

An Introduction to The Gospel of Mark - Part 2: The Gospel for Whom?

In our introduction to Mark we discussed the source and transmission of the gospels, but we did not elaborate on what the Gospel is or whom it was for. This is an imperative prerequisite to Christian understanding, and those who skip this step only ensnare themselves in confusion and heresy. The Gospel professes itself to be the fulfillment of the promises to the fathers, and it is important that we thoroughly explain those promises before taking our first step into Mark.

The English word *gospel* comes from the Old English *gōdspel*, which is typically translated from the Greek word εὐαγγέλιον and both words mean *good news* or *good message*. The Gospel of Mark itself opens with the clause “The beginning of the good message of Yahshua Christ, Son of Yahweh”. Therefore, before we do anything else, we must first ask: *the beginning of the good message for whom?*

The Abrahamic Covenant

The Bible records several covenants made between Yahweh God and His people Israel, and the unique characteristics of those covenants and their relationship with one another is the milk of the Gospel, and it is also the foundation of the Scriptures. It is an easy mistake to assume that the New Covenant is built upon the Old Covenant, but it is actually predicated upon the Abrahamic Covenant, which is testified to most explicitly in the epistles of Paul and the opening chapter of Luke. Therefore one of the first keys to the Gospel lies with Yahweh and His promises to Abraham, and that is where we will begin.

It was roughly six hundred years after the division at the tower of Babel that Abram was selected from among the descendants of Noah to be the progenitor of a peculiar people unto Yahweh God. By this time the families of Noah had each gone their own way and drifted off into paganism, even though Yahweh was “[not far from each one of them](#)”.¹ Even Abram’s own fathers were pagan,² but Yahweh chose Abram out of the lost world, and He told him to “[Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation](#)”.³

Following these instructions, Abram departed out of Ur of the Chaldees with his wife Sarai, nephew Lot, and many servants, in hope of this promise that he would be the father of a great nation. The faith of Abram was commendable, because he was himself old and his only wife Sarai was barren. As Paul would later write in his epistle to the Hebrews: “[By faith Abraham being called had obeyed, to go out into a place which he was going to receive for an inheritance, and went out not knowing where he would go](#).”⁴

So Abram journeyed forth facing much adversity, and the Almighty delivered him from all of it, which made manifest His favor for Abram. Yahweh saved Sarai from Pharaoh,⁵ and even gave Abram and his servants strength to rescue Lot from the confederacy of kings in a brave battle.⁶ And Yahweh having shown Abram His power and ability to protect him from all things, reassured him and told him in a vision: “[Fear not, Abram: I am thy shield, and thy exceeding great reward](#).”⁷

Surely if Yahweh could save Abram from every possible danger, then He could certainly keep His promise that Abram would be the patriarch of a great nation. But being childless and with a barren wife, Abram could only wonder as to how exactly this would be accomplished. And so he asked Yahweh: “[Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir](#).”⁸

¹ Acts 17:26-27

² Joshua 24:1-2

³ Genesis 12:1-2

⁴ Hebrews 11:8

⁵ Likely Sennacherib III

⁶ Genesis 14:1-16

⁷ Genesis 15:1

⁸ Genesis 15:2-3

So we see that Abram conjectured the promise would be fulfilled through his steward, but Yahweh sternly rejected this replacement theology, telling Abram: “[This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.](#)”⁹ And this would of course be Isaac - who was heir to the promise.

Yahweh made it certain to Abram that his heir would come from his own bowels and none else, and then to show Abram just how many would come from his loins and from those of his heir, He brought Abram forth abroad, and told him: “[Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.](#)”¹⁰ This was an incredible promise for a man advanced in his years and with a barren wife to receive, and in spite of these supposed obstacles he (as Paul later put it) had “[full satisfaction that what Yahweh promised He was also capable of doing](#)”.¹¹ And so Moses wrote in Genesis: “[And he believed in the LORD; and He counted it to him for righteousness.](#)”¹²

Abram was accounted righteous for his belief that the seed from his loins would be a great multitude as many as even the stars of heaven, and Paul would describe this belief as the “faith of Abraham”, which was the substance of what he believed in and not the degree of it, and the Trojan-Judah Romans and Galatae Galatians to whom he wrote were certainly a part of that substance. Therefore to be *of* Abraham’s faith, you must be a part of the seed which Abraham believed would come from his own loins, as this was the lesson of Eleazar’s rejection, and to say otherwise accuses Yahweh God of hypocrisy in that rejection.

Abram knew that his heir would come from his own loins, but not yet was he told anything concerning the barren womb of his only wife. So the question still remained as to how exactly this promise was going to be fulfilled, and Sarai would later propose her own solution to the apparent problem:

Genesis 16:1-2 [Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar. And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.](#)

It appears that Abram hastily assumed that Yahweh’s promises would be fulfilled through Hagar, as he is not recorded as having inquired with Yahweh before taking her to wife, with whom he begat his son Ishmael, and much like Eleazar who came before him, neither would this child be Abram’s heir. The vanity of it all was ultimately Yahweh’s will, as one of the purposes of Ishmael was to serve as the second witness that Yahweh God does not accept any replacements to His sovereign will, for “[in the mouth of two or three witnesses is every matter established](#)”.¹³

And so Yahweh later reaffirmed His promises with Abram, telling Him in part that He would be a father of many nations and kings, and renaming him Abraham on account of those promises.¹⁴ It was also around this time that Yahweh revealed to Abraham that it would be through Sarai’s womb that these nations and kings would be born, and on account of this she was renamed Sarah.

