special way, for He is once and for all the mighty God of Israel (**Gen. 33:20**).

However, in *Exodus*, a striking shift takes place in *the Theater* of divine things being revealed. In a whole new era of redemption, “**the LORD God of the Hebrews**” (*Jehovah Elohe Ha-Ibriyim*; Ex. 3:18, 5:3, 7:16, 9:1, 13) revealed Himself in the salvation of *Israel* by the name **Jehovah** (Ex. 3:13-15, 6:2-4); and, hereby, God became **Jehovah Elohe-Israel** (*the LORD God of Israel* - Ex. 5:1, 24:10, 32:27, 34:23; Gen. 33:20). This was the stated purpose of God from the beginning.

“And God spake unto Moses, and said unto him, I am **Jehovah**: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of **El-Shaddai**, but by My name **JEHOVAH** was I not known to them. And I have also established My Covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered My Covenant. Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will **redeem** you with a stretched out arm, and with **great judgments**: *And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God*, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD.” – Ex. 6:2-8

Not only is this the first time God said, “**I will redeem you**” (Ex. 6:6); this is the first time **redemption** is displayed in the form of “**great judgments**” (Ex. 6:6). Statedly, in how God will **judge** *Egypt* in the **redemption** of *Israel*, the Israelite people will come to **know** God. This means that the **judgment** of *Egypt* is a means to an end. The end goal of everything was that Israel would personally become *the people of God* by adoption in fulfillment of the promise, “...*I will take you to Me for a people, and I will be to you a God: ye shall know that I am Jehovah your God*” (Ex. 6:7). However, in the course of things, that’s not to say that *Egypt* didn’t come to **know** that God is **Jehovah** in a different sense. Herein, the sculpture of divine personality becomes more glorious in detail.

Jehovah-Nakah	//	El-Peley	//	Jehovah-Ehad
<i>“The LORD that Smiteth”</i>	//	<i>“The LORD the Wonderful”</i>	//	<i>“The Only LORD”</i>

Jehovah B’Kerev Harets

Jehovah-Oshea

“The LORD in the Midst of the Earth” ∞ *“The LORD Our Eternal Savior”*

In the forthcoming display of mighty **signs** and **wonders** (Neh. 8:7, Isa. 9:6), the LORD said, “*the Egyptians shall know that I am Jehovah*” (Ex. 7:5). This was repeatedly stated by God to Pharaoh in prophecy through Moses in Exodus 7:5, 7:17, 8:10, 8:22, 9:13-16, 9:29, 14:4, 14:18. Why? Because the *Egyptians* were the target of **Jehovah**. As stated in Exodus 9:13-16 & Exodus 10:1-2, what God did to *Egypt* was for the proclamation, declaration, and glorification of *the Name of Jehovah* (Rom. 9:17). The LORD hardened Pharaoh’s heart to set the stage for a grand scale revelation. Therefore, in causing *Egypt* to **know** that *Jehovah is God* through a punishing display of *wrath* and *judgment*, Israel came to **know** that *Jehovah is God* through a merciful display of *grace* and *redemption* (Rom. 9:16-23). The glory of God in these acts does still resound in this late hour of human history! Therefore, in beholding the **condemnation** of *Egypt*, we observe the **salvation** of *Israel*!

SEVERANCE MIRACLE #1: “And I will **sever** in that day the land of Goshen...to the end thou mayest know that I am the Jehovah in the midst of the earth. And I will put a **division** between My people and thy people: to morrow shall this sign be.” – Ex. 8:22-23

SEVERANCE MIRACLE #2: “And the Jehovah shall **sever** between the cattle of Israel and the cattle of Egypt...” – Ex. 9:4-6

SEVERANCE MIRACLE #3: “And the **magicians** could not stand before Moses...for the boil was upon the **magicians**, and upon **all the Egyptians**.” – Ex. 9:11

SEVERANCE MIRACLE #4: “...Only in the land of Goshen, where the children of Israel were, was there no hail.” – Ex. 9:25-26

SEVERANCE MIRACLE #5: “...and there remained not any green thing in the trees, or in the herbs of the field, **through all the land of Egypt**.” – Ex. 10:15

SEVERANCE MIRACLE #6: “...and there was a thick darkness **in all the land of Egypt** three days: ...but **all the children of Israel** had light in their dwellings.” – Ex. 10:22-23

SEVERANCE MIRACLE #7: “...And there shall be a great cry throughout **all the land of Egypt**...but against any of **the children of Israel** shall not a dog move his tongue, against man or beast: that ye may know how that *Jehovah* doth put a **difference** between the Egyptians and Israel.” – Ex. 11:6-7 [Justification by Faith in the Sacrificial Atonement of the Passover: Ex. 12:10-11, 23-28, 39, 13:7, 19, 20-22, Ps. 78:51, 81:6, 105:36-38, Heb. 11:28, 1 Cor. 5:5, 7-8, 11:25-26, 2 Pet. 3:12; A Genuine Atonement of Real Forgiveness: Num. 14:19, Prov. 21:27, 15:8, 28:9, 15:25-26, 28, Gen. 18:25, Deut. 32:4]

SEVERANCE MIRACLE #8: “...and *Jehovah* overthrew **the Egyptians** in the midst of the sea.” – Ex. 14:27-31 [Ex. 13:20-22, Ps. 114:1-7, Hab. 3:8-9, 15, Ex. 14:4, 13, 14, 17-18, 27-31 | Spiritual Baptism by Faith in the Red Sea: Ex. 14:30-31, 15:1-2, Ps. 77:14-20 (Ps. 77:7-9, Hab. 3:2, Isa. 63:7-9, 11-15, Jer. 2:6, 8), Ps. 78:13, 52-53, 106:8-12, (Ex. 14:10, Ps. 81:7, 77:18, 106:13), Hos. 2:15, Ps. 66:6, 68:3-4, 1 Cor. 10:1-2, 12:13, Acts 22:16, Isa. 63:14, Heb. 11:29; (Hab. 3:1-19, Rev. 15:1-4)]

In the beginning, the vast majority of Israel was idolatrously loyal to the gods of Egypt (Ezek. 20:5-8). Clearly, neither the Egyptians nor the Israelites **knew** that *Jehovah* was God (Ezek. 16:1-6); and, whatever *faith* the

Israelites did have in *Jehovah*, it proved to be superficial and transient at the onset of divine exploits (Ex. 4:29-31, 5:20-21, Jn. 8:30-34). Therefore, in order to save Israel from their misplaced faith in strange gods, the LORD had to break their apostate faith and cause them to spiritually defect from Egypt. *El-elohi-Israel* was *jealous* for the heart of Israel. Therefore, in targeting *Egypt* with **judgment** the LORD **redeemed** *Israel* from all her troubles. Through a total of **8 SEVERANCE MIRACLES** the LORD poured out *wrath* upon the Egyptians and *grace* upon the Israelites. Hereby, *Jehovah* *confounded* the Egyptians and became the *confidence* of Israel! This is the science of *Jehovah-Nakab*. These are the **wonderful** works of *El-Peley*.

“And I am sure that the king of Egypt will not let you go, no, not by **a mighty hand**. And I will **stretch out my hand**, and **SMITE** Egypt **with all my WONDERS** which I will do in the midst thereof: and after that he will let you go.” - Ex. 3:19-20

Through a **DIVINE SMITING** of Egypt, *Jehovah* won the heart of the Israelites in the Exodus Generation! Strategically, in a sequential process of **DIVINE SMITING**, Israel came to **know** *Jehovah-Nakab*, even as Ezekiel said in a reawakened operation in a much later time, speaking to the Jews, “...and ye shall **know** that **I am the LORD that Smiteth**” (Ezek. 7:9, 20:33-38).

“And I will harden Pharaoh’s heart, and multiply My **signs** and My **wonders** in the land of Egypt. But Pharaoh shall not hearken unto you, that I may **lay My hand** upon Egpt, and bring forth **Mine armies**, and **My people** the children of Israel, out of the land of Egypt by **great judgments**. ” – Ex. 7:3-4

“Or hath God assayed to go and take him a nation from the midst of another nation, by **temptations**, by **signs**, and by **wonders**, and by **war**, and by **a mighty hand**, and by **a stretched out arm**, and by **great terrors**, according to all that *Jehovah* your God did for you in Egypt before your eyes? **Unto thee it was shewed, that thou mightest know that the LORD he is God; there is none else beside him.**” – Deut. 4:34-35 [Ex. 7:3, Deut. 4:34, 6:22, 7:19, 26:8, 34:11]

Wondrously, through bloody waters, frogs, and lice, *Jehovah* got everyone’s attention. Then, **signally**, through flies, pestilence, boils, hail-fire, locusts, darkness, and death, *Jehovah-Nakab* extracted *Israel* from *Egypt*. The Israelites watched as *Egypt* suffocated in dense swarms of flies while *Goshen’s* air was free; all of *Egypt’s* cattle died and *Goshen’s* roamed undisturbed; boils paralyzed *Egyptian* society and the *Israelite* slaves walked at large; hail mingled with fire fell upon *Egypt* and extensively slew or destroyed everything and everyone that was unsheltered in the mighty storm (herbs, trees, animals, & men!) while *Goshen’s* skies were clear and her inhabitants unharmed; locusts devoured everything green in *Egypt* while *Goshen’s* greenery was untouched; and, darkness froze the *Egyptians* in their places while *Israelite* captives went about their business with light in their homes. All this was **visibly shown** to Israel, Moses said, “**that thou mightest know that Jehovah He is God**” (Deut. 4:35), which is to say that there is a real science to this operation that makes it winsome to elect souls.

By design, this winsome experience was simply irresistible to the Jews. The same people who were so easily turned aside from *faith* in *Jehovah* at the unsettling results of the first miracle (Ex. 5:1-23), were won to God by the last miracle. The unrelenting appeals of *El-Elolhe-Israel* alongside the increasing display of **miracles** that matched and far exceeded the magic of Egypt spoke volumes about the love of God for the *Israelite* People (Ex. 4:22-23, Hos. 11:1). Five **SEVERANCE MIRACLES** were exploits of mercy to endear the heart of the *Jewish* People to *Jehovah* (Prov. 11:30). Then, as a result, *Jehovah-Shaphat* expected the *Jewish* People to act in *faith* by cooperating with the latter **SEVERANCE MIRACLES** that would finalize the plan of redemption. In these **SEVERANCE MIRACLES** (#4 – Ex. 9:18-21, 24-26; #7 – Ex. 11:6-7, 12:27-30, Heb. 11:28; #8 – Ex. 14:22-23,

Heb. 11:29), even the Egyptians had ample opportunity to respond by *faith* and join the Jews through *conversion* and thus escape the wrath of God, which explains why there was a *mixed multitude* that went up with the Jews at their liberation (Ex. 12:37-51).

The early **SEVERANCE MIRACLES** in Egypt were remarkably unconditional to any real presence of *faith* in the Jews, while the later ones were conditional to *faith* and conclusively **salvific** in nature. Therefore, contrastingly, when the freshly liberated *Israelites* journeyed into the Wilderness they were **CLEAVING** to God, while the Egyptians clung to the dead carcasses of their firstborn children in bitter remorse at their loss (Deut. 4:4, Jer. 2:2-3). By this shall iniquity stop her mouth (Ps. 107:42-43). This is the science of *Jehovah-Nakab*.

“Thou shalt **fear *Jehovah*** thy God; him shalt thou **serve**, and to him shalt thou **CLEAVE**, and swear by his **Name**. He is *thy praise*, and He is *thy God*, that hath done for thee these **great** and **terrible things**, which thine eyes have seen. Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude.” – Deut. 10:20-22

What *Jehovah* acted to accomplish in reality, Moses and Aaron *foretold* and *demonstrated* prophetically, until all the onlooking Israelites became believers in actuality (Deut. 33:2-3). This is a storyline of love and redemption that can be mapped out precisely by following the hand of *Jehovah-Nakab*, as follows:

“**a mighty hand**...I will **stretch out My hand**, and **SMITE** Egypt” – Ex. 3:19-20

“**a strong hand**...with **a stretched out arm**” – Ex. 6:1-6

“...I **stretch forth mine hand** upon Egypt” – Ex. 7:5

“...I will **SMITE** with the rod that is in mine hand” – Ex. 7:17

“...take thy rod, and **stretch out thine hand**” – Ex. 7:19

“...he lifted up the rod, and **SMOTE** the waters” – Ex. 7:20

“...after that the LORD had **SMITTEN** the river.” – Ex. 7:25

“...I will **SMITE** all thy borders” – Ex. 8:2

“...**Stretch forth thine hand** with thy rod over the streams” – Ex. 8:5

“...Aaron **stretched out his hand** over the waters” – Ex. 8:6

“...**Stretch out thy rod**, and **SMITE** the dust of the land” – Ex. 8:16

“...Aaron **stretched out his hand with his rod**, and **SMOTE** the dust of the earth” – Ex. 8:17

“...**the hand of the LORD** is upon thy cattle” – Ex. 9:3

“For now **I will stretch out My hand**, that I may **SMITE** thee and thy people...” – Ex. 9:15

“...**Stretch forth thine hand** toward heaven” – Ex. 9:22

“And Moses **stretched forth his rod** toward heaven...” – Ex. 9:23

“And the hail **SMOTE** throughout all the land of Egypt...” – Ex. 9:25

“...the flax and the barley was **SMITTEN**.” – Ex. 9:31-32

“...**Stretch out thine hand** over the land of Egypt” – Ex. 10:12

“And Moses **stretched forth his rod** over the land of Egypt...” – Ex. 10:13

“...**Stretch out thine hand** toward heaven” – Ex. 10:21

“And Moses **stretched forth his hand** toward heaven...” – Ex. 10:22

“For I...will **SMITE** all the firstborn in the land” – Ex. 12:12-13

“For the LORD will pass through to **SMITE** the Egyptians...and will not suffer *the Destroyer* to come into your houses to **SMITE** you.” – Ex. 12:23

“...He **SMOTE** the Egyptians” – Ex. 12:27

“...at *midnight* the LORD **SMOTE** all the firstborn in the land” – Ex. 12:29

“...**Stretch out thine hand** over the sea” – Ex. 14:26

“And Moses **stretched forth his hand** over the sea” – Ex. 14:27

In *the Theater* of this operation (Ps. 78:43-54, 105:26-38), *Jehovah-Nakah* revealed Himself to Israel as a *Redeemer* (Ex. 6:1-8) whose *acts* and *counsels* are *Wonderful* (Ex. 3:20, 4:21, 7:3, 11:9-10, 15:11; Isa. 9:6). All hail the mighty power of *Jehovah-Goalek!* The **SMITING** of *Jehovah* was Israel’s **redemption** in a series of calculated **judgments** (Ex. 6:6, 7:4, 12:12). All hail the wisdom of *Jehovah-Shaphat!* The relentless onslaught of **signs** and **wonders** collapsed the borders of Egypt (Ex. 8:2) and liberated the Israelites, proving to all men that “*there is none like unto Jehovah our God*” (Ex. 8:10, 9:14). All hail the holiness of *Jehovah-Ehad!* Striking **fear** in the hearts of all men, God revealed Himself as “*The LORD in the Midst of the Earth*” (Ex. 8:22-23, 9:13-16, 20-21, 29-30, 19:5). All hail the enormity and inescapableness of *Jehovah B’Kerev Harets!* In the first ever explicitly stated demonstration of **salvation**, wherein Moses said to the people, “*Fear ye not, stand still, and see the salvation of the LORD, which He will shew to you to day*” (Ex. 14:13), *Jehovah-Nakah* revealed Himself as *the Savior* of Israel through **divine war** (Salvation: Ex. 14:13-14, 30-31, 15:2, Hab. 3:7; the Man of War: Ex. 14:14, 21-28, 15:1-21). All hail the violent fury of *Jehovah-Oshea!* “**BEHOLD YOUR GOD!**” (Isa. 40:9)!