As the words of Yahweh are recorded by Moses in Genesis: “[As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.](#)”¹⁵

Therefore according to the words of Yahweh Himself, these nations and kings would not only have to come from Abraham’s loins, but also from Sarah’s womb. This was indeed fulfilled in the many nations which came from Israel’s migrations and deportations, because Yahweh keeps His promises just as He gave them, and He did not hypocritically reject Eleazar and Ishmael to no purpose.

In the prophet Isaiah, Yahweh would prophetically speak to these nations of Israel which were scattered across the isles in their captivity, telling them: “[Hearken to me, ye that follow after](#)

⁹ Genesis 15:4

¹⁰ Genesis 15:5

¹¹ Romans 4:21

¹² Genesis 15:6

¹³ Deuteronomy 19:15

¹⁴ Genesis 17:4-6

¹⁵ Genesis 17:15-16

righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him.”¹⁶ These are messages of race and descent, and what follows this passage in Isaiah is a promise of the Gospel for that very same Israel of Abraham’s loins and Sarah’s womb, as the subjects of the Bible remain consistent from Genesis to Revelation.

Returning back to the relevant passage in Genesis, Abraham would respond with a plea that Ishmael receive the promise, saying “O that Ishmael might live before thee!”¹⁷ But Yahweh reinforced to Abraham His divine and sovereign will that his heir would come from Sarah, and we read:

Genesis 17:19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

So we see that Isaac was the seed of the promise according to the words of the Almighty God Himself, and in His rejection of Eleazar and Ishmael, Yahweh had twice demonstrated the immutability of His will. In his epistle to the Galatians, Paul of Tarsus would describe Ishmael as a child of the flesh: “Yet indeed he [Ishmael] of the servant woman [Hagar] was born in accordance with the flesh, but he [Isaac] of the free [Sarah] by a promise.”¹⁸ Any other children which Abraham would have besides Isaac were only ever children of the flesh, which is a way of saying that they did not inherit the promises. This divine will was twice expressed by God to Abraham, and we would be accounted righteous for believing His words “as they were written”.

So Paul wrote to the Romans:

Romans 9:7-10 Nor because they are offspring of Abraham all children: but, "In Isaac will your offspring be called." That is to say, the children of the flesh, these are not children of Yahweh, but the children of the promise are counted as offspring. Indeed this word of promise: "At the appointed time I will come, and there will be a son for Sarah." And not only, but Rebekka also had conceived from one, by Isaak our father.

Paul wrote that Isaac was the father of the Romans, because as he had explained several times in that epistle: they were descendants of Abraham. The historicity of this fact was explained in [a recent video](#) uploaded on our channel, courtesy of one of our friends, and the essay of that video is available [here](#).

As it was stated by Yahweh: the covenant would be with Isaac and “his seed after him”. The promises would have naturally been inherited by Isaac’s older son Esau, but because he was a profane fornicator who despised and sold his birthright, the promises were passed down to the younger son Jacob instead. This was confirmed by Yahweh later in Genesis,¹⁹ and it is acknowledged by Paul in his epistle to the Hebrews:

Hebrews 11:9 By faith he [Abraham] sojourned in a land of the promise, as an alien having dwelt in tents with Isaak and Jakob, the joint heirs of that same promise.

Therefore it is the descendants of Abraham through Isaac and Jacob who are the children of the promise:

Galatians 4:28 And we, brethren, down through Isaak, are children of promise.

There is no room for adoption, which Yahweh gave witness of when He denied Eleazar. There is no room for other lines of descent from Abraham, which Yahweh gave witness of when He denied Ishmael. Understanding these things, Paul wrote to the Galatians shortly before the verse we just cited:

Galatians 3:15-16 Brethren, (I speak as befits a man,) even a validated covenant of man no one sets aside, or makes additions to for himself. Now to Abraham the promises have been spoken, and to his offspring. It does not say "and to offsprings", as of many; but as of one: "and to your offspring," which are anointed. (CNT)

¹⁶ Isaiah 51:1-2

¹⁷ Genesis 17:18

¹⁸ Galatians 4:23

¹⁹ Genesis 28:13-14

The explanation which Paul makes is that no one can add themselves to the Abrahamic Covenant which has already been established according to God's terms, which was one of the core lessons in Genesis with Eleazar and Ishmael. He uses the rhetorical argument that if no one can modify another man's contract, then how could they ever have the audacity to try to defraud God in the same way? Will they fool God? We can all agree that no one has the right to take another man's inheritance and to scribble in their own name, "[making additions to for himself](#)", which would be an act of theft towards the actual heir! So the so-called churches attempt to make additions with their lies that many nations would become Abraham's seed, which is a hoax contrary to the Scriptures, and they will not fool God.

The promise was not that many nations would magically become Abraham's seed, but that Abraham's seed through Isaac and Jacob would become many nations, and this was fulfilled by the time of Paul with the Danaan and Dorian Greeks, Romans, Galatae, Scythians and others. Paul calls these nations anointed, as that is a title given to the children of Israel throughout the Old Testament, such as in the 105th Psalm, and being a student of those Scriptures he used *anointed* in the same context. The word is not solely used as a reference to Christ, which is obvious in several verses of Scripture,²⁰ and as Jude quoted "[And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints](#)".²¹

So while mainstream translations in their ignorance have *Christ* instead of *anointed* in Galatians 3:16, this actually forces Paul to contradict himself later at Galatians 4:28, and also at Romans 9:7-10, and it forces Paul to contradict the words of God Himself at Genesis 17:19. We are to believe the word of Scripture "[just as it is written](#)",²² and not through the "[peculiar explanation](#)".²³ of those who seek to make additions to for themselves.