“Then he *remembered* the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the *shepherd* of his flock? where is he that put his *Holy Spirit* within him? That *led* them by the right hand of Moses with his glorious *arm*, dividing the water before them, **to make himself an EVERLASTING NAME?** That *led* them through the deep, as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, *the Spirit of the LORD* caused him to rest: so didst thou *lead* thy people, **to make Thyself a GLORIOUS NAME.**” - Isaiah 63:11-14

Marvelously, without coming to **know** the **love** of *Jehovah-Nakah*, **the Gospel of Sacrifice** presented at *the Passover*

would have been totally **unbelievable** to the people. Remarkably, not just any realization of **love** in God would prepare the **heart** of Israel and enable saving *faith* in **THE GOSPEL**. The people needed to **behold** the mighty **judgments** of *Jehovah-Shabbat* upon *Egypt*, and, the wonderous **mercy** of *El-Peley* upon *Israel* in **severance miracles**, in order to savingly believe **THE GOSPEL** being presented in **typology** at *the Passover* & Israel's subsequent *Baptism*.

Evidently, this *Theater* of redemption is a birthplace of many EVERLASTING DOCTRINES that are essentially connected to **THE GOSPEL**, because these doctrines are the DEFINITIVE **WAYS** by which God makes possible *faith* in the transactional presentations of **THE GOSPEL** that are communicated in typology or prophecy all throughout time. In other words, only those *beholden* to **GOD** are enabled to believe in **THE GOSPEL** of God! Why? Because *seeing* the true **NATURE** of God allows for faith in **THE GOSPEL**. Our knowledge of the former makes possible faith in the latter. The two are essentially connected howbeit unequal status. The **Person** of God precedes **THE GOSPEL** – *the superior* preceding *the inferior* – inasmuch as the Gospel proceeds forth from God as an operation of His **Hands** according to the mighty working of His **Arm** (Ps. 28:5, Isa. 5:12, Col. 2:12; Isa. 40:9-11, 50:2, 51:5, 9, 52:10, 53:1, 59:16, 63:5).

The **Person** of God is superior to all the *processes* of redemption. The **Trinity** is greater than all the *transactions* of reconciliation. For, the *transactional* aspects of **the Gospel** point to the transcendent **Person** responsible for it all. Therefore, I say, the knowledge of *the superior* allows for faith in *the inferior*. Furthermore, this is precisely why all the momentous occasions of redemption throughout Scripture are adorned with DIVINE **NAMES**. The **Nature** of God is chiefly responsible for all divine actions; and, the **Nature** of God is definitively revealed in Scripture through the **NAMES & WAYS** of God. Of course, this is why the LORD *jealously* guards and *pitifully* loves **THE NAME OF GOD** above all else (Isa. 48:9-11, Ezek. 36:20-23; Ps. 106:8, Ezek. 20:9, 14, 22, 44, 39:25). The **NAMES & WAYS** of God are chiefly to be remembered - first and foremost by God Himself, and how much more by redeemed mankind? Meanwhile, famous expositors totally overlook the importance of this doctrine while the people generally disregard it.

Evidently, with the name *Jehovah*, like *Elohim* before it, God was in the process of immortalizing the identity of His holy **Person** before the eyes of all mankind. The LORD performed mighty *exploits* to accomplish the Exodus “to make Himself an **EVERLASTING NAME**” (Isa. 63:12). Literally, in **THE WAYS** that *Jehovah* chose to **save**, the chosen people were enabled to comprehend the **personality** of God. Therefore, to perpetuate this newly formed relationship with God, these **WAYS** were immortally crystalized in **DIVINE NAMES** before the people of God. In these **WAYS** the LORD enabled the people to believe in the atoning grace of *the Passover*, and in these **WAYS** the LORD will continue to enable *the Church in the Wilderness* to believe with perseverance (Acts 7:38), even as they come to *understand* that “**His WAYS are EVERLASTING**” (Hab. 3:6)! For, it is impossible to personally **walk** with God without **knowing** the **Person** of God; likewise, it is impossible to **walk** in God, without acting in **agreement** with the **WAYS** of God (Amos 3:3), because the LORD has ordained that the two would **walk** together in the beauties of holiness (Deut. 30:19-20, Acts 11:22-24, Deut. 10:12-13, Micah 6:6-8; 2 Cor. 6:16).

THE GOSPEL OF THE IMPERISHABLE LIFE OF CHRIST & THE GOSPEL OF LIVING WATERS

<p>Jehovah-Sabaoth “The LORD of Hosts”</p>	<p>Jehovah-Rohi “The LORD Our Eternal Shepherd”</p>	<p>El-Abi “God the Father”</p>
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Jehovah-Rapha

“The LORD our Eternal Healer”

Jehovah-Nissi

“The LORD Our Eternal Banner”

In victory, we see *Jehovah-Sabaoth* successfully mustering an **army** in **the Wilderness** in anticipation for more warfare on the horizon in *the Promised Land* (Armies: Ex. 6:26, 7:4, 12:17, 51; Num. 1:3, 2:3, 9, 10, 16, 18, 24-25, 10:14, 18, 22, 28, 33:1; the Wilderness: Ex. 3:18, 4:27, 5:1, 7:16, 8:27-28, 13:18-20, 14:11-12, 15:22; Acts 7:28). Herein, the operation of glory continues in *the Wilderness* without intermission (Ezek. 20:33-38). The war with Egypt was past, while new wars were still to come. Nevertheless, the **armies** of Israel needed to be reinforced in **the knowledge of God** before entering the throes of battle in the future (Ex. 13:17-18).

Israel wasn't as observant of God's **character & identity** as they should have been, nor did they **understand** their new identity as *the Army of God*. In other words, they weren't ready to courageously fight heathen armies in train with *Jehovah-Sabaoth*. Chiefly, because they didn't comprehend the **mercy** of **moral hatred** in **the violent acts** of **divine war** (Gen. 15:16, Lev. 18:25, 20:23, Deut. 8:20, Hab. 3:12-13; Ps. 101:1-8, 139:19-24). Recently, at *the Red Sea*, Israel behaved cowardly in the face of war. Remember?

“Our fathers **understood not** thy wonders in Egypt; they **remembered not** the multitude of thy mercies; but **provoked** him at the sea, even at the Red sea. Nevertheless he **saved** them for his **NAME'S SAKE**, that he might make his **mighty power** to be **known**. He *rebuked* the Red sea also, and it was dried up: so he *led* them through the depths, as through the wilderness. And he **saved** them from the hand of him that hated them, and **redeemed** them from the hand of the enemy. And the waters covered their enemies: there was not one of them left. Then **believed** they his **words**; they **sang** his **praise**. They soon **forgot** his **works**; they **waited not** for his **counsel**.” - Psalms 106:7-13

The **provocation** at *the Red Sea* is early evidence of a general problem. Not that Israel didn't ever savingly **believe** in God; rather, in coming to **faith** in **THE GOSPEL** through the winsome **divine character** being unveiled in *the Theater* of mighty exploits, the people “**remembered not**” and later “**forgot**” what they had so clearly **seen** (Ps. 106:7-13, 81:7, 77:18). A closer look upon the situation proves this to be the problem. At having come to saving **faith** in **GOD** through **THE GOSPEL**, climaxing in *the Passover*, and suddenly being faced with temptation at the rush of Egyptian chariots in pursuit behind them at *Pihabiroth*, the newborn Church “*cried unto the LORD*” in **faith** insomuch that God **answered** them “*in the secret place of thunder*” (Ex. 14:10; Ps. 81:7; Ps. 77:18); howbeit the children of Israel didn't patiently **wait** upon the LORD for the divine answer and rashly **murmured** before it was physically manifest (Ex. 14:11-12).

This is the first appearance of an ongoing problem: a **gaze** that is so easily turned aside from “**THE BEAUTY OF THE LORD**” will lead to repeated episodes of **unbelief** and **rebellion** (Ps. 90:17; Ps. 27:4). Therefore, at the onset of their *spiritual* pilgrimage, if God wanted Israel to **understand** anything, or if there were any vital component of **personal sanctification** that was necessary for final **perseverance**, it was this (Ps. 106:7). Only a steadfast **gaze** that **looks** and *keeps looking* will **spiritually behold** the *increasingly* awesome **sight** of **GOD** being progressively unveiled in *the Theater* of redemption. This why a divinely organized **proving** process of grace began (Ex. 15:25, 16:4, 20:20; Deut. 6:16, 8:15-16, 33:8).

The Gospel of the Imperishable Life of Christ

“...there He **proved** them” – Ex. 15:25

“...that I may **prove** them” – Ex. 16:4

The Gospel of Living Waters

“...who brought thee forth water out of the Rock of flint
...that He might **prove** thee” – Ex. 17:1-7 / Deut. 8:14-16

At *Marah* (Ex. 15), in *the Wilderness of Sinai* (Ex. 16), and at *Massah / Meribah* (Ex. 17), the Israelites **proved** to be easily dissuaded from the CORE DOCTRINES of **the Gospel**. When faced with unexpectedly **bad** circumstances *physically* and *visibly*, they quickly abandoned their *spiritual* repose upon the **goodness** of God (Rom. 2:5). Their spiritual turbulence of **faith** was due to **disbelief** in the **persevering love** of God for their **souls**. Unsurprisingly, this was the very thing that **Jehovah** wanted to **prove** to them; howbeit, not without reinforcing other aspects of **divine character** at the same time. Literally, **Jehovah** did this all along **THE WAY** – which means that *faith's* discerning eye would discern it in **THE WAYS** that Jehovah *led, instructed, kept, and bore* the people (Deut. 32:10-12; Heb. 11:1). However, *unbelief* deceptively **blinds** the **soul** to make it deny the things that are plainly in **sight**.

Certainly, upon **beholding** the love of God afresh in the miraculous provision of *Manna from Heaven* and *Living Water from the Rock*, as two **typological** presentations of **the Gospel**, Israel was easily recovered to **faith** in **Jehovah**. Yet, it was *the Exodus Generation's* propensity to **backslide** that was disconcerting to God and dangerous in the long run. The problem wasn't that they couldn't immediately be recovered to **faith**, but that upon being recovered they would soon return to folly – **faithless** behavior resulting from a **spiritual imperception** of **THE WAYS** of God. To further shed light on the situation, consider Paul's perspective while under inspiration in 1 Corinthians 10:1-13. Looking back on the situation from the vantage point of the New Covenant, in retrospect, Paul sees a **Preincarnate** form of **the Son of God** abiding with them as **Jehovah's Salvation** in real time (Ex. 33:13, John 14:6). Of course, this is because falling out of **THE WAY** was due to **unbelief** in *Jehovah's Salvation*, while **faithfulness** in **THE WAY** was a direct result of *spiritual communion* with *Jesus* in the **Way of Salvation** (**Jesus / Jehoshua = Jehovah-Oshea**). In other words, **THE NAMES & WAYS** of Jehovah were proclaiming **Jesus** to the people, while in real time Jesus was in **THE WAY** with the people for their salvation (2 Cor. 6:16).

“And did all eat the same **Spiritual Meat**; And did all drink the same **Spiritual Drink**: for they drank of that **Spiritual Rock** that followed them: and that **Rock** was **Christ**.” – 1 Cor. 10:3-4

Should we be surprised? Amazingly, ever since Israel departed from Egypt, the LORD *went* before them in a pillar of *Cloud* and *Fire* by day and night (Ex. 13:20-22; Ps. 78:14, 105:39) – a manifestation that was formally recognized as “*the Glory of God*” in the Old Testament (Ex. 24:10, 16, 40:34; Ps. 114:1-8). However, sadly, this manifestation among other things was unappreciated by the freshly baptized Church in the Wilderness (Acts 7:38, 1 Cor. 10:1-2). The salvific **acts** of God theretofore were undeniable to the people, but the divine **Character** that was motivated to act on their behalf deserved a more *in-depth* **consideration**. A **deeper** personal **love** for **Jehovah** would have compelled them so to do (Eph. 3:17-19). Why? Consider the circumstances.

Imagine a day in the life of a freshly baptized Israelite in the Wilderness. Looking up, a pavilion of shade was

spread overhead by day, shielding the you from the sweltering heat of the desert; and, looking ahead, a pillar of light guided you by night, protecting you from the encroaching blindness of darkness (Ps. 105:39)! Experimentally, the message being divinely communicated in **THE WAY** was loud and clear: GOD LOVINGLY **DELIGHTS** TO BLESS THEM (Num. 14:8). Therefore, what was abundantly communicated in **word**, and plainly discernable by **deed**, was too *lightly esteemed* by the people because of a **blinding** spiritual insobriety of **mind** (Deut. 32:15). In *beholding* **THE WAYS** of God, Israel failed to fixate their **gaze** upon the LORD as *El-Ab* (Deut. 1:31-33).

“And in the wilderness, where thou hast seen how that **the LORD thy God** *bare* thee, **as a man doth bear his son**, in all **THE WAY** that ye went, until ye came into this place. Yet in this thing ye did not **believe** the LORD your God, Who *went* in **THE WAY** before you, to *search* you out a place to pitch your tents in, in *fire* by night, to *shew* you by what way ye should go, and in a *cloud* by day.” - Deuteronomy 1:31-33

“O come, let us **worship** and bow down: let us kneel before the LORD our maker. **For he is our God; and we are the people of his pasture, and the sheep of his hand...**” – Ps. 95:6-7 [Ps. 23:1-6]

In *beholding* **THE WAYS** of God in the Wilderness, Israel should have reacted to the unexpected circumstances with a **worshipful** spirit of adoration and praise by remembering the impeccable **character** of **Jehovah** (Ps. 95:6-7). Albeit, while being intimately *led* into the barren pastures of the Wilderness, Israel lost **sight** of *Jehovah-Rohi* (Gen. 49:24, Ex. 13:21-22, Ps. 77:11-20, 80:1, 95:7, 114:1-8, Deut. 1:31-33, Isa. 63:7-14). *Sheep* can't follow on if they lose **sight** of *the Shepherd*. Neither can true believers walk with **Jehovah** if they lose sight of **Jesus** in the Wilderness (1 Cor. 10:1-4). Yet, the LORD was there onsite in very **Presence**; it wasn't as if He was *nowhere* to be **seen** or **heard**. That's exactly why this brutish behavior of **forgetfulness** was so inexcusable (Ps. 78:7-8). Therefore, Israel needed to **know** that God, who was *Jehovah-Nakab* to *Egypt*, will be *Jehovah-Rapha* to *Israel*, as long as the Jews remained loyal to the LORD (Ex. 15:22-27, 23:25, Deut. 7:15, Ps. 103:3, 105:37, Isa. 3:17, Deut. 28:60); otherwise, their disloyalty would be met with **the SMITING** of *Jehovah-Nakab* according to the good **doctrine** of *Jehovah-Rapha* (Hos. 6:1-3, Ps. 71:20-24, 90:14-15, 1 Sam. 2:6-10, Deut. 32:39, Isa. 53:4-5).

If they can happily face bitter waters while *cleaving* to *Jehovah-Rapha*, they will be at peace in war with *Jehovah-Shalom* (Judges 6:24, 7:20); but the newly saved Church in the Wilderness was naïve and shortsighted (Acts 7:38). Their novice mentality lacked the **gravity** necessary to survive in near proximity to **the special and immediate presence of God**. Even so, Satan took advantage of Israel in this vulnerable time through *the Amalekites*, against whom *Jehovah-Nissi* swore eternal war (Ex. 17:14-16). Nevertheless, the LORD was still determined to *ground* and *settle* Israel in **the knowledge of God** (Eph. 3:17, Col. 1:23, 2:7). Somehow, Israel would come to realize the **purity** and **loveliness** of the oath-bound **moral hatred** of *Jehovah-Nissi*, and thus be uncompromising in war (Hab. 3:12-13), but they needed to grow in grace to experience such renewals of mind (2 Pet. 3:18; Ex. 4:24-26). Evidently, until then, providential divine mercy allowed for serious misbehavior with no retribution (#1 – Ex. 15:22-27, #2 – Ex. 16:2-3, #3 – Ex. 17:1-7). This brings us to the final boulevard in the **proving** period of mercy. For, everything changes after *Sinai*.