So as Paul summarized it to the Romans, Abraham was promised to be heir of the society,²⁴ and for his seed to inherit the earth in the Kingdom of God it was therefore necessary that not one of them be lost. As Christ said in the Gospel of John "[My sheep \[a label which can only apply to Israel²⁵\] hear My voice, and I know them and they follow Me, and I give to them eternal life and they are not lost forever and one shall not snatch them from My hand](#)".²⁶ The lost sheep of the house of Israel were lost²⁷ but they were not lost *forever*, and none would ever snatch a single one of them from the hand of Christ. For this to be true then they must all be saved, and for that salvation to be accomplished it would require that the promises to Abraham be unconditional.

And we should praise Yahweh, because those promises *were* unconditional.

In all of the relevant passages which we have cited, there were no stipulations on the part of Abraham or his offspring, and this merciful design ensured that all of Abraham's offspring would achieve salvation. If there were conditions, then we all being sinners would have been doomed by now and the promises would have failed. As Paul wrote, "[For if they from of the law are heirs, the faith has been voided, and the promise annulled](#)".²⁸

²⁰ Does Paul write that widows lust towards Christ in 1 Timothy 5:11? Does Paul write at Hebrews 11:26 that Moses chose the reproach of Christ who he had no cognizance of, or did he mean that Moses chose to suffer with the anointed people, which is the context of Exodus 2? Some more subtle examples include 1 Cor 1:6, 1:13, 12:12, 2 Cor 1:21, does Paul deny the Resurrection at Romans 10:7?

²¹ Jude 1:14

²² Matthew 26:24, Mark 1:2, 9:13, 14:21, Luke 2:23, John 6:31, 12:14, Acts 7:42, 15:15, 24:14, 28:23, Romans 1:2, 1:17, 2:24, 3:4-10, 3:21, 4:17, 8:36, 9:13, 9:33, 10:15, 11:8, 11:26, 15:3, 15:8, 15:9, 15:21, 1 Corinthians 1:31, 2:9, 10:7, 15:45, 2 Corinthians 1:13, 8:15, 9:9, Ephesians 2:20, et al

²³ 2 Peter 1:20

²⁴ Romans 4:13

²⁵ Matthew 15:24, Ezekiel 34, Jeremiah 50:6, Psalm 79:13, 95:7, 100:3, et al

²⁶ John 10:27-28

²⁷ Matthew 15:24, Ezekiel 34, Jeremiah 50:6, et al

²⁸ Romans 4:14

The Old Covenant was made with Israel at Sinai roughly 430 years after the Abrahamic, but unlike the covenant which came before it was actually given with conditions, and those conditions were the law. But by establishing the Abrahamic Covenant first, Yahweh ensured that His promises to Abraham would transcend the law at Sinai, so as Paul wrote to the Galatians: “a covenant validated beforehand by Yahweh [Abrahamic Covenant], the law which arrived after four hundred and thirty years [Old Covenant] does not invalidate, by which the promise [to Abraham] is left idle. For if from law, the inheritance is no longer from promise, but to Abraham through a promise Yahweh has given it freely.” [freely - without any conditions]²⁹

Speaking of much the same thing, Paul would later write to the Romans that “not through the law is the promise to Abraham or to his offspring”,³⁰ as the promises to Abraham were unconditional and by preceding the law they naturally transcended it. Then shortly afterwards Paul would write that “For the law results in wrath, so where there is no law, neither is there transgression.”³¹ So the Abrahamic Covenant coming first and being unconditional in nature ensured that no descendant of Jacob transgressing the law would ever make void their inheritance in the promises, and this is what Paul described as “making the promise certain to all of the offspring”.³²

Therefore the responsibility in the keeping of these promises to Abraham rested solely on Yahweh God Himself. And while men should certainly be confident that Yahweh, being God, keeps every promise which He makes according to how He Himself has made it - Yahweh made an additional step to display to the heirs just how certain these promises were, and in doing that He is glorified. Paul wrote that Yahweh did this to “display to the heirs of the promise the immutability of His will”, but how exactly was it displayed?

In one of the most profound moments in our Scriptures and certainly in all of history, Yahweh God passed through the divided pieces of animals to abundantly confirm the assurance of His covenant with Abraham:

Genesis 15:4-11 And, behold, the word of the LORD came unto him, saying, This [Eleazar] shall not be thine heir; but he that shall come forth out of thine own bowels [Isaac] shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the LORD; and he counted it to him for righteousness.

And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord GOD, whereby shall I know that I shall inherit it?

And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down upon the carcasses, Abram drove them away.

Genesis 15:17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

This division of the animals may appear as mysterious today, but it was an [ancient form](#) of establishing a covenant which Abraham would have immediately recognized. This was an old procedure where two or more parties of a contract would pass through the divided pieces of animals in agreement that they too would be killed and cut in pieces if they failed to keep their obligations.

Except we can notice the peculiarity that in this case: only Yahweh passed through the divided pieces of the animals. Abraham did not pass through them. Nothing was expected on the part of Abraham.

As Paul wrote to Timothy “If we are mistrusting, He remains trustworthy: for He is not able to deny Himself.”,³³ and as Yahweh said to the children of Jacob in the prophet Isaiah “I, even I, am he that blotteth out thy transgressions for mine own sake”.³⁴ By passing through the animals, Yahweh swore by His own existence that He would keep His promises to Abraham, and this is what Paul described as Yahweh “swearing by Himself”

²⁹ Galatians 3:17-18

³⁰ Romans 4:13

³¹ Romans 4:15

³² Romans 4:16

³³ 2 Timothy 2:13

³⁴ Isaiah 43:25

Hebrews 6:13-19 For Yahweh, in having promised to Abraham, since He had by no one greater to swear, swore by Himself saying: Truly, "blessing I will bless you, and multiplying I will multiply you." And so having patience he obtained that promise. For men swear by the greater, and the oath in confirmation to them is an end of all disputation. By which Yahweh is more abundantly desiring to display to the heirs of the promise the immutability of His will, mediated by an oath; that by two immutable facts, in which it is impossible for Yahweh to lie, we who are fleeing for refuge would have powerful encouragement to grasp the expectation being prescribed. Which we have as both a secure and firm anchor of the soul, [...]