THE GOSPEL OF THE KINGDOM

Melek-B'Jeshurun

“*King in Jeshurun*”- Num. 23:21, 24:7, Deut. 32:15, 33:5, 26-29; Rev. 15:3

“Ye have seen what I did unto the Egyptians, and how I *bare* you on **eagles' wings**, and *brought you* unto Myself. Now therefore, if ye will **obey** My voice indeed, and keep My **Covenant**, then ye shall be a **peculiar treasure** unto me above all people: for all the earth is mine: And ye shall be unto me a **Kingdom of Priests**, and an **Holy Nation**...” - Exodus 19:4-6

El-esh-oklah <i>“God the Consuming Fire”</i>	El-Kanah <i>“Jealous God”</i>	Jehovah-M’Kadesh <i>“The LORD who Sanctifieth Us”</i>	
Jehovah-M’Hokek <i>“The LORD Our Lawgiver”</i>	El-Chayim <i>“The Living God”</i>	Jehovah-Ishi <i>“The LORD Our Husband”</i>	El-Ira <i>“The Terrible God”</i>

The full implications of **Jehovah-M’Kadesh** were yet to be realized (Ex. 31:13; Lev. 11:44, 45, 20:7-8; Lev. 19:2, 20:26, 21:8, 23; Lev. 22:9, 16, 32; 1 Pet. 1:16; Ps. 111:9; Ps. 145:17). The newly **called saints** of *the Ecclesia* were unlearned about their own **saintliness**, neither did they expect to be led to the very “**sanctuary**” of Jehovah alone with God in the Wilderness (Ex. 15:17, Deut. 32:12), nor could they have imagined that the LORD would soon command them to construct a “**sanctuary**” that God might “*dwelt among them*” (Ex. 25:8). Amazingly, the most **eye-opening experience** was yet to come! One more episode of divine **proving** was planned by the Godhead, howbeit this one was totally unprecedented.

“...**GOD IS COME to prove you**” – Ex. 20:20 [Psalm 103:13] → **THE GOSPEL OF THE KINGDOM**

The destruction of one **Kingdom** was for the setting up of another. *Egypt* was crushed that God might be **crowned** as “*The LORD in the Midst of the Earth*” – **Jehovah B’Kerev Harets**. In the aftermath of divine war, **Jehovah-Sabaotb** led the newly purchased people in **captivity** to Sinai like the spoils of war are laid before the feet of a great **King** (Ps. 68:18). However, instead of being enslaved as **captives** in some cruel way, as earthly magistrates might do, *the Israelite people* were granted **citizenship** in **the Kingdom** that God was setting up upon the earth (Ex. 19:6, 34:10, Deut. 4:7). As always, God wanted them to be willing bondservants as freemen (Ps. 110:3, 1 Cor. 7:22) – a requirement that is impossible in the flesh of Adamic Man (Rom. 5:12-14, Mk. 10:27, Jn. 1:12-13; Deut. 10:12-13, Micah 6:8). Knowing this, God made the impossible imaginable when the Israelites were **showered** with **gifts** and **loaded** with **benefits** at the foot of *Sinai* (Ps. 68:16-21, Eph. 4:8, Php. 3:20).

With the scenes of *the Theater* coming to this, the people were soon to realize like never before that “**THE KINGDOM OF GOD IS AT HAND**” – and, in repenting and believing **THE GOSPEL**, the **citizenry** of Israel will **submit to the Lordship** of their newly coronated **King** (Mark. 1:15, 1 Cor. 12:3). As with all majestic occasions of royalty and splendor, the people had to be **sanctified** and made **ready** (Ex. 19:10-11). The deific splendor about to be unveiled was humanly unimaginable (1 Cor. 2:14). Why? Because, God said to Moses, “*THE LORD WILL COME DOWN in the sight of all the people upon Mount Sinai*” (Ex. 19:11). As foretold, on the third day, “*the trumpet sounded long*” (Ex. 19:13) and the descent began: “*there were thunders and lightnings, and a thick cloud upon the Mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled*” (Ex. 19:16). Then Moses brought forth the people out of the camp to the nether part of the Mount “**TO MEET WITH GOD**” in near proximity (Ex. 19:17). From this location they beheld the “**fire**” and “**smoke**”, while “*the whole Mount quaked greatly*”, and “*the trumpet...waxed louder and louder*” (Ex. 19:18-19)! Moses himself was totally overcome by the experience: “*...so terrible was the sight, that Moses said, I exceedingly fear and quake*” (Heb. 12:21)!

If only Moses were alive today, he would tell the confused Christians of *the Gentile Church Age* that this experience wasn't all bad. Contrary to popular opinion, this most **terrible experience** was a **gracious** act of *El-Ira!* Moses lived on for 40 more years to testify of this fact yonder in *the Plains of Moab* to [the Children of the Exodus Generation](#) (Deut. 5:29). I know that some of you will find this agreeable, but it's not what you think. I'm not talking about the experience described by John Newton in the famous hymn, *Amazing Grace*, when he said:

'Twas grace that taught my heart to fear,
and grace my fears relieved.
How precious did that grace appear,
the hour I first believed.

No one gets relief from *El-Ira* (Heb. 12:28-29). "*HIS WAYS ARE EVERLASTING*" (Hab. 3:6). According to Moses, this is not a **fear** to be relieved by **grace** (Deut. 5:29)! This is a **fear** that is *taught* and *instilled* by **grace** and, thereafter, *kept* by **grace** without *intermission* or *relief* forevermore (Lk. 12:4-5, 2 Cor. 5:11, Heb. 4:1, Rom. 11:20, 1 Pet. 1:17). If you fancy the words of John Newton in this majestic occasion, you're missing the point. This isn't the only time he got it wrong either. In another famous hymn, called, *Let Us Love and Sing and Wonder*, Newton's perspective on Sinai is further clarified in respect to the **grace** of God in salvation.

Let us love and sing and wonder
Let us praise the Saviour's name
He has hushed the Laws loud thunder
He has quenched Mount Sinai's flame
He has washed us with His blood
He has washed us with His blood
He has washed us with His blood
He has brought us nigh to God

If this is agreeable to you, my reader, you need to reconsider your perspective. This **thunder** can't be hushed (Ps. 29:3). It's only going to get **louder!** Jesus didn't come to remove the **thunderous** display of majesty at Sinai, which was a divine firework display fit for a **King!** Apparently, what happened *below* among the redeemed sinners of Israel at Sinai, happens *above* in the realms of eternity among sinless beings in the third Heaven, because on both occasions the celebration of the **King** is centerstage (Rev. 4:5). Even so, neither can Sinai's **fire** ever be quenched; no, not even by the blood of Jesus! Why? Because there is no competition here. Sinai is not a *mountain of justice* that rivals Calvary as a *mountain of grace*. No such comparison is made in Scripture! Howbeit, famous hymnwriters like Jehoida Brewer, in *Hail Sovereign Love*, have slandered Sinai and perpetuated a false narrative.

Indignant Justice stood in view,
To **Sinai's** fiery mount I flew!
But Justice cried with frowning face,
"This **mountain** is no **hiding place!**"

'Ere long a heavenly voice I heard,
And mercy's angel soon appeared,
He led me on with gentle pace

To Jesus as my **hiding place!**

This proposal is completely unbiblical. Essentially, in just two lines, this hymn is a remake of *Amazing Grace* following an erroneous interpretation of the historical plot and storyline of Sinai. The author's sentiments about Sinai certainly don't line up with the testimony of Scripture. For, he speaks of Sinai as if the holy mountain should be fled from as a man fleeing from Hellfire! Contrastingly, Moses said he brought the people **near** "TO MEET WITH GOD" (Ex. 19:17). Think about it.

Misconceptions about Sinai prevail among Christians today because of certain fundamental misunderstandings about the Law. When reading Romans or Galatians, newborn Christians misconstrue **the teachings of Paul** and so perpetuate the ancient slander (Acts 21:21, 28).

Did Moses bring Israel to the base of Sinai to look upon the **merciless** and **graceless** flames of Hell burning upon its holy slopes? No! Newton, in gazing upon *the fiery blaze* of Sinai, might as well be describing how men feel when looking into the open cavity of Hell – a sight that is an **abhorrence** to all flesh (Isa. 66:24)! This is no way to speak about the **visible appearance** of *El-esb-oklah!* Remember, God said to Moses, "THE LORD WILL COME DOWN in the **sight** of all the people upon Mount Sinai?" (Ex. 19:11). What the people beheld, in gazing upon *the Devouring Fire* (Ex. 24:17), was declared by Moses to be God Himself, when he said: "For the LORD thy God is a **Consuming Fire, even a Jealous God.**" (Deut. 4:24). Therefore, to speak of the holy landscape of Sinai as a hellscape, is to **abhor El-esb-oklah!** Understand? Think about how **personally** insulting this is to **Jehovah**, when such **blasphemous** misrepresentations of **GOD'S PERSON** are brazenly committed in "worship" without the slightest awareness of profaning the sacred **Name** (Matt. 12:31-32).

My reader, if God is hellish to you then you are on a dangerous path of eventual reprobation. If your misunderstandings of **the Kingdom of God** include monstrous **blasphemies**, in that you ascribe hellish characteristics to God at *Sinai* and thus have come to **hate Horeb**, then your current estate is comparable to the Apostles **when they abhorred the Cross of Calvary** and denied Christ like treacherous apostates. Dormant apostates are rife with personal offences against biblical truth; therefore, they can't rejoice at the hearing of **THE GOSPEL** (Matt. 16:21-23). These despicable slanders of *El-esb-oklah* should be an **abhorrence** to Christians everywhere. Instead, they are lyrical melodies in songs about Calvary! ...as if Jesus shed his blood to erase the memory of Sinai from believers! My reader, be sure of this: if *the New Covenant* was formed to quench Mount Sinai's flame by the blood of Jesus, then an apostolic letter would not have been written to *the Hebrews* showing the immortality of this **gracious experience**, strongly exhorting the people:

"Wherefore we receiving a Kingdom which cannot be moved, let us have **grace**, whereby we may serve God acceptably with **reverence** and **godly fear**: For our God is a **Consuming Fire.**" - Hebrews 12:28-29

Messianic Jewish believers are taught to *savor* the **gracious** thought of *El-esb-oklah*, while Christian believers of *the Gentile Church Age* **abhor** the memory of *El-esb-oklah*. You can tell how poorly many prominent biblical commentators think about Israel in the Exodus Generation, given what they say about how God brought Israel to Sinai to **frown** upon them – even as the fires of **damnation** were inflamed against them! Such interpreters obviously don't see **Jesus** in *the Wilderness*, like the Apostle Paul did (1 Cor. 10:4). What about you, my reader? "How **readest thou?**" (Lk. 10:26). Do you see **Jesus** in *the Wilderness*? Do you see **Jesus** at *Sinai*? In reading **the Law**, if you can't see **Jehovah's Salvation** in *the Exodus* and *the Baptism* (1 Cor. 10:1-2), or in *the Manna* and *Living Water from the Rock* (1 Cor. 10:3-4), then you're certainly not going to see **Jesus** at *Sinai*. Nevertheless, HE IS THERE!

Lamentably, those who don't see **love in the Law** will have a hard time seeing **salvation** at Sinai. However,

because *Jesus* is there, divine wisdom made the experience as *unforgettable* as possible. Herein, salvation is secured, even as redeemed men in *the New Testament* are admonished to *remember* **THE GOSPEL** (1 Cor. 15:1-2). Their souls were threatened with eternal loss if they failed to **remember** what their “**eyes have seen**” and their “**heart**” perceived, especially the day they **learned** to **fear** God at *Horeb* (Deut. 4:10; Ex. 20:18-21): when they came *near* and *saw* the burning Mount, and “**heard**” the voice of God proceeding forth from the devouring fire (Deut. 4:9-12). If only *the Exodus Generation* more deeply **discerned** all that there was to **see** in the glorious unveiling of *Jesus* before them, then they would have persevered. For, herein, the **fearfulness** of **saintliness** was revealed at *Sinai* (Deut. 33:2-3). The awesomeness of priestly **kingship** was revealed in the visible appearance of **Melek-B’Jeshurun** (Num. 23:21, Deut. 32:15, 33:5, 26; Rev. 15:3). Providentially, the **proving** was for perseverance (Ex. 20:20, Rom. 3:18)! The **majestic splendor** forced the prostration of the proudest people among the assembly of “**Upright Ones**” in **Jeshurun**. Herein, Israel was effectually **GOSPELIZED** at *Sinai*! Namely, in that they experienced the **goodness** of Isaiah’s proclamation, when he said, “**BEHOLD YOUR GOD!**” (Isa. 40:9).

GOSPELIZATION in this case meant that Israel experienced a total surrender to **the Lordship** of the **King**. Naturally, **Kings** rule over *people* by *laws* in the country they conquered. Good citizens comply with these laws (Isa. 63:8). Without these **components** there can be no **Kingdom**. Even so, **this case isn’t any different**, only the Israelite people didn’t possess **the Promised Land** just yet. The LORD brought the people before the **burning** mount of *El-Chayim* to **MEET WITH GOD** first (Ex. 19:9-24, Deut. 4:24, 5:26; Ps. 78:43-54; Heb. 12:28-29), not only to **see** *Jehovah*... but to **hear** from Him as **the Living God!** With *Sinai* as *El-Chayim’s* pulpit, you can be sure that this wasn’t a **dead** sermon from some **dead** preacher preaching **dead** words to a **dead** people! ...only tell that to those who believe **the Law** is just a **dead letter!** Proceeding forth from **the Consuming Fire**, a dreadfully loud **voice** proclaimed **THE LAW** - all hail the **liveliness** of *Jehovah-M’Hokek* (Isa. 33:22, Rom. 7:10)! Truly, *Let Us Love and Sing and Wonder* with amazement at **the life-giving virtue** of **the Lawgiver**, and so learn to **cleave** (“*for He is thy life*” – Deut. 30:20)!

“And he said, **The LORD came** from *Sinai*, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of **saints**: from his right hand went **a fiery law** for them. Yea, he **loved** the people; all his **saints** are in thy hand: and they **sat down at thy feet**; **every one shall receive of thy words**. Moses commanded us a **law**, even the inheritance of the congregation of Jacob. And he was **KING IN JESHURUN**, when the heads of the people and the tribes of Israel were gathered together.” - Deuteronomy 33:2-5

“There is none like unto **THE GOD OF JESHURUN**, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them. Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel: who is like unto thee, O people saved by the LORD, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.” - Deuteronomy 33:26-29

While in the presence of *Royalty*, it’s hard to forget *the Royal Law* (Jas. 2:8, 1 Pet. 2:9). Those beholden to its **beauty** will flourish as the workmanship of God in righteousness (Ps. 90:17; Ps. 27:4). *Morality* proceeds from the **majesty** of *the Moral One* - a rule of law legislated and verbally declared by *the King* in the **ears** of the people; and, believe it or not: **THE VOICE OF GOD** was the **deadliest** force to mankind (Ex. 20:18-19, Deut. 4:33, 5:24-29, 18:15-19), the most *earth-shaking* force to nature (Ex. 19:18, Heb. 12:26), and the most *magnified* manifestation of God Himself (Ps. 138:2, Ps. 29:1-11), and therefore is it the most *frightening* to

men (Deut. 4:10, Heb. 12:18-21). Nevertheless, the divine purpose at hand was sure. In realizing the audible **deadliness** of *El-Chayim*, Israel would **learn to live** obedient to THE VOICE OF GOD forevermore (Deut. 8:3). Can you believe it? Marvelously, the **deadliness** of *El-Chayim* produced **life** in Israel! Even as the **loudness** of “THE VOICE of *El-Chayim*” produced **quietness** in their souls (Deut. 5:26, Isa. 30:15, 32:17; Ps. 131:2). All hail!

“Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; Specially the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.” - Deuteronomy 4:9-10

Quietness comes in the **confidence** of a fully realized **Covenant**. This was a **defining moment** for the Church (Acts 7:38). At the “**holy habitation**” of God in the Wilderness of Sinai, when the people were “**holiness unto the LORD**”, and when there was “**no strange god**” with them, Israel began to **see Jehovah** as they had never **seen** Him before (Ex. 15:13, Jer. 2:3, Deut. 32:7-14).