Yahweh swearing by Himself was such a powerful encouragement and firm anchor on the soul that the only question which remained was how exactly Yahweh was going to fulfill these promises. With the children of Israel (the heirs of the promise through Isaac and Jacob) being but men, it is only natural that they were bound for failure. How then could they ever inherit the society? How could Abraham's offspring escape the clutches of death and build the Kingdom on Earth?

An important next step was Yahweh's marriage with Israel under the Old Covenant. We will see that the Old Covenant was indeed a marriage covenant which paved the way for Christ, and it was through Him that the victory would be possible.

The Marriage Covenant

It was roughly 430 years after the first promises to Abraham that Yahweh would establish the Old Covenant with the children of Israel at Sinai. This was a covenant through which He married Israel to Himself, and like any other marriage covenant, it was conditional upon the obedience of the wife to her Husband.

(If we want to understand why the covenant was established as one of marriage, we must understand the implied dynamic. As the Husband, Yahweh would protect and provide for Israel, who as His wife were His peculiar and select people. As the wife, Israel would serve their Husband and remain faithful to Him, keeping themselves holy and separate from the other nations. There are other dimensions to a marriage covenant besides this, but the foundation of Yahweh's relationship with Israel is found in those principles.)

And because the marriage covenant was conditional upon the law, Moses was instructed to tell Israel: "**if ye will obey My voice indeed** [by keeping the law which was being given], **and keep My covenant, then ye shall be a peculiar treasure unto Me above all people.**"³⁵ and Israel agreed to these terms when they cried out to Moses "**we do!**"³⁶ The bride was certainly eager and willing to be faithful at the beginning of the marriage, as Yahweh said in the prophet Jeremiah: "**I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness**"³⁷

Now the act of marriage is often referred to as *knowing* in the Scriptures, such as when Adam *knew* his wife and she bore Seth. Because Yahweh only ever married Israel, He told them in the prophet Amos that "**You only have I known of all the families of the earth** [the tribes of Noah]"³⁸ And because the law was given as the conditions of that marriage, Yahweh continued by saying, "**therefore I will punish you for all your iniquities. Can two** [a Husband and Wife] **walk together, except they be agreed?**"

The law was given to Israel so they could walk together with their Husband, but instead of walking that walk they chose to slide away, even though Yahweh faithfully kept all of His obligations in the marriage and was "**a Husband onto them**".³⁹ While Yahweh protected and provided for them as any Husband should and bore them all the days of old, Israel repaid Him for His love by mixing with the alien races and adopting their idols.⁴⁰ Because of these abominations and others. Yahweh divorced Israel roughly 700 years after the marriage on Sinai.

Yahweh hates putting away⁴¹ and gave Israel many chances to repent: but they refused to listen. Therefore the divorce decree was first announced to the northern tribes in the prophet Hosea,⁴² where

³⁵ Exodus 19:5

³⁶ Exodus 19:8, 24:3, 24:7

³⁷ Jeremiah 2:2 [...]

³⁸ Amos 3:2

³⁹ Jeremiah 31:31

⁴⁰ Ezekiel 16 - here in this chapter of Ezekiel Yahweh describes His marriage with Israel through a profound narrative

⁴¹ Malachi 2:16

⁴² Hosea 1:9, 2:2

Yahweh said “Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts.”⁴³ Judah’s divorce was later explicitly referenced in Ezekiel (23:18).

And what exactly is divorce? It shouldn’t be confused with the bill of divorce, which only existed as a witness *to* the divorce, and thus protecting the woman if she were found with another man. The actual act of divorce is when the woman is removed from the house of her husband, as divorce in its most literal sense is a “*putting away*” or a “*cutting off*”. This is why Yahweh sent the Assyrians to deport and scatter Israel across the land, thus casting His wife out of His house.

Jeremiah 3:8 And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away [Israel was divorced in the Assyrian Deportations], and given her a bill of divorce [Most evident in Hosea]; yet her treacherous sister Judah feared not, but went and played the harlot also. [Judah did not learn from the example made with the northern tribes and played the whore as well]

The Old Covenant (Marriage Covenant) was conditional upon the law, and Israel was divorced when they failed to keep those conditions. But the earlier promises to Abraham were unconditional, and were not forsaken through Israel’s failure. As Paul wrote, “a covenant validated beforehand by Yahweh [the Abrahamic], the law which arrived after four hundred and thirty years does not invalidate.”⁴⁴

Even though their adultery made them liable to death under the law, it was for the sake of the promises made to Abraham that Yahweh did not immediately kill off the children of Israel. He instead chose to divorce them, and He mercifully preserved a remnant which were scattered across the land and became many nations. We should think about that for a moment - the fact that the deported Israelites became many nations.

It’s an incredible thought, isn’t it? That *even* the divorce of Israel helped Yahweh fulfill His promise that Abraham’s seed would become many nations! Something tragic was being infused with hope. Yahweh is not like a man who forgets a promise, and being God He will fulfill them in spite of or even through the failure of the people.

Therefore we read in Isaiah:

Isaiah 54:1-7 Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate [divorced Israel] than the children of the married wife [Israel’s population would increase more greatly in their migrations than it had during the Old Kingdom], saith the LORD. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; [Israel was scattered to the four winds and settled many regions] for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the nations, and make the desolate cities to be inhabited.

Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, [Israel would forget their identity - their youth being their history from Moses to the deportations] and shalt not remember the reproach of thy widowhood any more. 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 [Israel is scattered across the whole earth or more accurately, the whole land]. For the LORD hath called thee as a woman forsaken [divorced] and grieved in spirit, and a wife of youth [See Eze 16 for example], when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. [The divorce won’t be forever]

These nations which arose from the deportations were not the first which sprung from the tribes of Israel, as many had already arisen by this time, such as the Danaan and Dorian Greeks, and the Trojan-Judah Romans. But in the deported Israelites we would see a new wave of peoples who were pivotal in the settlement of Europe: the Scythians, Kimmerians and Saxon Germanic people.

Like an intricate tapestry planned from the foundation of the world, these various migrations and deportations in diverse times and places resulted in the seed of Abraham becoming many nations, just as Yahweh promised would come from his own loins. But to what effect was the beauty of the fulfillment? What would be the use if these nations were all alienated from Yahweh and without hope in the society? What was the purpose if they were all condemned to death because of their transgressions?

⁴³ Hosea 2:2

⁴⁴ Galatians 3:17

If we did not have the promises in the prophets and the testimony of their fulfillment, then the story of the Bible would certainly appear to be a tragedy, with Yahweh making promises to the father of a bride, whose daughter was afterwards so unfaithful that He had no choice but to divorce her and fail on those promises which He made to her father, dooming the bride to death in the wilderness.

But the Bible doesn't end with the Old Testament. The marriage was not a mistake. Yahweh being God knows all things and puts each in its place so that He may accomplish wonders.

The Rebetrothal

To understand how Yahweh would redeem Israel - we have to understand what *sin* is. Thankfully, that is quite simple, John explained it most succinctly: "[Sin is transgression of the law](#)".⁴⁵ Therefore as Paul wrote to the Romans, "[where there is no law, neither is there sin](#)".⁴⁶ Since only Israel was married to God, therefore only Israel was given the law, and this is why Yahweh said that knowing them He would "[punish them for all their iniquities](#)".⁴⁷

Although Israel's failure to keep the law resulted in their divorce, it was certainly not a mistake for them to receive it. The law is the foundation of a perfect and healthy society, and therefore gave Israel the capacity to walk with God and establish His Kingdom upon the earth. And even though they failed to build that Kingdom on their own, the eternal blueprints would remain for a future fulfillment.

Therefore Paul wrote that the law was our "[tutor](#)" preparing us for Christ,⁴⁸ who came to "[redeem those who were under the law](#)",⁴⁹ and then later to the Corinthians that "[For He who knew not error, on our behalf had caused error, in order that we would come into the righteousness of Yahweh with Him](#)".⁵⁰ This is reminiscent of the Septuagint of the 68th Psalm, where it says that "[for they were rebellious, that thou mightest dwell among them](#)".⁵¹ The law was paving the way for Christ who would come to dwell with His people.

Everything always points to Christ.

Song: Make Straight His Paths

The law was not a mistake and neither was the marriage, but rather every sequence in the story of life builds upon Yahweh's greater plan for Israel. The marriage was not a vain and tragic tale, but only another step of the world's greatest love story. As it is written: "[For the LORD, the God of Israel, saith that he hateth putting away](#)".⁵² Yahweh did not forget His promises to Abraham when He married Israel - His marriage to Israel was going to *allow* Him to keep His promises to Abraham by creating a mechanism that would allow Israel to have eternal life.

Though it is not the purposes of our essay here to discuss it in detail, Yahshua Christ is certainly Yahweh in the flesh. And just as Yahweh stated in Malachi that He hates putting away, Luke recorded that He said the following as Christ:

Luke 16:16-18 "[The law and the prophets were until Iohannes. From then the Kingdom of Yahweh is proclaimed and all force their way into it](#) [The Kingdom of Yahweh is not a place - it's the people.⁵³ From the time of John the Baptist until now the other races try to force their way into Yahweh's marriage covenant]. [It is easier for heaven](#)

⁴⁵ 1 John 3:4

⁴⁶ Romans 4:15

⁴⁷ Amos 3:2

⁴⁸ Galatians 3:24

⁴⁹ Galatians 4:5 | Of course this statement by Paul to the Galatians can only apply to Israel, as only Israel was married to Yahweh and thus only Israel was given the law. Later in the same epistle, Paul attests that the Galatians descended from Isaac, which is of course true, as [the Galatae](#) were descendants of the Assyrian Deportations.

⁵⁰ 2 Corinthians 5:21

⁵¹ Brenton's translation of the Septuagint, Psalm 68:18

⁵² Malachi 2:16 [...]

⁵³ Luke 17:21, ἐν τῷ, *in the midst*, see CNT | cf. 1 Peter 2:5, Revelation 21:12

and earth to pass away than for one stroke of the law to fail. Anyone who divorces his wife and marries another commits adultery, and she being divorced from a man commits adultery marrying. [Despite the fact that Yahweh divorced Israel, He will absolutely not marry those races trying to force their way into the kingdom. He would commit adultery in doing so.]”

Yahweh doesn't change:⁵⁴ He Himself said that He hates putting away, and in no way or sense was He ever going to divorce Israel forever. Neither would Yahweh divorce Israel and marry some different nation in their place, as Christ Himself explained that that would be adultery (and it would also break the unconditional promises made to Abraham). Now does Yahweh sin? Does Yahweh break His promises? We cannot accuse Yahweh of either of those things.