SEEING SONSHIP AT SINAI

Citizenship → *Sonship*

Consequentially, they began to realize their **familial identity** in **Covenant** with God like never before (Ex. 6:7-8, 19:4-5, 17; 2 Cor. 6:16-18). Apparently, in conquering Egypt, God wasn't forming a **Kingdom** for mere **citizens**. Much more than **citizenship**, God was seeking **sonship**! Much more than **civil subjection**, God was seeking **the paternal honor** that comes from dearly begotten **children**! A closer look at these majestic scenes of royalty will reveal the making of a **family** – the **sons** and **daughters** of *Jehovah* (Deut. 32:18-19).

“Like as a **father** *pitieth* his **children**, so the LORD *pitieth* them that **fear** him. For he knoweth our frame; he remembereth that we are dust.” - Psalms 103:13-14 [Deut. 1:29-31]

In **fatherly goodness**, *El-Ira* taught His children **godly fear** to remove from them the **godless fears** that plague the wicked (Ex. 20:20, Deut. 4:10). My reader, this would produce childlike **joy** in the Israelite people. Can you believe it? All hail the **tenderness** of the **terribleness** at the holy mountain of *El-Ira*! For, the most fearful occasion of **terrible majesty** to date was for their security, to make *Israel* the object of **divine pity** forevermore (Ps. 103:13). The **fearfulness** of the affair was always for their *spiritual fortification* and never their **destruction** (Deut. 5:29). Therefore, this was a thoroughly **gracious** experience (Heb. 12:28-29). The *sights* and *sounds* were for the security of their **salvation**. **Compassionately**, the LORD unveiled a **fiery** display of **Consuming Fire**, seeking to prevent *Israel* from being *burned up* in the divine protocols of **the consumption** that was soon to come.

“And Moses said unto the people, **Fear not**: for God is come to **prove** you, and that his **fear** may be before your faces, that ye sin not.” - Exodus 20:20

Where the word of a King is there is power (Eccl. 8:4). In speaking to **frightened** Israelites the word, “**Fear not**”, while defending the divine purpose of making Israel “**fear**”, God was acting to dispel *worldly fear* and ensure *godly fear* (Ex. 20:20). Of course, these two kinds of **fear** influence human emotion in profoundly different ways. No one is *happy* in Hell, but God would have redeemed men to be *happy* at Sinai! Why? **Because the fear of the LORD is the essence of true happiness**. “*Happy is the man that feareth always...*” (Prov. 28:14)! Yet,

what could Israel possibly be **happy** about, except that they spiritually perceiving that God was **happy** with them (Deut. 28:63)? This **inward realization** comes with the **fear** of God. Paternal instruction made the people see the **fatherliness** of this **fear** (Mal. 1:6). One must learn to look upon God **the Consuming Fire** and cry **Abba** – which is to say that He is **El-Abi**! For, in reality, Sinai was a celebration in which God was **rejoicing** over Israel (Deut. 28:63, 30:9).

As a *divinely loved child*, every one of them received of *Jehovah's words* while **sitting at His feet** (Hos. 11:1, Deut. 33:2-3). Can you believe it? It wasn't all utter prostration in the torment of fleshly fear! Rather, so great a revelation of the **love** of God was inwardly revealed to their souls (“*Yea, He loved the people...*” – Deut. 33:3; Ex. 20:20), that Israel graciously “**sat down at [Jehovah's] feet**” to receive the word of God! As *the Wilderness shook* at the **power** and **majesty** of THE VOICE OF THE LORD at Sinai (Ps. 29:8), Israel **worshipfully** gave **glory to God** (Ps. 29:1-11). What initially frightened Israel the most, later became the most cherished subject of conversation: “*and in His Temple doth every one speak of His glory*” (Ps. 29:9). Therefore, at the thought of Sinai, the people learned to “*give thanks at the remembrance of His holiness*” (Ps. 30:4). They learned to sing of His thunder rather than cry against it (Ps. 29:3).

“Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.” - Psalms 2:11-12

Don't think Sinai was without hugs and kisses in the Family of God. Disturbed “church members” of the modern era need to understand the **rejoicing** of those who **trembled** before **THE KING** at Sinai, even as wise men will understand this reality with **THE KING** upon Zion in **the Latter Days** (Ps. 2:11). In a sinaitic nursery, the newly adopted **children** submitted to the **paternal** care of their **Father**. The untouchable mountain of holiness was an ecological wonder to behold, as **fire** burning above promised certain death to all presumptuous trespassers (Ex. 19:21-25; Num. 15:30-31), and the streams of holy water flowing below gave life to the assembled congregation (Hab. 3:9-10, Ex. 32:20, Deut. 9:21). Nature itself was celebrating the event alongside the people (Ps. 68:7-11)! **Water** issuing from the holy slopes of Sinai as a **brook** cooled the tongues of those who congregated before the heat of **El-esb-oklab** (Hab. 3:9-10, Ex. 32:20, Deut. 9:21). Ah! What a scene.

“The earth shook, the heavens also dropped at THE PRESENCE OF GOD: even Sinai itself was moved at THE PRESENCE OF GOD, the God of Israel. Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary. Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor. The Lord gave the word: great was the company of those that published it.” - Psalms 68:8-11

This doesn't sound like God **frightened** the people senseless without **happiness** (Deut. 33:29). Does it? Israel might have been thus, if God didn't hush their *ungodly fears* through the word, “**Fear not**” (Ex. 20:20), and further assure them with the aforementioned happy revelations. Most confused believers today would *flee* from Sinai, while Elijah *fled* to Sinai in a time of desperate need (1 Kings 19:8). He found refuge in running to **El-esb-oklab**, because this **Name** is a strong tower of safety for believers (Prov 18:10)! Could this be what **strengthened** the 70 Elders of Israel to ascend partway up Sinai with Moses and the Priests, where they **saw** God and pleasantly **ate** and **drank** in **THE PRESENCE OF GOD** (Ex. 24:9-11)? Think about it. The Priests told the people in Ezra's day, “*the joy of the LORD is your strength*” (Neh. 8:10).

“Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: And they **saw** the God of Israel: and place which the LORD thy God shall choose...and **thou shalt** **eat them before the LORD** thy God in the”

there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they **saw** God, and did **eat** and **drink**.” - Exodus 24:9-11

rejoice before the LORD thy God...” - Deuteronomy 12:18

“...and thou shalt **eat there before the LORD** thy God, and **thou shalt rejoice**, thou, and thine household...” - Deuteronomy 14:26

“...and ye shall **rejoice before the LORD** your God seven days.” – Lev. 23:40

“And **thou shalt rejoice before the LORD** thy God...” - Deuteronomy 16:11

“And there ye shall **eat before the LORD** your God, and **ye shall rejoice**...” - Deuteronomy 12:7

“And **thou shalt rejoice in thy Feast**, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates...**thou shalt surely rejoice**.” - Deuteronomy 16:14-15

“And **ye shall rejoice before the LORD** your God, ye, and your sons, and your daughters...” - Deuteronomy 12:12

“And thou shalt offer peace offerings, **and shalt eat there, and rejoice before the LORD thy God**.” - Deuteronomy 27:7

If ever there was a picturesque scene of a *heavenly banquet* here on earth below (Lk. 13:29), it was at Sinai’s **Feast** at altitude on the slopes of Sinai in Exodus 24:9-11. This was an original moment of pure **joy**, yet even this was a mere shadow of things above (Ex. 25:40, Heb. 8:5). The **happiness** of this occasion resounds throughout the ages in the legislation of **Feasts** ordained for all the people at appointed times. Because Jehovah was **rejoicing** over the people (Deut. 28:63, 30:9), the LORD wanted to *replicate* and *perpetuate* the **rejoicing** of the people before the LORD forevermore (Deut. 28:47). Therefore, the most remarkable feature of Israelite Feasts is that they “**rejoiced before the LORD**” (Lev. 23:40, Deut. 12:7, 12, 18, 14:26, 16:11, 14-15, 27:7; Note: men were required to attend the **Feasts**, but women and children were not forbidden). The **Feast** at Sinai was a prototype for all the **Feasts** that would follow.

Hypothetically speaking, would you have ascended Sinai for the Exodus 24 Feast? Perhaps not. But if you saw **Jesus** at Sinai you would. If only you had eyes to see the **happiness** of the occasion you would find **strength** to come near at such a time as this, for “*the joy of the LORD is your strength*” (Neh. 8:10). Do you think *the Royal Priesthood* and *Elders* hauled heavy loads of food and water partway up Sinai to have a **Feast** before THE GLORY OF GOD? Or do you think **Jesus** cooked them food and spread a meal before them to **ingratiate** the **happy** occasion (Heb. 12:28-29)? I’m sure the 70 *Elders* felt like the *Apostles* were made to feel when, “*as soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread*.” (John 21:9).

Undoubtedly, all throughout *the Theater* of redemption, *Jehovah* gave Israel every reason to **rejoice before the LORD** without ceasing (Php. 4:4). Otherwise, it wouldn’t have been so damning for Israel to “serve” the LORD without **joyfulness** and **gladness** of heart all their days (Deut. 28:47). Think about it. “*Shall not the Judge of all the Earth do right?*” (Gen. 18:25). God isn’t unjust. Therefore, according to Micah 6:8, the LORD **showed them** everything they needed to know to **do justly** and **love mercy**, and **walk humbly** with their God. This is a mandate to **sons** not bastards (Heb. 12:5-10). Can you believe it? Let the Messiah plead! If you aren’t yet seeing more **sonship** than mere **citizenship** in the formation of **THE KINGDOM OF GOD** in Israel (Lk. 15:11-32), then there are a lot of **weighty things** you aren’t seeing in THE LAW.

“**He hath shewed thee**, O man, what is good; **and what doth the LORD require of thee**, but to *do justly*, and to *love mercy*, and to *walk humbly* with thy God?” - Micah 6:8 [Hos. 12:6, Ps. 101:1; Matt. 23:23, Lk. 11:42]

“Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, *and have omitted the weightier matters of THE LAW, judgment, mercy, and faith: these ought ye to have done*, and not to leave the other undone.” - Matthew 23:23

“But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, *and pass over judgment and the love of God: these ought ye to have done*, and not to leave the other undone.” - Luke 11:42

How do you read THE LAW? What stands out to you at Sinai? According to Micah, there are two quintessential revelations that bring about **submission** in the souls of **true Israelites**, and these are *justice & mercy* (Deut. 10:12-13, Micah 6:8; John 1:47, Rom. 2:28-29, 9:6-7). As the Messiah openly stated, these are **the weightier matters of THE LAW**: “**judgment, mercy, and faith**” (Matt. 23:23). In other words, this is what THE LAW is all about! God divinely reveals to men “**judgment**” or “**justice**” & “**mercy**” so that through “**faith**” souls can be saved. Luke, recounting the same event, describes these divine revelations as “**judgment**” and “**the love of God**” (Lk. 11:42). In this case “**mercy**” and “**the love of God**” are being used interchangeably. So, here’s the question: do you see this in reading THE LAW? Apparently, the Pharisees didn’t.

“Ye **blind guides**, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, **hypocrites!** for ye make clean the **outside** of the cup and of the platter, but **within** they are full of extortion and excess. Thou **blind** Pharisee, cleanse first that which is **within** the cup and platter, that the **outside** of them may be clean also. Woe unto you, scribes and Pharisees, **hypocrites!** for ye are like unto whited sepulchres, which indeed appear beautiful **outward**, but are **within** full of dead men's bones, and of all uncleanness. Even so ye also **outwardly** appear righteous unto men, but **within** ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, **hypocrites!** because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. **Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?**” - Matthew 23:24-33

According to **Jesus**, if readers do not see **mercy, love, and faith** in THE LAW, then they are **blind to the weightier matters of THE LAW** like the Pharisees of the 1st Century. Such readers could be called “Pharisaical Christians”. Accordingly, in being **blind to the weightier matters of THE LAW**, the Pharisees lived in want of true conversion to God that results in a **cleansing within** through *the Holy Spirit* (Matt. 23:24-33, Ps. 51:10). Fearfully, the same confounding stupor **blinds** readers to salvation by **faith in the love of God** at Sinai. THE LAW was first delivered at Sinai! This would certainly indicate that **love** was definitively unveiled at Sinai! You don’t believe it? Remember, **sacrifices for atonement** (as a **typological** Gospel Message) were made at the base of Sinai. Hereby, the **blood-sprinkled** people found *power and sincerity* to swear to God according to the Mosaic Covenant (Ex. 20:7, 24:8, Isa. 63:8)! Ezekiel, comprehending this, looked upon Sinai and understood it to be a **Mountain of Love** for Israel – namely, in that Israel’s time spent there was “**the Time of Love**” (Ezek. 16:8). Let me explain.

“How beautiful upon the mountains are the feet of him that bringeth **GOOD TIDINGS**, that publisheth peace; that bringeth **GOOD TIDINGS** of good, that publisheth **SALVATION**; that saith unto Zion, **THY GOD REIGNETH!**” - Isaiah 52:7

The Israelites were effectually **GOSPELIZED** at Sinai. **Justice** and **mercy** are essential components to any **Kingdom** – and much more in **the Kingdom of God**. **GOSPELIZATION** in the formation of **the Kingdom of God** makes possible **citizenship** through **sonship** in the realization of **GOD’S REIGN** through **justice** and **mercy**. At the divine pulpit of Sinai, the people heard the most **powerful** preaching of their lifetime communicate to them “**judgment**” and “**mercy**” or “**the love of God**” (Rom. 1:16-17); therefore, in defense of true **GOSPELIZATION**, Paul quoted Habakkuk 2:4 in Romans 1:16-17 as an accurate description of **salvation**: “*Behold, his soul which is lifted up is not upright in him: but the **just** shall live by his **faith**.*” (Habakkuk 2:4). Of course, this is because “**judgment**” and “**mercy**” or “**the love of God**” are quintessential revelations that bring about **submission** in the soul by “**faith**”.

THE TEN COMMANDMENTS

- Commandment #1: “Thou shalt have no other gods before me.” - Exodus 20:3
- Commandment #2: “Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them...” - Exodus 20:4-5
- Commandment #3: “Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.” - Exodus 20:7
- Commandment #4: “Remember the sabbath day, to keep it holy.” - Exodus 20:8
- Commandment #5: “Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.” - Exodus 20:12
- Commandment #6: “Thou shalt not kill.” - Exodus 20:13
- Commandment #7: “Thou shalt not commit adultery.” - Exodus 20:14
- Commandment #8: “Thou shalt not steal.” - Exodus 20:15
- Commandment #9: “Thou shalt not bear false witness against thy neighbour.” - Exodus 20:16
- Commandment #10: “Thou shalt not covet...” - Exodus 20:17

The first 4 **COMMANDMENTS** pertain to *the spiritual health* of the people in a **vertical relationship** with God. The latter 6 **COMMANDMENTS** pertain to *the spiritual health* of the people in a **horizontal relationship** with one another. In other words, the overflow effect of having **vertical communion** with **God** made possible **horizontal godliness** (Deut. 10:12-13, 30:19-20, Micah 6:8, 2 Cor. 6:16). In summation, according to **Jesus**, this is to **love Jehovah with all the heart, soul, strength, and mind vertically**, and to **love** your neighbor as yourself **horizontally** (Lk. 10:25-28, Deut. 6:4-5, 30:19-20). Evidently, the revelation of these things in truth will bring sinners into **the Kingdom** (Mark 12:28-34). If sinners are enabled by divine grace to discover the meaning of **justice & mercy**

or **the love of God** as it is in truth, these men will be **saved** in the experience. In being transformed from **sinners** into a **saints** through **salvation**, these men will walk **humbly** with God in the bliss of **citizenship** through **sonship** (Micah 6:8, Hab. 2:4).

SEEING WIFEHOOD AT SINAI

Citizenship → Sonship → Wifehood

Accordingly, this **knowledge** is imparted to Israel in the revelation of **the Kingdom of God** at Sinai. By virtue of the **fearful** and **terrible** things revealed, Israel came to know **the way** of peace and confidence (Prov. 14:26). However, God was seeking something more than **citizenship** through **sonship**. With penetrating insight, the Prophets looked upon this sinaitic scene of grandeur and saw **wifehood**!

“For thy **Maker** is thine **Husband**; **the LORD of hosts** is his **name**; and thy **Redeemer** the **Holy One of Israel**; **The God of the whole earth shall he be called.**” - Isaiah 54:5 [Deut. 10:17, Isa. 9:6]

The LORD, who **formed** Israel in their **redemption** from Egypt, and assembled them at Sinai as **Jehovah-Sabaoth**, is also their **Husband** in the beauties of **holy** matrimony. All the prophets agree with *the spiritual perception* of Isaiah that was gloriously declared in Isaiah 54:5. According to Hosea, when divine “**mercy**” (Hos. 1:6) originally brought to birth **the Kingdom of God** (Hos. 1:4) in adopting Israel as **the People of God** (Hos. 1:9), this was one and the same thing as Israel becoming **the Wife** of Jehovah (Hos. 1:2, 2:2). Even though Hosea’s burden of prophecy in his book pertains to Jehovah’s **Wife** committing **adultery**, warranting the strong denunciations delivered to her in Hosea 2:1-13 (like in Isaiah 50:1-3 or Jeremiah 3:1-15), let the reader understand that Jehovah is condemning the wickedness of Israel’s sin on the basis of the fact that He was her first “**Husband**” (Hos. 2:7). Nevertheless, despite the infidelity and treachery of Israel, a redemptive operation was underway insomuch that God would once again “**allure her**” with **love** into *the Wilderness* to make her “**sing**” there “*as in the day when she came up out of the land of Egypt*” (Hos. 2:14-15). Apparently, in Hosea’s mind, *the Exodus Generation* was a reference point of paramount **love** and **romance**.

“Go and cry in the ears of Jerusalem, saying, Thus saith the LORD; *I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the Wilderness, in a land that was not sown.* Israel was **holiness unto the LORD**, and the firstfruits of his increase...” - Jeremiah 2:2-3

Harmoniously, Jeremiah discerned the same thing about Israel in *the Exodus Generation*. Jeremiah beheld Israel **allured** by **love** and drawn into *the Wilderness* as a newly **espoused Bride** seeking her **Husband** (Jer. 2:2-3, Hos. 2:14-15). This would indicate that Sinai was a celebration of a newly formed *Marriage Covenant*. Therefore, Hosea’s prophecy about a revival of **singing** in Jehovah’s **Wife**, as declared in Hosea 2:14-15, points to a revival of the first **love** of *the Exodus Generation* when Israel was a newly **espoused Bride** to the LORD (Rev. 2:4). This is a revival of a sweetheart love for God in the **Bride** that climaxed at Sinai, as is signified by the name **Ishi** instead of **Baali** (Hos. 2:14-20). These words are the same in that they both mean **Husband**, but they are emotionally distinct in their use, as Matthew Henry outlines: “they both signify **My Husband**, but **Ishi** is a compellation of **love**, and **sweetness**, and **familiarity**, **Baali** of **reverence** and **subjection**”. In other words, Hosea was prophesying that God would be known by Israel as **Jehovah-Ishi** again, even as the LORD was experientially known in this manner by the **Bride** at Sinai. This is why Ezekiel called the formation of the **Covenant** at Sinai “**the Time of Love**” in Ezekiel 16.

“I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare. Now when I passed by thee, and looked upon thee, **behold, thy time was the time of love;** and I spread my skirt over thee, and covered thy nakedness: **yea, I swear unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine.** Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil. I clothed thee also with brodered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head. Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding **beautiful, and thou didst prosper into a kingdom.** And thy renown went forth among the heathen for thy **beauty:** for it was perfect **through my comeliness,** which I had put upon thee, saith the Lord GOD.” - Ezekiel 16:7-14 [Ruth 3:9]

Much more than the *making* of a **Kingdom** for **citizenship**, the LORD *adopted* a **Family** of sons and daughters (Deut. 32:19) – and much more than **citizenship** through **sonship**, the LORD *allured* a **Bride** for a **Wife**. Ah! WHAT A GREAT MYSTERY (Eph. 5:32)! My reader, if you are married, consider what enlargement of heart you personally experienced on your *Wedding Day*. In other words, remember “**the love of thine espousals**” (Jer. 2:2-3). It is an unforgettable feeling! Hopefully, through Christ, your love has only grown since then. Now, with all things considered, understand why the Prophets looked back and wondered with amazement at the heart of **Jehovah** for his **Bride** in the Exodus Generation! As a bereaved **Husband** in subsequent generations, the LORD made the Prophets remember how God once **rejoiced** over the **Bride**.

“Look down from heaven, and behold from the habitation of Thy holiness and of Thy glory: where is Thy **zeal** and Thy **strength, the sounding of thy bowels** and of Thy **mercies** toward me? are they **restrained?**” – Isa. 63:15

If only we could see what the Prophets saw, we would understand the sinaitic situation. Through *the Spirit of Prophecy*, Asaph looked back and perceived **favor, mercy, grace, and tender mercy** in the heart of God for Israel in *the Exodus Generation*, while longing that this would be **revived** in his own backslidden generation (Ps. 77:7-9). Demonstrably, as described in Isaiah 63:15, the Prophets prayed for **revival** when they perceived that *the heart of God* was **shut up or restrained**, namely because it wasn't filled with **zealous** expressions of **mercy** like in *the Exodus Generation*. Habakkuk, too, in consideration of the same, cried out for the **revival** of divine **mercy** in his day (Hab. 3:2). Meanwhile, modern day “church members” look back on *the Exodus Generation* and scoff.

“...where is Thy **zeal...the sounding of Thy bowels...**? – Isa. 63:15

Take a closer look at Isaiah's prayer in Isaiah 63:15. He said, “...**where is Thy zeal**”, which literally means in other words: “...**where is Thy jealousy**”. Most occasions where the Hebrew word for “**zeal**” is translated into English, it is speaking of a **zeal** that comes from **jealousy**, rather than a **zeal** that is distinct from **jealousy**. Furthermore, this is the same word used by God at Sinai. Can you imagine why? Matrimonial **love** inspires **jealousy**. Like a mathematical equation, **jealousy** can only be as strong as **love**. While proclaiming the 10 COMMANDMENTS from Sinai in “*the Time of Love*” (Ezek. 16:8), the LORD said: “**for I the LORD thy God am a Jealous God**” (Ex. 20:5).

Jehovah-Nakab → “I am *Jehovah* thy God, **which have brought thee out of the land of Egypt, out of the**

house of bondage.” - Exodus 20:2

Jehovah-Isbi → “Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: **for I the LORD thy God am a Jealous God**, VISITING *the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me*; And SHEWING mercy unto thousands of them that love me, and keep my commandments. Thou shalt not take *the name of the LORD* thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.” – Exodus 20:3-7

In the first ever declaration, “I am *Jehovah* thy God, which have brought thee out of the land of Egypt” (Ex. 20:2), the LORD corporately invoked the name *Jehovah-Nakab*. This was a declaration of ownership. However, much more, it was an invocation that memorializes the DIVINE SMITING of Egypt; it was *El-esb-oklah*, “*God the Consuming Fire*”, etching into the memory of Israel the love of *Jehovah-Nakab*. Remember, the love of *Jehovah-Nakab* is what originally won the hearts of unconverted Israel – empowering them to believe in *the Gospel of Sacrifice at the Passover*. Even so, the newly purchased Bride went out into *the Wilderness* seeking her Spouse (Jer. 2:2-3); and, upon arriving at Sinai, *Jehovah-Nakab* proclaimed HIS LOVE over Israel. In proclaiming HIS JEALOUSY in Exodus 20:3-7, Jehovah was proclaiming HIS LOVE, because jealousy is only as strong as love. You see? *Jehovah-Nakab* wanted to be known by Israel as *Jehovah-Isbi*.

Marital commitment solemnizes love. When you belong to your spouse then jealousy is lawful. So speaks “the Law of Jealousies” in Numbers 5. In other words, commitment is to be expected. The laws of marriage do not threaten the relationship; they seal it. A formal covenant consecrates the holy matrimony. Therefore, true lovers would never flee from THE LAW at Sinai. They would welcome it! Could this be why David said, “O how love I thy LAW! it is my meditation all the day” (Psalms 119:97)! No wonder the Prophets discerned a holy matrimony at Sinai! Namely, because they understood that *Jehovah-Isbi* was moved with jealous love when He proclaimed the 10 COMMANDMENTS at Sinai. THE LAW is not the death of love, inasmuch as a formal establishment of marriage by law is not the death of a romance.

Jehovah-Isbi → “And he said, Behold, I make a Covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the LORD: for it is a terrible thing that I will do with thee. Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: But ye shall destroy their altars, break their images, and cut down their groves: For thou shalt worship no other god: **for the LORD, whose name is Jealous, is a Jealous God:**” - Exodus 34:10-14

Jehovah-Isbi → “Take heed unto yourselves, lest ye forget the Covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of any thing, which the LORD thy God hath forbidden thee. **For the LORD thy God is a Consuming fire, even a Jealous God.**” - Deuteronomy 4:23-24

Amidst the romance, following the undeniable proofs of God’s love before the eyes of Israel, *Jehovah-Isbi* made sure the Bride understood the jealousy of divine love. Namely, in that Jehovah is *El-Kanah* – *a Jealous God*. Not just any kind of jealousy known to man. This is a character trait of infinite greatness, such that the world has

never seen or known (Ps. 50:21-22, Isa. 6:3). Namely, in that **El-Kanah** is **El-esh-oklah** – *God the Consuming Fire*. Think about it. This is explicitly declared in Deuteronomy 4:34. **Jealousy** is declared to be the *essence of the Consuming Fire*. This adds one more equivalent to the equation of love. The **consuming fire** is only as strong as the **jealousy**, and **jealousy** is only as strong as **love**. The Prophets spoke freely in the terms of these characteristic equivalents. Therefore, when **jealous love** is provoked in God, the Prophets perceived and often spoke about the kindling of a **fire**. In reality, there's no better way to describe the *passion* and *fervor* of **divine love** than to use the language that conforms to the original unveiling of **love** at Sinai in what Ezekiel called *the Time of Love* (Ezek. 16:8).

Fires of Jealousy: Deut. 32:18-22 (judge), Ps. 79:5 (judge), Song 8:6 (restore), Ezek. 23:25 (judge), Ezek. 36:5 (restore), Ezek. 38:19 (restore), Zeph. 1:18, 3:8 (judge)

Jealous Wrath to Judge: Josh. 24:19, Ps. 78:58, 1 Kings 14:22,

Jealous Love to Restore: Joel 2:18, Zech. 1:14, 8:2, Nah. 1:2, Isa. 42:13, Isaiah 63:15; 1 Kings 19:10, 14 & 2 Cor. 11:2 (Prophets as Ambassadors); Ezek. 39:25 (Name),

Unquenchable Fire: Deut. 32:22, Ezek. 20:47-48, 21:5-7

The Quieting of Zeal / The Pacifying of Jealousy: Ezek. 5:13, 16:63, Zeph. 3:17, Zech. 1:15, 6:7

As each occasion required, *Moses* and *the Prophets* spoke of **the fire** of God's **jealousy** as a cause for both **judgment** and **love** promising both **punishment** and **restoration**. Depending on the circumstance, and how *provocative* and *longstanding* the acts of infidelity were, **jealousy** would act to recover the **love** and **purity** of the **Bride** (Deut. 5:9, 6:15). For, in a divinely organized marriage, **Jehovah-Isbi** is only **jealous** for that which he **lovingly** covets to possess in undefiled matrimony. Therefore, in the case of **adultery**, **Jehovah-Isbi** was righteously infuriated with **jealousy!** Proportionately, this stokes the **jealous fires** of **El-esh-oklah!** However, if things progress without remedy, the **fires** of divine **jealousy** will be inflamed to a near **unquenchable** degree where God is moved to act in **extraordinary ways** as a last resort to recover the **purity** of the **Bride**. Nevertheless, at the end of **the Day** in the closing chapters of time... **love** wins. The following prophetic description is a melodious picture of just how **love** wins – namely, in that *“mervy rejoiceth against judgment”* (James 2:13).

“Who is this that cometh up from *the Wilderness*, leaning upon her **Beloved**? I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth that bare thee. Set me as a seal upon thine heart, as a seal upon thine arm: **for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame.** Many waters cannot quench **love**, neither can the floods drown it: if a man would give all the substance of his house for **love**, it would utterly be **contemned.**” - Song of Solomon 8:5-7 [Isa. 24:14-16]

These are strong reasons to glorify the LORD in **the fires** of **El-esh-oklah** as commanded in Isaiah 24:14-16. For, this is the end of *the Love Story*. **Love** is strong. Proportionately, so is **jealousy**. Illustriously, they are like hot coals of **fire!** Not the kind that simmer with heat and cool over time. These coals are totally engulfed with **flames** and entirely **on-fire!** Nor is this just any kind of **fire**, these are like the **vehement flames** of **El-esh-oklah** at Sinai! This is literally what is being stated here in *the Song of Songs*. After all, only the **love** of **El-esh-oklah** could bring this *Love Story* to its conclusion with the **Bride** leaning on her **Beloved**. Indicating this, the Hebrew word

for “a most vehement” is “**Jah**” or **Jehovah**. So, a more literal reading would be: “...the **coals** thereof are **coals** of **fire**, which hath a **flame** of **JAH**”. This Hebraic phenomenon exists in only a few other places in Holy Scripture, where the name of God is employed as a superlative towards an object which He Himself is infusing with His own greatness (e.g. I Sam. 15:16; Psa. 36:6; 80:10, etc.). Therefore, “a most vehement flame” is another way of describing the **burning vehemence** of *El-esb-oklah*'s love at Sinai, which we know to be the **fire** of Jehovah (Ex. 19:11)! For, where else did Jehovah illustriously burn with **fiery vehemence** more than at Sinai (Heb. 12:28-29)?

This *Love Story* would have had a happy ending very early on, if only Israel learned this posture of the **Bride** much sooner and with perseverance (Song 8:5). For, this **love** posture of **bridal dependence** upon her **Bridegroom** is only possible through seeing the **vehement love** of *El-esb-oklah*. If the **Bride** would have learned this from the beginning (what she is made to discover in the end!) things would have been radically different – if only Israel was made to *Love and Sing and Wonder* at how the **love** of *Jehovah-Isbi* radiated with **heat** in an awesome display of divine commitment and celebration at Sinai! Or, if only Israel knew the **terribleness** of **divine romance** from the beginning! Nevertheless, sooner or later this realization will come. Wifely **submission** will come at **the end of all things** (1 Pet. 4:7). Her destiny is inescapable (Rom. 11:26). In beholding the **dreadful ferocity** of **divine fire**, Israel will see a passionate display of how **God is Love** (Heb. 12:28-29, 1 Jn. 4:8, 16). The **consummation** is instrumental in the **restoration**.

The momentary **upset** of *the Mosaic Covenant* from Exodus 32:10 to Exodus 34:10 attests to this need in the **Bride**. **There was too much blindness in the seers**. With the **fires** of *El-esb-oklah* still in view, Israel should have disdained the vain hope of forging a calf and calling it Jehovah in a desperate attempt to find direction in the Wilderness (Ex. 32:1-6), even if they somehow lost hope that Moses would return from the Mount (Ex. 32:1). If only they steadfastly **remembered** how the brilliant **fire** was a spectacular display of divine **love** in real time! Yet, most people just think God was **angry** with Israel at Sinai. Period. Israel probably thought so too (Ex. 20:20), before the Lord hushed their **ungodly fears** through ministering to them at Horeb from Exodus 19 to Exodus 24. To be clear, Jehovah wasn't **angry** with Israel until *after* they fell into **idolatry**, which was very late in the making of *the Mosaic Covenant*. This contrast can be understood in two periods of *40 days*.