From the very beginning of her divorce did Israel have hope. It was through the prophet Hosea that Yahweh announced His coming divorce of Israel, but Yahweh also promised through that same prophet that He would one day marry Israel to Himself again:

Hosea 2:19-23 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: **and thou shalt know the LORD** [knowing is marriage, as we discussed earlier]. And it shall come to pass in that day, I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth; And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.

Yahweh always intended to keep His promises to Abraham, and that is why no chastisement of Israel in the prophets no matter how grave was given without hope. Whatever chastisement Israel received was for the sake of correction and not for destruction. As Yahweh said twice in the prophet Jeremiah, “For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.”⁵⁵ Paul taught this same thing to the Dorian Corinthians, where he wrote that they were “as if being disciplined, and not being condemned”.⁵⁶

This chastisement of Israel would correct her over time and thus refine and purify her, which is why Paul described the wife (Yahweh's peculiar people) as being purified, where he wrote to Titus that “our Savior Yahshua Christ, who gave Himself over in behalf of us, in order that He would redeem us from all lawlessness, and may purify for Himself a peculiar people, zealous of good works.”⁵⁷

So it was never Yahweh's intention to destroy Israel, but for the sake of His promises to Abraham He would marry them again to Himself in the future in an eternal betrothal. There are many other prophecies of the remarriage throughout the prophets, with one example being found in the passage from Isaiah 54 which we cited earlier, where it is written: “For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee.”

And we see it promised further on in Isaiah:

Isaiah 62:4-5 Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah [delight], and thy land Beulah [married]: for the LORD delighteth in thee, and thy land shall be married. For as a young man marieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

The promises made throughout the prophets were certain, but how exactly this remarriage would be accomplished was an uncertain mystery at the time. With the mysteries now being revealed, it is clear to us today that it will ultimately be accomplished with Christ. This is why the promises of the re-betrothal are connected with the New Covenant, and we read in Jeremiah:

Jeremiah 31:31-33 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: [any who try to say that Christ came for anyone but Israel and Judah deny

⁵⁴ Malachi 3:6, Hebrews 13:8, James 1:17

⁵⁵ Jeremiah 30:11, 46:28

⁵⁶ 2 Corinthians 6:9

⁵⁷ Titus 2:13-14 [...]

the Scriptures and accuse Yahweh God of both lying and committing adultery] 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.

Christ came to be the mediator of this New Covenant, as Paul explained in his epistle to the Hebrews:

Hebrews 9:15 And for this reason He is a mediator of a new covenant, so that from death resulting in redemption of the transgressions against the first covenant [the first covenant had the law as its conditions], those having been invited [Israel and Judah] would receive the promise of the eternal inheritance. [the unconditional promises to Abraham]

We see throughout the Gospel that Yahshua Christ our Prince is also our Bridegroom,⁵⁸ for He is Yahweh coming to redeem His wife - just as He promised He would do in the prophets.

Christ described Himself as the bridegroom [Matthew 9:5], and so did John the Baptist:

John 3:28-29 You yourselves bear testimony for me that I said that I am not the Christ, but that I am being sent before Him! He having the bride is the bridegroom, but the friend of the bridegroom who stands and hears him rejoices in joy because of the voice of the bridegroom! Therefore this, my joy, is fulfilled.

It was a perplexing mystery up until the time of Christ how exactly Yahweh would marry Israel to Himself again, as it is written in the law that it is an abomination for a Husband to take back His divorced wife:

Deuteronomy 24:3-4 And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife; her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.

Even Yahweh referenced this law of His in Jeremiah, and He still urged Israel to return to Him, seemingly (on the surface) in spite of the law:

Jeremiah 3:1 They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith the LORD.

Of course Yahweh cannot break His own law, so it was a mystery as to how Yahweh could ever remarry Israel as He promised in Hosea, Isaiah, and elsewhere. This is what Paul described as “the mystery of His will”.⁵⁹ But that mystery was revealed in Christ.

Christ is Yahweh, and His death had made the remarriage possible:

Romans 7:1-3 Are you ignorant, brethren (I speak to those who know the law,) that the law lords over the man for as long a time as he should live? For a woman [Israel] married to a living husband [Yahweh] is bound by law; but if the husband should die, [the sacrifice of Christ] she is discharged from the law of the husband: [no longer liable to death] so then as the husband is living, she would be labeled an adulteress if she were found with another man; but if the husband should die, she is free from the law, she is not an adulteress being found with another man. [Israel is married a virgin to Christ]

Christ explained that anyone who divorces his wife and marries another commits adultery, and that is because divorce does not end a marriage in the eyes of Yahweh God. The only way to properly end a marriage contract is through the death of either the husband or wife, and therefore while Israel broke the Old Covenant in her unfaithfulness, only Yahweh could properly nullify it if the promises to Abraham were going to be fulfilled.

This we see in the prophecy of Zechariah:

⁵⁸ Matthew 9:15, 25:1-13

⁵⁹ Ephesians 1:9

Zechariah 11:10-12 And I took my staff, even Beauty, [the marriage] and cut it asunder, [a marriage covenant is broken through the death of the husband - so the staff of beauty was cut asunder through the death of Christ] that I might break my covenant which I had made with all the people. And it was broken in that day: and so the poor of the flock [Israel] that waited upon me knew that it was the word of the LORD [prophesied of]. And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. [the price Judas received to hand over Christ, thus resulting in His death and the nullification of the Marriage Covenant]

Song: Love Builds the Kingdom

Therefore speaking of this mystery and how it was revealed in Christ, Paul wrote to the Corinthians:

1 Corinthians 2:1-2 And I having come to you, brethren, came not in accordance with eminence of speech or wisdom, declaring to you the mystery of Yahweh, since I had decided not to acknowledge anything among you, except Yahshua Christ, and that of His crucifixion [the mystery of Yahweh is revealed through an understanding that it was Yahweh who died on the cross].