During the first *40 days* that Moses spent on Sinai (Exodus 24 to Exodus 31), God wasn't **angry** with Israel until the very end. In this case the **heat** of *El-esb-oklah* was nothing more than **passionate** and **fiery** divine **love** until the conception of **idolatry**. However, during the second *40 days* that Moses spent on Sinai (Exodus 32 to Exodus 34), God was **angry** with Israel (Ex. 34:28) – in the same way Jehovah was **angry** when the first *40 day* period of glory was suddenly terminated with a **near annihilation** of Israel at the outbreak of idolatry (Ex. 32:1-14). Moses, ascending Sinai a second time, fell down before the LORD in intercession with the same urgency exhibited in the sudden close of the first *40 days*, only this time he abode there in intercession against the **wrath** of God for a total of *40 more days* without intermission (Deut. 9:18-19, 25, 10:10, & Ps. 106:23).

“And I fell down before the LORD, as at the first, *forty days and forty nights*: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger. For I was afraid of the anger and **hot displeasure**, wherewith the LORD was wroth against you to **destroy** you. But the LORD hearkened unto me at that time also... Thus I fell down before the LORD *forty days and forty nights*, as I fell down at the first; because the LORD had said he would **destroy** you.” - Deuteronomy 9:18-19, 25

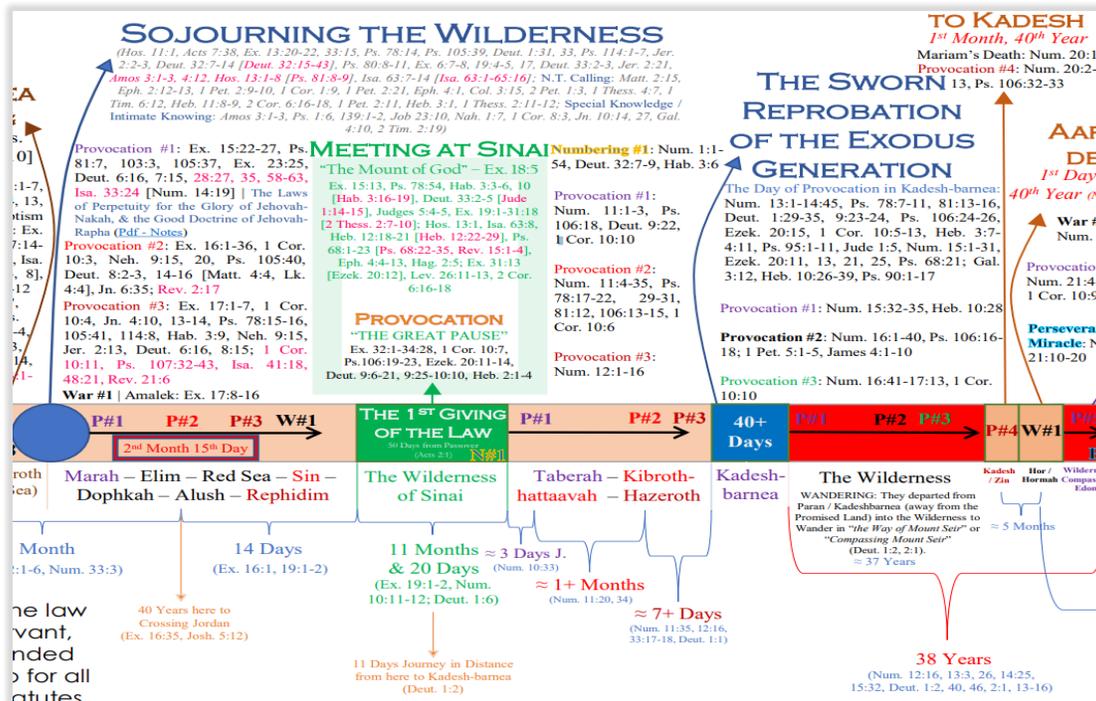
“And I stayed in the mount, according to the first time, *forty days and forty nights*; and the LORD hearkened unto me at that time also, and the LORD would not **destroy** thee.” - Deuteronomy 10:10

“Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should **destroy** them.” - Psalms 106:23

Of course, God was **angry** with Israel *after* they fell into **idolatry** – and all throughout **the Great Pause** that took place from Exodus 32:10 to Exodus 34:10 – which marks the reinstatement of *the Mosaic Covenant* after Moses spent a total of *80 days* on Mount Sinai. Also, during this interim period Israel was dangerously close to being **consumed** by the **fires** of *El-esh-oklab* (Ex. 32:10, 12, 33:3, 5). Nevertheless, *before* and *after* this point, the LORD **forgave** Israel (Num. 14:19) – which also means that Jehovah was no longer **angry** with the Church. All hail the first ever demonstration of **sovereign mercy** (Ex. 33:19, Rom. 9:15)! In respect to divine emotion, true **forgiveness** legally releases the torrents of divine benevolence in **love**.

“And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and **the Glory of the LORD** appeared unto all the people. And there came a **fire** out from before the LORD, and **consumed** upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces.” - Leviticus 9:23-24

Indeed, how could *the Consuming Fire* be **angry** with the sin of Israel, when *El-esh-oklab* had just **consumed** *the sins* of the people in **the fiery consumption** of a *sin-burdened sacrifice* for an atonement (Ex. 40:34-38, Lev. 9:23-24)? With the reinstatement of *the Mosaic Covenant*, the LORD was **mindful** towards Israel in the same manner of benevolence formerly described. Admittedly, this is only possible after the stroke of divine **judgment** did exact every cause of **justice** in the camp of Israel (Ex. 32:25-29, 32-35), but this protocol was already made clear in the opening statements of divine **love** from Mount Sinai in Exodus 20:5-6.



It was hoped that things would get better after Sinai (Isa. 63:7-8). That's why the LORD led the people immediately to *Kadesh-barnea* after spending around a year camped at Horeb. Despite three provocations committed by Israel on the way there (Num. 11-12), *the Mosaic Covenant* was firmly established and irrevocably

sure. *Jehovah-Isbi* is **faithful**. Nothing like *the Great Pause* was going to happen again (Rom. 11:29). If there was **anger** in *El-Kanah*, let the **Bride** understand that it was inspired by the **love** of *Jehovah-Isbi*.

Sadly, things didn't go as Jehovah hoped (Isa. 63:8). By **faith** in the **love** of **Jehovah** Israel was expected to believe **the Gospel of Inheritance** preached to them at *Kadesh-barnea* (Heb. 3:7-4:11), but instead they believed an *evil report* that erroneously proclaimed the **hatred** of **Jehovah** (Num. 13:32, 14:37, Deut. 1:27). Seeing that these things were written for our **example**, "*upon whom the ends of the world are come*" (1 Cor. 10:11), let us learn the lessons that *the Exodus Generation* didn't lay to heart (Heb. 3:7-4:11). Let us look back with *deuteronomic wisdom* and behold what was amiss in them and amended in their **Children**. In so doing, let us personally discover *the Bonafide Equivalents of the Gospel* that would have inspired **faith** in **the Gospel** preached at *Kadesh-barnea*, had *the Exodus Generation* been properly **considerate** while in *the Theater of Redemption*. This brings us to the **FATHERLY LOVINGKINDNESS** of *El-esh-oklah*.

"Then I said unto you, Dread not, neither be afraid of them. **THE LORD YOUR GOD WHICH GOETH BEFORE YOU, HE SHALL FIGHT FOR YOU**, according to all that he did for you in Egypt before your eyes; And in the wilderness, where thou hast seen how that the LORD thy God bare thee, **AS A MAN DOTH BEAR HIS SON**, in all the way that ye went, until ye came into this place. Yet in this thing ye did not believe the LORD your God, Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to shew you by what way ye should go, and in a cloud by day." - Deuteronomy 1:29-33

Backsliding through **unbelief** is a critical imperception of spiritual reality (Heb. 11:1, 27). Therefore, when Isaiah preached *the Everlasting Gospel*, he simply said: "**BEHOLD YOUR GOD!**" (Isa. 40:9). Disbelief makes men disregard something that is true, or someone, and in this case Israel denied the **character** of **Jehovah** who was mighty to save and standing among them. *El-esh-oklah* was there for Israel in a *Father-to-Son* relationship of sincere commitment from *beginning to end*. In the *beginning*, according to Exodus 15:7, *El-esh-oklah* was there for them at *the Red Sea* to **consume** *the Egyptians*. In the *end*, according to Deuteronomy 9:3, *El-esh-oklah* was there for them at *Kadesh-barnea* to **consume** *the Canaanites*. But Israel was tormented at the thought that *the Consuming Fire* was somehow against them! This outrageous misunderstanding was totally unacceptable. Moses, who preached **the Gospel** to *the Exodus Generation* at *Kadesh-barnea* (Heb. 3:17-4:2), later proclaimed the motivation of his *preaching* by declaring to their *Children*:

"Hear, O Israel: Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven, A people great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak! **Understand** therefore this **Day**, **THAT THE LORD THY GOD IS HE WHICH GOETH OVER BEFORE THEE; AS A CONSUMING FIRE HE SHALL DESTROY THEM**, and he shall bring them **down** before thy face: so shalt thou **drive** them out, and **destroy** them quickly, as the LORD hath said unto thee." - Deuteronomy 9:1-3 [Deut. 4:24]

It turns out that *the Consuming Fire* at Sinai was *for* Israel, rather than *against* them, inasmuch that *El-esh-oklah* was **GOING BEFORE THEM** to destroy their adversaries as they traveled to *the Promised Land* to dispossess many nations. This is the **love** of *El-esh-oklah* for Israel before, at, and beyond Sinai. This was made abundantly clear at Israel's departure from Sinai (Num. 1:1-3, 10:11-36). Literally, at their first journey yonder to battle, as "*the Ark was set forward*" before the Armies of Israel (Num. 10:35), Moses was compelled to loudly declare before **the Pillar of Fire**: "**RISE UP, LORD, AND LET THINE ENEMIES BE SCATTERED; AND LET THEM THAT HATE THEE FLEE BEFORE THEE**" (Num. 10:35). Comprehending the enormity of this invocation, David echoed Moses and elaborated upon the significance of what should have been Israel's solemn expectation when coming

to the battleline.

“**LET GOD ARISE, LET HIS ENEMIES BE SCATTERED:** let them also that hate him flee before him. As smoke is driven away, so drive them away: **AS WAX MELTETH BEFORE THE FIRE, SO LET THE WICKED PERISH AT THE PRESENCE OF GOD.**” - Psalms 68:1-2 [Judges 5:4-5, 20; Ps. 18:7-15]

Apparently, David understood the doctrines of *El-esb-oklab* and *El-Kanab* that were forged at *Sinai*. Accordingly, David understood the significance of the construction of a *Tabernacle / Temple* for the enthroned presence of *the Glory of God* upon the *Ark*. In other words, David fully embraced the fact that the God of *Sinai*, dwelling at its peak, *descended* into the congregation of Israel to abide *within* (2 Cor. 6:16) and **walk among** them in these **ways** (Lev. 26:11-12). Therefore, when *Zion* essentially replaced *Sinai* at **the ushering in of the Ark of God** into Jerusalem, David acquiesced in **the shocking implications** of residing upon the holy Mountain with Jehovah (Ps. 15, 24, 68).

Moses and David were invoking the glory of none other than *El-esb-oklab*, before whose face the adversarial armies of Canaan would **MELT LIKE WAX BEFORE THE FIRE AS THEY PERISH AT THE PRESENCE OF GOD!** Then, at the sheathing of every sword in the aftermath of victory at war, without a tinge of unholy fear, Moses would affectionately beckon *El-esb-oklab* back into the camp of Israel, saying, “**RETURN, O LORD, UNTO THE MANY THOUSANDS OF ISRAEL.**” (Num. 10:36, Zech. 2:5). Apparently, they understood the **love** of *El-esb-oklab!* Yet, modern believers misjudge the **terrible** experience of **fire** before *El-esb-oklab* at *Sinai* (2 Cor. 5:11), so most people think that God was **angry** with Israel at *Sinai* and that’s all there is to it.

These **evil reports** have gained notoriety in modern times like the **evil report** prevailed among the people at *Kadesh-barnea*. Somehow, or someway, adulterous generations always adulterate **the Gospel** by **MISCHARACTERIZING GOD** at critical junctures of redemption. Ah! This horrifying **propensity** to think of God as one like unto ourselves (Ps. 50:21-22)! **This is dangerous.** Depraved human intelligence will always **question** what should be **unquestionable** (1 Cor. 2:14). Even so, unjustifiable **questions** about *the Exodus Generation* persist even unto this day! Why? “*Shall he that contendeth with the Almighty instruct Him?*” (Job 40:2).

If only readers would pay more attention to divinely posed **questions** of the past and their **answers**, believers would not persist in asking so many unlawful **questions**. Readers of *the Old Testament* simply aren’t getting the message. Even after the Prophets posed many **questions** about these awesome events in respect to divine **anger** with the intent to inspire thoughtful reflection in the readers, people still aren’t getting the message. Specifically, the Prophets focused on the most widely misunderstood aspects of *El-esb-oklab*, which of course pertain to the *scope* and *targets* of divine **wrath** during Israel’s journey in **the Wilderness**. Nevertheless, rampant misunderstandings about *the Exodus Generation* prevail today because readers overlook what was most “**in question**” about *the Exodus* as Israel journeyed from *Egypt* to *Canaan*.

At the beginning of their journey, when crossing *the Red Sea*, why were the waters **afraid & troubled** at the sight of God (Ps. 77:16)? Or, at the end of their journey, when crossing *Jordan*, why were the waters **ailed** at the sight of God (Ps. 114:5)? Apparently, it was for the same reason that God intensely **rebuked** *the Red Sea* at the triumphant crossing (Ps. 106:9). Why did God “**rebuke**” *the Red Sea* instead of simply **commanding** it, like the verbal utterances spoken in the creation of the world (Ps. 106:9, Ps. 33:9)? Clearly, Jehovah was **angry**. But why? Or, at whom? In the words of Habakkuk, all this begs the **question**:

“*Was the LORD displeased against the rivers? Was Thine anger against the rivers? Was Thy wrath against the Sea...?*”
– Hab. 3:8

The LORD surely wasn't **angry** with the *waters*. H²O is incapable of immorality. Nevertheless, what **ailed** the *waters* did also bring the *hills* and *mountains* of the *earth* to **tremble** and **skip** (Ps. 114:6-7; Ps. 77:18). Speaking of the same phenomenon, Habakkuk said, "*the mountains saw Thee, and they trembled*" (Hab. 3:10). Is it possible for God to be **angry** with the soil of the earth? No.

These **prophetic questions** are intended to bring the attention of the reader to focus upon the divine purpose at hand in Israel's **journey** to *Canaan* – the very thing that David was beholding in Psalm 68:7-8, when he described Jehovah as one **MARCHING** through the Wilderness before the people (Ps. 68:7-8). Apparently, Deborah was seeing the same thing in Judges 5:4-5. This manner of **DIVINE MOVEMENT** indicates a resolute divine purpose of **war** for which God was **angry**.

"But in the fourth generation they shall come hither again: **for the iniquity of the Amorites is not yet full.**"
- Genesis 15:16

Jehovah was full of **MORAL OUTRAGE** against *the Canaanites* for their wickedness (Gen. 15:16, Lev. 18:28, 20:23, Num. 33:56, Deut. 28:63, 29:28, Josh. 23:15-16)! So dreadful was the invisible sight, even the *rivers* and *mountains* were **afraid**! They saw that God was **angry** with *the Canaanites* as early as *the Red Sea*; and, at every encounter thereafter: what **troubled** the *sea* **ailed** the *mountains*, and what made all to **tremble** for **fear** did also **afflict** *Cushan* and *Midian* (Hab. 3:7), the people directly bordering *the Promised Land*. Demonstrably, in *traveling* to *Canaan*, the LORD wasn't merely *walking* or even *sojourning* – **JEHOVAH-SABAOOTH WAS MARCHING TO WAR!** Then, upon arriving to *the Promised Land*, Habakkuk said, "Thou didst **MARCH** through *the land* in **indignation**, thou didst thresh *the heathen* in **anger.**" (Hab. 3:12).

Notably, if God was thus minded, the Israelites should have been **marching** too, but sadly they were hardly aware of this divine purpose especially early on in their voyage. The **fiery indignation** of *Jehovah-Sabaoth* was a necessary component to **faith** in the **Gospel** at *Kadesh-barnea*. Without this **heart**, how could Israel realistically expect to **march** with God in the throes of **battle**? Sadly, in lacking a sincere **agreement** with God, Israel proved **delinquent** at this critical moment of **trial**. "*Can two walk together, except they be agreed?*" (Amos 3:3). One can only wonder how things would have been different if Israel had more depth of *spiritual awareness* early on to see that they were **marching** behind *Jehovah-Sabaoth* as the

Divine Wrath Directed toward the Canaanites for their Wickedness: Gen. 15:16, Lev. 18:28, 20:23, Num. 33:56, Deut. 28:63, 29:28, Josh. 23:15-16

Divine Wrath Directed toward the Canaanites Lawfully Demanding their Annihilation with the Cooperation of Israel as an Instrument of Divine Judgment: Ex. 23:20-23, 34:11-14, Lev. 18:24-30, 20:22-27; Num. 33:51-56, Deut. 7:1-6, 16-19, 23-26, 12:1-4, 29-32, 18:9-14, 20:16-18, 23:1-17, Josh. 23:2-16, Judges 2:2-3

By ignoring what was most "in question" among the Prophets, scorners question the unquestionable by debating the subject matter that God was most concerned to clarify.

Armies of *El-esh-oklab* (LORD of Hosts: Ex. 6:26, 7:4, 12:17, 51, Num. 1:3, 2:3, 9, 10, 16, 18, 24-25, 10:14, 18, 22, 28, 33:1). Lukewarm Christians today **don't feel like the Church Militant** of bygone ages either.

Israel's stop at Sinai was in stride with this **angry** divine purpose. Originally, at Israel's first arrival at Sinai, and upon the sealing of the Covenant with vows and blood (Ex. 19, 24), *El-esh-oklab* was not angry with the Church of the Wilderness (Acts 7:38). From *Egypt* to *the Red Sea*, from *the Red Sea* to *Sinai*, and from *Sinai* to *Jordan*, the people were meant to be fortified in and empowered by the **anger** of *El-esh-oklab*, rather than disempowered by it. While encamped at the Mount, the people were thoroughly instructed concerning the battle (Ex. 23:20-23, 34:11-14). The grotesque and toxic wickedness of *the Canaanites* was revealed by God to Israel in hopes to

inspire a **moral hatred** among the soldiers of war (Lev. 18:24-30, 20:22-27). Only then would they be willing to **totally annihilate** those whom God had judged to **die without pity** (Deut. 7:1-6, 16-19, 23-26, 12:1-4, 29-32, 18:9-14, 20:16-18, 23:1-17, Josh. 23:2-16, Judges 2:2-3).

Seeing the **morality** of God makes men **moral**. Seeing the **faithfulness** of God makes men **faithful**. Seeing the **love** of God makes men **love**. Likewise, seeing the **hatred** of God makes men **hate**. **Even in the New Testament!** True spiritual intimacy with Jehovah (Ps. 139:1-18) would cultivate this kind of **holy hatred** in the Israelite people, the same that David passionately exemplified in Psalm 139:19-24.

“Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men. For they speak against thee wickedly, and thine enemies take thy name in vain. Do not I **hate** them, O LORD, that **hate** thee? and am not I **grieved** with those that rise up against thee? I hate them with perfect **hatred**: I count them mine **enemies**. Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting.” - Psalms 139:19-24 [Ps. 15:4, 31:6]

In this sense, the **anger** of God would encourage **faith** in **the love of God** towards Israel; or, the **hatred** of God would encourage **faith** in **the love of God** towards Israel. Why? Because the **wrath** of **El-esh-oklah** *encourages* valiant obedience in the bloody acts of war against their adversaries, rather than *discouraging* **faith** in **the love of God** towards Israel. A **just** God must needs be **angry** with the outrageous crimes of condemned sinners, even if He **loves** to show **mercy** and pardon sinners wherever possible.

The Faithfulness & Mercifulness of God

El-Aman

“Faithful God”

El-Rahum

“Merciful God”

“He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to **do justly**, and to **love mercy**, and to **walk humbly** with thy God?” - Micah 6:8

It wasn't *personal* or *racial* to Israel. It was *moral*. It was obedience to *the Moral One*. It had nothing to do with the *patriotism & national pride* embodied by the Pharisees of 1st Century Judaism, whose **immoral hatred** Jesus utterly denounced in *the Sermon on the Mount*. This was Israel's childlike submission to God's paternity. The Canaanites deserved their fate as a last resort of **divine justice**. The **loveliness** of **divine anger** in *the Moral One* spiritually inspired the morally pure Israelites to act as **doers of justice** as they **walked humbly** with God. Even so, as **doers of justice**, they were **loving** **the transcending purposes of divine mercy** at hand in the **total annihilation**. **Justice** and **mercy** in God always go hand in hand. **God is faithful**. In fact, God supplies **mercy** through **justice**! Israel's dealings with Canaan were no different. The LORD personally proclaimed this balance of character in Himself at Sinai, in the following:

“...for I the **Jehovah** thy God am a **Jealous God**, **VISITING** the iniquity of the fathers upon the children unto the third and fourth generation of them that **hate** me; And **SHEWING** mercy unto thousands of them that **love** me, and keep my commandments...” - Exodus 20:5-7

“...**Jehovah**, **Jehovah Elobim**, merciful and gracious, longsuffering, and abundant in goodness and truth, **KEEPING** mercy for thousands, **FORGIVING** iniquity and transgression and sin, and that will by no means **CLEAR the guilty**; **VISITING** the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation...For

thou shalt worship no other god: for Jehovah, whose Name is Jealous, is a Jealous God - Exodus 34:5-7, 14

“He made **known** His **WAYS** unto Moses, His **ACTS** unto the children of Israel.” - Psalms 103:7

The **mercy** of God wasn't boundless or arbitrary. It was strictly administered within the parameters of **justice**. This balance of character was explicitly emphasized in a balance of **ACTION** in the Godhead – **ACTS** of **mercy** / **love & justice**. The **mercy** / **love** that Jehovah feels emotionally in heart manifests in the **ACT** of “**SHEWING**” **mercy**, which includes various ways of “**KEEPING**” it with **longsuffering** through “**FORGIVING**” the saints when they fall into sin, all of which amounts to a shocking demonstration of **grace, goodness, and truth**. However, the **ACTS** of “**SHEWING**”, “**KEEPING**”, and “**FORGIVING**” are harmoniously balanced with contrasting **ACTS** of “**VISITING**” **justice** upon men when God refuses to “**CLEAR**” sin. The **ACT** of “**VISITING**” is a **VISITATION OF JUSTICE** upon men whom God refuses to **forgive** without punishing the malefactors.

“Thou **SHEWEST** **lovingkindness** unto thousands, and **RECOMPENSEST** the **iniquity** of the fathers into the bosom of their children after them: **the Great, the Mighty God, the LORD of hosts**, is his **Name**, Great in counsel, and mighty in work: **for thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings:**” - Jeremiah 32:18-19

“Know therefore that the LORD thy God, he is God, **the Faithful God**, which **KEEPETH** Covenant and **mercy** with *them that love him* and keep his commandments to a thousand generations; And **REPAYETH** *them that hate him* to their face, to **destroy** them: **he will not be slack to him that hateth him**, he will **REPAY** him to his face.” - Deuteronomy 7:9-10 [Deut. 29:16-21; Heb. 12:15; 2 Tim. 2:11-13; 2 Pet. 3:9]

Moses and Jeremiah elaborated upon the divine **ACTION** of **VISITATION** with two synonyms. In total, the contrasting divine actions of **mercy** and **justice** are: **ACTS** of “**SHEWING**”, “**KEEPING**”, and “**FORGIVING**”, and **ACTS** of “**VISITING**”, “**RECOMPENSING**”, and “**REPAYING**”. These contrasting **ACTIONS** target two different kinds of people: “**the guilty**” & **the innocent** (“...by no means **CLEAR** the guilty” – Ex. 34:7). God makes a real time determination between men on a heart level: “*them that hate Me*” & “*them that love Me*” (Ex. 20:5-7). Of course, *the Canaanites* impenitently **hated** the LORD and therefore their **death** was warranted; but the LORD wasn't partial in **VISITING** *Israel* with **the death penalty** when and if they became **presumptuous sinners** like *the Canaanites* (Num. 15:22-31, Deut. 29:16-21; 1 Pet. 1:16-17). **Jehovah is El-Aman – the Faithful God** (Deut. 7:9-10, 2 Tim. 2:11-13). Namely, in that **Jehovah is faithful** to both **mercy** and **judgment**.

“...nevertheless *in the day* when I **visit** I will **visit** their **sin** upon them.” – Ex. 32:34

God's possessive **jealousy** for every individual saint was strong, however no matter its strength it always complied with **justice**. Israel tasted the **jealousy** of *El-Kanah* in the **VISITATION OF JUSTICE** upon certain targeted survivors during *the Great Pause* (Ex. 32:34). More specifically, they learned how the **justice** of God in a divine **visitation** could potentially **erase** men from the elect and covenanted people of Israel in order to **regulate** and restore the **purity** of the **Bride**. Without controversy, the LORD said: “*Whosoever hath sinned against Me, him will I blot out of My Book*” (Ex. 32:33, Rev. 3:5). This frightening potential soon became a reality in the “**breach**” of *the Exodus Generation* (Num. 14:34) when they denied **the Gospel** at *Kadesh-barnea* (Num. 3:7-4:11) and afterwards were essentially **erased** – in being **blotted out** they became totally irrelevant to *the Covenant at Horeb* originally given to them (Deut. 4:1-4, 5:2-3; Rev. 3:5)! However, the LORD didn't **erase** them without making them an example to their immediate Children and all following generations (1 Cor. 10:11).

“...lest there should be among you a root that beareth gall and wormwood; And it come to pass, when he

heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst: The LORD will not spare him, but then the **anger** of the LORD and his **jealousy** shall smoke against that man, and all the curses that are written in this book shall lie upon him, and **the LORD shall blot out his name from under heaven**. And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law:" - Deuteronomy 29:18-21 [Heb. 12:15, 28-29; Rev. 3:5]

By the end of *the Day of Deuteronomy*, it was no **secret** why *the Exodus Generation* failed the grace of God (Deut. 29:16-21, Heb. 12:15). They failed to **diligently** consider *the Spectacle of Salvation* before them, otherwise they would have abounded more and more in **reverential love** for the **Names, Ways, and Attributes** of Jehovah as revealed in *the Theater of the Gospel* (Diligence: Ex. 15:26, Deut. 4:9, 6:7, 17, 11:13, 22, 13:14, 17:4, 24:8, 28:1). *The Exodus Generation* was thoroughly proven and **faithfully visited** with **justice** according to the protocols set forth in Numbers 15:22-31 – laws that were legislated immediately following the divine oath of Numbers 14. Chiefly, that **justice repaid** those who “**despised**” or **hated** the word of the LORD (Num. 15:31, Heb. 10:28-29; Deut. 7:9-10), even as *El-Kanah* forewarned concerning those who “**hate**” God (Ex. 20:5-7).

I'm sure the upright souls of Jeshurun in *the Exodus Generation* never thought they would “**hate**” the LORD (Deut. 32:7-22). Such a thought is inconceivable to most Christians today, even while they despise *El-esb-oklah* and ascribe monstrous blasphemies to many sacred **Names** of God. Fearfully, this is exactly how *the Exodus Generation* backslid into a **presumptuous despite** of *the Gospel* (Ps. 95:10, Heb. 4:2, Ps. 91:14-16). Christians today should *fear* for themselves (Heb. 4:1) as David did for his own soul **when reading THE LAW** (Ps. 19:7-14), lest **secret sin** be our eventual downfall (Ps. 90:8, 19:12). **God is faithful** to show **no mercy** in the recompense of all such that continue in this kind of rebellion (Deut. 7:9-10, Heb. 10:28, Num. 15:30-31, Ps. 68:21). Survival was for the **love** of the **Name** (Ps. 91:14-16)! – which empowers men to “**cleave**” unto God (Deut. 4:1-4)! While **destruction** was for a **despite** of God as men acted in total disregard for the beautiful “**Name**” (Ps. 90:3, 8, 16-17, 91:14). In other words, it was simply impossible to believe **the Gospel** at *Kadesh-barnea* while being personally offended with *El-esb-oklah*, all of which **alienated their souls** from *Jehovah-Isbi* (Heb. 12:28-29).

Jehovah-Isbi wanted **the wifely congregation** to understand and corporately **agree** with their **Husband's faithfulness** in this matter (Deut. 7:9-10). Remarkably, those who lovingly believed in God's **faithfulness** did so by welcoming the “**SHEWING**” of **love** or the “**VISITATION**” of **justice** according to the **jealous** safekeeping of their possessive **Husband**. Even when the **fiery anger** of *El-esb-oklah* (that **consumed** men *outwardly*) did turn *inwardly* to **consume** *Israelites-turned-Adversaries*, the **Bride** was expected to act in **agreement** with *El-esb-oklah*. There was a **merciful** purpose in the moral **hatred** when *El-esb-oklah* commanded Israel to show **no mercy** in the **total annihilation** of the Canaanite Nations, and the same was true when an *Israelite* in the Church turned into a *Canaanite*, which happens when a *saint* is turned into a *sinner*. The Israelites were commanded to show **no mercy** to impenitent sinners in acts of **judgment** *inwardly* (Deut. 7:16, 13:8, 19:13, 21), for the same reasons they were commanded to act in **judgment** *outwardly*. The **rules of love** demand **justice**. Like *Elijah*, and *Phinehas* before him, the **Bride** should confessedly be possessed by the **kanah** of **El-kanah** in all the zealous causes of **justice**.

“...because he was **kanah** for his God” – Num. 25:13

“...I have been very **kanah** for the LORD God of Hosts” – 1 Kings 19:14

Such men act to prevent an outbreak of unmitigated **jealousy** in times of apostasy by doing **justice** and **judgment** on behalf of the **Bridegroom** (Num. 25:11, Josh. 24:19-20; Jer. 22:15). Urgency is necessary. The consequences

of the **Bride** ignoring her **Husband's love** should not be taken lightly by anyone (Deut. 32:15). According to Exodus 20:5-7, 34:5-7, & 14, the original emphasis of **jealousy** speaks on behalf of **love** when it is scorned, promising an inevitable **visitation** of **justice** to all such that behave **despitefully** against **love** (Num. 15:31). Even so, consider how in every case of **murmuring** and **disputing**, the people should have been glorying in the fact that divine **love** was miraculously keeping them **alive**, when instead they were lamenting about how it appeared to them that divine **hatred** was putting them to **death**. Fearfully, if Israel can't see **the good**, they have lost sight of **THE GOSPEL**; or, if they are displeased at **THE WAY** forward, they have lost sight of **GOD** leading them at the forefront. Converted recipients of **the Gospel** are expected to continue believing **the Gospel** as they grow in their **understanding** of the **character** of God – **THE NAMES** and **WAYS** of God.

Even so, let every saint of God beware of **divine love**! Let every believer **tremble** before divine **goodness** by faith in **the Gospel** (Jer. 33:9)! For, divine **love** zealously desires the dove eyes of the **Bride** and jealously acts in violence and cruelty to get what it covets to possess (Song 8:5-7). The **jealousy** of God must act to recover the **Bride** even if some perish for the preservation of the whole (Isa. 1:21-31).

“Hear this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, **You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.**” - Amos 3:1-2 [Deut. 32:12, Ps. 81:8-9, Hos. 13:4-8]

The **Husband** *jealousy* eyed the **Bride** looking for **wholeness of heart**, only that He mightly *rejoice* over her **wholeheartedly** (Lev. 26:1-46), like *Joshua* and *Caleb* **wholly followed** the LORD in contrast to *the Exodus Generation* (Deut. 1:36). This is the passion of **perseverance**. **Wholeness of heart** was divinely **required** because it was the essence of reciprocal **love** that the **Wife** gives back to *Jehovah-Isbi* (Deut. 6:5, 10:12, 11:13, 22, 13:3-4). No matter the circumstance, *El-Rahum* promised to **restore** the souls of everyone who *returns* to the LORD **wholeheartedly** (Deut. 4:27-31, Lev. 26:40-46, Deut. 30:1-6). In a true **soul religion of love**, each man's **heart** is what matters most to God; therefore, everyone can experience automatic personal **restoration** from anywhere if men rediscover the **beauty** of **knowing** the LORD **wholeheartedly**. To be **wholly consumed** by the *passion* of *El-esb-oklab* is the essence of divine romance with the **Bride**. Therefore, true **lovers** of *El-esb-oklab* were lovers of divine **fearfulness** – they charged in stride with the **fearful** anger of *El-esb-oklab* with **swords** without and perpetuated this **fear** by **stones** within (Deut. 13:11, 17:13, 19:20, 21:21; 1 Cor. 5:12-13).