These passages in Romans and Zechariah demonstrate precisely how Yahweh would take back His wife without committing an abomination. It was not an option for Israel to die, because it was promised to Abraham that he would be heir of the society and this promise necessitates that His seed is preserved. As Yahweh said in the prophet Isaiah “For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.”⁶⁰

There was no other recourse. In doing what was necessary, Yahweh made manifest His love for His bride. He came to the earth as a man and died so that His wife would be released from the penalty of the law, and when He was resurrected, she was now eligible to remarry Him as a virgin.

But how could Israel still be a virgin today if she has failed so often these past two thousand years and especially now in her time of trouble? The answer was given earlier in the words of Paul, where he wrote in part, “but if the husband should die, she is free from the law, she is not an adulteress being found with another man. Consequently, my brethren, you also are put to death in the law through the body of Christ”

The death of the Husband only has efficacy for the wife, who is released from the penalty of the law which came with that marriage. Only Israel was married to Yahweh God, and only Israel was given the law. Paul’s words therefore demand that the Romans were of Israel, and he testified of that fact throughout his epistle, and it is substantiated through the Romans’ own historical records.

To summarize Paul’s teaching, when those of Israel sin, the penalty (death) is no longer accounted to them, because that penalty was released and thus satisfied through the death of the Husband. John taught the same thing, writing that “Each who has been born from of Yahweh [Deut 14:1] does not create wrongdoing, because His seed [Israel] abides in him [he is of the wife], and he is not able to do wrong [not accounted for his sin but instead justified, Is. 45:25], because from of Yahweh he has been born.”⁶¹ [this mechanism only works if you’re of the wife]

John is not saying that those of Israel never do wrong, because he wrote earlier in the same epistle that “If we should say that we have not done wrong, we make Him a liar and His word is not in us.”⁶² He is certainly not contradicting himself, but a study of the Scriptures reveal that he is discussing the same mechanism which Paul explained more explicitly in Romans. They who have the seed of the wife (Israel) are not punished according to the penalty of the law (death), because the wife was released from that penalty through the death of the Husband.

Paul summarized his teaching later in his epistle to the Romans, where he wrote “but if Christ is in you [the seed which John spoke of], indeed the body is dead because of fault, but the Spirit alive because of righteousness.”⁶³

⁶⁰ Isaiah 66:22

⁶¹ 1 John 3:9

⁶² 1 John 1:10

⁶³ Romans 8:10

Yahweh being God planned it all from the foundation of the society. He planned it all even before He made the stars. It would be through the marriage, divorce, and redemption of Israel that the seed of Abraham would be preserved upon the earth. Through Christ the children of Israel would be able to follow the law and never be destroyed when they stumble. Again, as Paul wrote, “[For He who knew not error, on our behalf had caused error, in order that we would come into the righteousness of Yahweh with Him.](#)”⁶⁴ The children of Israel having learned the consequences of sin after being released from its penalty in mercy, are now encouraged more than ever in gratitude to serve that same law in newness of life rather than the death of letters.

The seed which is promised by Yahweh to remain in Isaiah 66:22 is the same seed which John and Paul describe as having propitiation in Christ. Because the sin of the children of Israel is not accounted to them, the promise of Isaiah 45:25 is fulfilled, where it is written that “[In the LORD shall all the seed of Israel be justified, and shall glory.](#)” As John explained, the justification is dependent on one being of the seed of Israel, just as Isaiah here says! In all of this are the unconditional promises made to Abraham kept.

(Again, all of these matters necessitate that the recipients of Paul and John’s epistles are of Israel, otherwise there is no mechanism for propitiation in Christ.)

Now does a release from the penalty of the law mean that the law has been done away with? Certainly not! As Paul wrote, “[we establish the law](#)”⁶⁵ and as Christ said “[If you love Me, you will keep my commandments](#)”.⁶⁶ Christ having taught that “[You should not believe that I have come to dismiss the law or the prophets.](#)”⁶⁷ afterwards said that any who teach others to disregard the law will be called “[least in the Kingdom of Yahweh](#)”.⁶⁸ Anyone who dares try to say that the law has been done away with does so at their own peril.

The only laws which have been done away with are the Levitical rituals for sacrifice (and also other rituals such as circumcision), which no longer have any purpose given that there has been an ultimate sacrifice of Christ “[once for all](#)”.⁶⁹ There is no longer any need for bulls and goats under the Melchizedek Priesthood of Christ, and therefore Paul wrote that “[For the priesthood being changed, from necessity a change of law happens also.](#)”⁷⁰

This is the context where Paul wrote elsewhere that the rituals (or works) of the law were done away with, using the same word (ἔργον) that is used in reference to the Levitical rites in the Septuagint.⁷¹ The same language is also used by the Qumran (a sect contemporary to Paul), in a scroll where the Levitical rites are discussed.⁷² The fact that Christ would end these rituals was spoken of beforehand in the prophets, such as Daniel, where it was written that Messiah the Prince would “[cause the sacrifice and the oblation to cease](#)”.⁷³

While the Levitical rites changed, the moral laws did not. Morality does not change. Truth is not relative or evolving. As Paul wrote “[For we have not any power against the truth, but in defense of truth.](#)”⁷⁴

Returning back to the marriage. We can see how abundantly Yahweh made manifest His love for Israel through His sacrifice. This is why the Bible is a love story from Genesis to Revelation.