“And now, Israel, what doth the LORD thy God **require** of thee, but to **fear** the LORD thy God, to **walk** in all His **ways**, and to **love** him, and to **serve** the LORD thy God with *all* thy **heart** and with *all* thy **soul**, To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?” – Deut. 10:12-13

“Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the LORD **require** of thee, but to do **justly**, and to **love** mercy, and to **walk** humbly with thy God?” - Micah 6:6-8 [Ps. 95:6-11]

This divine **requirement** was for their **life**. It was their **reasonable service** (Rom. 12:1-2, Eph. 5:1-2; Jn. 3:16, 1 Jn. 3:16). Israelite **survival** depended upon it (Deut. 4:1-4, 5:33, 8:6, 10:12, 20, 11:22-23, 13:4, 19:9, 26:17, 28:9, 30:15-20, 32:4; Acts 11:22-24). Even as *the Exodus Generation* died because of it (Ps. 95:6-11)! They were turned to “**destruction**” (Ps. 90:3), and then “**consumed**” by *El-esb-oklab* (Ps. 90:7). Why? Because the divine pursuit of

justice was not merely a **King** enforcing the law upon *the Citizenry* of his domain. Much more, it was a **Father** acting to **chastise** his *Children* whom He loves. Even more, it was a **Husband** acting to recover his *Bride* whom He **jealously** cherishes. **Jehovah** is *El-Aman* (Deut. 7:9-10). Jehovah cultivated such a **love** in the **Bride**, it constrained her to *whole-heartedly* **cleave** to God in a vibrant **walk** with the LORD in real time **requiring** a growing agreement with all the **Names & Ways** of God being increasingly revealed. This is **the Doctrine of Cleaving** according to the Bible (Deut. 30:19-20, Acts 11:22-24).

“I call heaven and earth to record this day against you, that I have set before you **life** and **death**, blessing and cursing: therefore choose **life**, that both thou and thy seed may **live**: **That thou mayest love the LORD thy God**, and that thou mayest **obey** his voice, and **that thou mayest cleave unto him**: **FOR HE IS THY LIFE**, and the length of thy days: that thou mayest dwell in the land which the LORD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.” - Deut. 30:19-20 [Lk. 10:25-28, Mk. 12:28-34]

“Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had **seen the grace of God**, was glad, and exhorted them all, **that with purpose of heart they would cleave unto the Lord**. For he was a *good* man, and *full of the Holy Ghost* and of *faith*: and much people was added unto the Lord.” - Acts 11:22-24

Confessions of faith in true religion mean nothing if there is no **cleaving of the soul** to the presence of *the Living God*. This is expressly forbidden (Ex. 20:7). If anyone tells you otherwise, then they aren't *good* men who are *full of the Holy Ghost* and *faith* like Barnabas (Acts 11:22-24). Does not even nature itself teach us that the **Bride** should **cleave** to her **Husband** (Eph. 5:32)? A **Bride** that no longer **cleaves** has lost her **spiritual identity** of reciprocal love to *Jehovah-Isbi*. This loss removes from the **Bride** the foremost *sign* of **the Marriage Covenant**, comparable to the loss of **circumcision** in **the Abrahamic Covenant** (Gen. 17:10-14). Can you image a **physically circumcised** man somehow becoming **uncircumcised** (Rom. 2:25-29)? Such a man should not glory as an *inheritor* of the Kingdom of God (Lk. 3:8, Jn. 8:33). For, the loss of this “**token**” would mean banishment from **the Covenant** (Gen. 17:11, 14)! Even so, when the **Bride** loses her sweetheart love for the **Bridegroom** it means inestimable loss (Jer. 3:8-9)!

“...the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.” - 1 Sam. 16:7

In looking upon the **Bride**, the **Bridegroom** “*looketh on the heart*” in search for **love** (Prov. 20:27, Ps. 139:23). If *Jehovah-Isbi* looks and doesn't see **perfect love** in the **Bride** (1 Jn. 2:4-6, 4:17-18; Rev. 2:4-5), he denounces this unacceptable heart condition by calling the people: “**uncircumcised in heart**” (Lev. 26:41, Jer. 9:26, Ezek. 44:7, 9; Acts 7:51). Infuriated jealousy speaks strongly at such times, saying, “**Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest My fury come forth like fire, and burn that none can quench it, because of the evil of your doings.**” (Jer. 4:4). Why? Because *El-esb-oklab* is longing to repossess the **Bride**.

This repeated use of the word “**circumcise**”, describing an inward **spiritual circumcision** of heart, is used broadly like the term “**convert**” in the Bible (Lk. 22:32, James 5:19). Both are used to describe the inward change that takes place when a sinner is **born again** or a backslidden believer is **restored** from a fallen condition, all of which is impossible without the **regenerating** power of *the Holy Ghost* **changing the heart** in a *spiritual operation* of God (Deut. 30:1-6; Tit. 3:5). Like Jesus **sought the restoration and final perseverance** of Peter, when he spoke to him about his **restoration** in terms of **conversion**, saying, “*when thou art converted*” (Lk. 22:32), Jehovah sought the

restoration and final **perseverance** of the Children of the Exodus Generation in *the Day of Deuteronomy* using the word “**circumcision**”.

The surviving Children were truly **converted** believers (Deut. 4:1-4), howbeit they were showing signs of following in the footsteps of their recently deceased fathers judging by the episode of rebellion at Baal-Peor. Jehovah was determined to stop this once and for all. Clearly, the chosen **generation** scarcely survived theretofore by “**cleaving**” (1 Pet. 4:17-18, Deut. 4:1-4), but God wanted them to learn to “**cleave**” with perseverance without repeated episodes of rebellion (Deut. 10:20). The **Bridegroom** was searching for permanent **love** in the **Bride**! Therefore, Moses said: “*Circumcise therefore the foreskin of your heart, and be no more stiffnecked.*” (Deut. 10:16). Hardly anything could emphasize the importance of **spiritual identity** to *Jews* more than God speaking of **love** in these terms. Truly! This kind of language would drive the point home. To discover the *loss* or *restoration* of **bridal love** in terms of a **heart circumcision** would be life changing to lukewarm backsliders in Israel. Such men would learn to pray even as backslidden David personally described this very experience in synonymous terms.

“*Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy Presence; and take not thy Holy Spirit from me.*” - Psalms 51:10-11

A loss of **love** in the backslider means a forfeiting of the **cleanness of heart** and **rightness of spirit** that David spoke about in Psalm 51:10-11. Of course, it wasn't that David had never **loved** the LORD before, nor could it be said that he had never been **spiritually circumcised** in **heart**, but for the past year David was a *stiffnecked* backslider who was *fallen* from grace (Gal. 4:19; Rev. 3:16-19). David knew what this meant. He had a **heart problem** in a **soul religion**! In other words, David had a **wrong spirit**. He could feel it (Ps. 32:3-4). David knew the *inward blessedness* of a man who is truly **forgiven** by God, a man “**in whose spirit there is no guile**” (Ps. 32:2), so David cried out for a **renewal** of “**a right spirit**” within him (Ps. 51:10). Had David believed what people commonly do about **the sacrificial system** of the Old Testament, he would have just offered a sacrifice for an atonement and been done with it. Instead, he consciously withheld **animal sacrifices** (Ps. 51:16-19) until he was sure that the inward impurities of **heart** and **spirit** were made right by God (Ps. 51:6-7). Speaking of this, David said, “*The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.*” (Psalms 51:17).

What the LORD accomplished at **Sinai** through Moses, and then perpetuated in a mobile *Tabernacle*, was later permanently fixed in a stationary way on **Zion** through the instrumentality of David (1 Chron. 28:19). Tracing the development and progress of redemption from **Abraham to David** makes this abundantly clear. We can be sure that David understood the importance of “**a pure heart**” to *ascend* and *abide* upon **Zion** (Ps. 24:4, 73:10), just as Moses demanded the same at **Sinai** (Ex. 19, 24); which is why David prayed to God for “**a clean heart**” when he was backslidden *lest he die* (Ps. 51:10, 101:1-8). What else but God's **forgiveness** through **imputed righteousness** could give David “**a right spirit**” again (Rom. 4:3, 8; Ps. 32:1-2; Ps. 51:10)? Surely, the *inward rightness* of **spirit** that David was searching for was an **imputation of righteousness** into the **heart** and **soul** of a man (Rom. 4:3, 8, 8:10). Even so, he knew exactly what Moses was speaking about in Deuteronomy 10:16 when he commanded *the Children* of the Exodus Generation to make sure that their **hearts** were **spiritually circumcised**. Again, David perpetuated these **codes of conduct** at **Zion**!

“**Circumcise** therefore **the foreskin of your heart**, and be no more stiffnecked.” - Deuteronomy 10:16

Think about it. If **outward circumcision** was intended to be a **physical “seal”** that demonstrates “**the righteousness of the faith**” that God *inwardly imputes* into men (Rom. 4:11), then **inward circumcision** is certainly a *sign* of an **inward righteousness** imputed by God. The **inward realities** of religion do always *precede* and *authenticate*

Through the Canon of Holy Scripture contained in books, men are graced with the opportunity to gather into one room with the *Patriarchs, Kings, and Prophets* of old as they converse about the great doctrines of salvation.

the **outward things** of religion, even in the Old Testament (Matt. 23:25-28; James 1:27; Matt. 15:10-20). Lo and behold, there is **a spirituality to the Ceremonial Law!** Don’t let **the Pharisees** deceive you. Let *Scripture* interpret *Scripture* and let each *Prophet* answer to next *Prophet*, as God unfolds the mysteries of redemption throughout time. Marvelously, the mosaic command to “**circumcise...your heart**” in Deuteronomy 10:16 was interpreted by *Ezekiel* and harmoniously rendered: “**make you a NEW heart and a NEW spirit**” (Ezek. 18:31).

“Cast away from you all your transgressions, whereby ye have transgressed; and **make you a NEW heart and a NEW spirit: for why will ye die, O house of Israel?**” - Ezekiel 18:31

The mosaic mandate for a **spiritual circumcision** is exactly interpreted by this prophetic command. The two are perfectly equivalent: “**Circumcise therefore the foreskin of your heart**” = “**make you a NEW heart and a NEW spirit**”. When David cried out for his own personal **restoration** in the words, “*Create in me a CLEAN heart, O God; and renew a RIGHT spirit within me.*” (Ps. 51:10), he could have said: *Create in me “a NEW heart and a NEW spirit”* (Ezek. 18:31). It means the same thing. Under inspiration, Ezekiel was quoting from Psalm 51:10. The **cleanliness** and **rightness** being “*renewed*” is the **newness**.

This use of the word “**new**” speaks of a **renewed cleanness** and **rightness** of **heart** and **spirit** even in Ezekiel’s time. Why? Because Ezekiel was primarily speaking to true believers who were backslidden in context, like David was backslidden in Psalm 51. **Josiah’s reign** and the subsequent falling away set the stage for this appeal. Therefore, like David, this generation needed a **restoration** of **heart** and **spirit**. Are you seeing the harmony?

The divine outcry, “**...for why will ye die, O house of Israel?**” (Ezek. 18:31, 33:11), emphasizes the certainty of **death** promised to the impenitent whom God called “**wicked**” through **memory omitting powers** (Ezek. 3:17-21, 18:21-24, 30-32, 33:11-20; Note: these same appeals can be observed in the New Testament, when **the legal status of backslidden believers is altered** at their fall into sin). All *the Prophets* of **the Wilderness** periods were very bold to set before the Church the way of **life** and **death** with all authority (Deut. 30:15-20; Jer. 21:8-10, 27:13). **Love** cries to endangered souls **showing them how to survive Jehovab-M’Kadesh**, while **whole-hearted** listeners answer the cry and **live** to tell the story (Ps. 91:1-16). In this case Babylon was a chastisement to aid each man’s personal **restoration**, which of course comes by a personal revival of **whole-heartedness** or a **heart circumcision** (Deut. 4:27-31, Lev. 26:40-46, Deut. 30:1-6). In turn, this leads to a **corporate restoration** of the Church in **Covenantal Idealism** that reunites *Israel* and *Judah* under **Jehovah** once again.

“And the LORD thy God will **circumcise thine heart**, and the heart of thy seed, to **love** the LORD thy God *with all thine heart, and with all thy soul*, that thou mayest live.” - Deuteronomy 30:6

“And I will give them one **heart**, and I will put **a new spirit** within you; and I will take **the stony heart** out of their flesh, and will give them **an heart of flesh:**” - Ezekiel 11:19

“A **new heart** also will I give you, and a **new spirit** will I put within you: and I will take away **the stony heart** out of your flesh, and I will give you **an heart of flesh.**” - Ezekiel 36:26

Sadly, such verses as these are grossly misinterpreted to be prophecies that exclusively describe **salvation** in *the New Testament*. However, this description isn't a “**new**” experience of **salvation** in *the sense* that it didn't exist in *the Old Testament*. Rather, these scriptures speak of a **renewed** work of **salvation** in a **newly restored** operation, one that was already at work in *the Old Testament* at better times. These prophecies powered the work of God in *the 1st Restoration Generation* of the Jews, when they were **regathered** from Babylon and **restored** to the Holy Land, according to *Ezra, Nehemiah, Haggai, & Zechariah*. Accordingly, with the **spiritual identity** of the **Bride restored**, the **Bridegroom** was **rejoicing**!

“Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with **My whole heart** and with **My whole soul.**” – [Jeremiah 32:41](#) [Amos 9:8-15, Ezek. 20:37-42]

“For as a young man marrieth a virgin, so shall thy sons marry thee: and as *the Bridegroom* rejoiceth over *the Bride*, so shall **Thy God rejoice over thee.**” – [Isaiah 62:5](#)

“In that day it shall be said to **Jerusalem**, Fear thou not: and to **Zion**, Let not thine hands be slack. The LORD thy God in the midst of thee is mighty; he will save, **he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.**” - Zephaniah 3:16-17

No more fear - Jer. 23:4, 46:27-28, Ezek. 36:15

No more weeping - Isa. 30:19

No more uncleanness in Israel - Isa. 52:1, Zech. 14:21, Ezek. 36:29, 33

No more defilements - Ezek. 11:18, 37:23, 43:7

No more straying from God - Ezek. 14:11

No more idols - Zech. 13:2, Ezek. 20:37-42, 36:25, Hos. 14:8

No more Divine anger - Ezek. 16:42, Isa. 54:9-10, Ezek. 39:29, Hos. 13:14, 14:4

No more leaving the Holy Land – Amos 9:11-15, Jer. 31:40

No more war – Jer. 23:4-6, Hos. 2:18, Isa. 60:18, Mic. 4:3-4, Ps. 46:9

Through a **divine repentance** *Jehovah-Isbi* was **rejoicing** over the **Bride** as in days of old (Deut. 28:63, 30:9; Hag. 2:5)! However, sadly, despite God's full intention to glorify the Jews in a fully restored Kingdom in the Holy Land, the people fell into sin with continuance (Neh. 13; Mal. 1-4). A failure to meet the moral criterion is unacceptable to the LORD. Therefore, *the 1st Restoration Generation* was breached and the vision was recalibrated and recast to *the 2nd Restoration Generation*. Then, upon the Jews rejecting their Messiah, the vision was recast once again to a *3rd Restoration Generation*. However, this is where the story ends (Rev. 19): the *espoused Bride* will be **happily wedded** to the **Bridegroom** and their **rejoicing** together shall fill the infinite space of eternity forevermore! “*He brought me to the banqueting house, and His banner over me was love.*” (Song of Solomon 2:4). Even so, Amen.