David wrote in the 15th Psalm, “[He honoureth them that fear the LORD. He that sweareth to his own hurt, and changeth not.](#)”⁷⁵ And with this in mind, we can consider how Yahweh Himself swore to His

⁶⁴ 2 Corinthians 5:21

⁶⁵ Romans 3:31

⁶⁶ John 14:15

⁶⁷ Matthew 5:17

⁶⁸ Matthew 5:19

⁶⁹ Hebrews 7:27

⁷⁰ Hebrews 7:12

⁷¹ LXX: Numbers 3:3, 3:7, 4:4, 4:30, 4:39, 4:47

⁷² In the Dead Sea Scrolls, 4QMMT

⁷³ Daniel 9:27

⁷⁴ 2 Corinthians 13:8

⁷⁵ Psalm 15:4

own hurt when He made His promises to Abraham, knowing full well that the fulfillment of the promises would ultimately require His death.

Yahweh keeps His promises, He doesn't change, and this ensured that the children of Israel would be preserved in spite of their adultery. As Yahweh said in the prophet Hosea, "O Israel, thou hast destroyed thyself; but in me is thine help."⁷⁶

Malachi 3:6 For I am the LORD, I change not [which includes keeping His promises]; therefore ye sons of Jacob are not consumed [punished according to the penalty of the law].

The understanding of the Abrahamic, Old, and New Covenants reveal that the recipients of Paul's epistle *must* have been of Israel. Only Israel can be heirs under the Abrahamic Covenant, only Israel was married to Yahweh God under the Old Covenant, and only Israel is redeemed under the New Covenant, which was expressly promised in Jeremiah to be made with Israel and Judah. Therefore an understanding of history is not even required, because men should come to the logical conclusion of these nations' identities through the testimony of Scripture alone.

2 Corinthians 11:2 For I admire you with zeal of Yahweh; for I have joined you to one Husband, to present a chaste virgin to Christ.

Paul explicitly identified the Dorian Corinthians as Israelites in his first surviving epistle to them, where he said that their ancestors were with Moses during the Exodus.⁷⁷ Because they were of Israel, Paul could rightfully say that they were made a chaste virgin, for "if the husband should die, she is free from the law, she is not an adulteress being found with another man".

If the Corinthians were not of Israel, then there is no way for them (having a pagan past) to be virgins, and Christ commits adultery. "Anyone who divorces his wife and marries another commits adultery"

One of the core messages of the Gospel is that Israel is now prepared to be remarried to Yahweh God. It's important to understand that they haven't been remarried *yet* - only presented as a chaste virgin. When Christ died He made Israel eligible for remarriage, and when He returns, He will gather the twelve tribes of Israel and marry them to Him again, just as it is explicitly shown to us in the prophets and Revelation.⁷⁸

The remarriage is even one of the purposes of Christ outlined in the prophet Isaiah:

Isaiah 61:1-3 The Spirit of the Lord GOD is upon me [Christ]; because the LORD hath anointed me to preach good tidings [the Gospel] unto the meek; he hath sent me to bind up the brokenhearted [Israel in divorce], to proclaim liberty to the captives [Israel was in captivity ever since the Assyrian deportations], and the opening of the prison to them that are bound [1 Peter 3:19]. To proclaim the acceptable year of the LORD, and the day of vengeance of our God [warrior Messiah]. To comfort all that mourn, to appoint unto them that mourn in Zion, to give unto them beauty for ashes [the remarriage], the oil of joy [remarriage] for mourning [divorce], the garment of praise [wedding garments] for the spirit of heaviness [divorce]; that they might be called trees of righteousness, the planting of the LORD, [racial awakening] that he might be glorified.

Christ read from this passage when He announced His ministry in Nazareth as it is recorded in Luke 4:16-19, but He stopped short of the clause describing vengeance. This is because both the vengeance [Rev 19:11] and the marriage [Rev 21:2] are reserved for the Second Advent. The First Advent was the reconciliation and redemption of Israel, preparing them for the future remarriage and establishment of the Kingdom of God on earth.

The Marriage Covenant was an important piece of the puzzle as to how Yahweh would ensure that the promises to Abraham would be kept. It created a vehicle through which Yahweh would redeem Israel from the penalty of the letter of the law, while allowing them to still serve it in Spirit. It was the vehicle through which Yahweh would ensure that the entirety of the offspring has eternal life.

⁷⁶ Hosea 13:9

⁷⁷ 1 Corinthians 10

⁷⁸ Revelation 21:9-12

The Remembrance of the Oath

It is clear that Israel was not saved because she is righteous or deserving, but for the sake of the unconditional promises which Yahweh made to Abraham. She is not saved through works, but because of the seed which is in her. Salvation is a gift which ensures that “the promise is certain to all of the offspring”.

This is why Paul wrote to the Ephesians that “For in favor you are being preserved through faith [the promises to Abraham and his offspring] and this, **Yahweh's gift**, is not of yourselves, not from works, lest anyone would boast”⁷⁹ (If Paul was speaking of the personal faith of the Ephesians, then he would be contradicting himself, because faith is a work, which is why Christ told Thomas that men are blessed for having it.)⁸⁰

The Old Covenant was predicated upon the law and was therefore conditional. It was broken because of the people’s failure. But the New Covenant was to be predicated upon the unconditional promises to Abraham, and it would be accomplished for reason that God can never fail. As we read in the prophet Micah:

Micah 7:18-20 Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

Christ would be the one to come and perform this truth and mercy to Abraham, which is why His earthly mother praised Yahweh in anticipation of His birth:

Luke 1:54-55 He has come to the aid of His servant Israel, to call mercy into remembrance, just as He spoke to our fathers, to Abraham and to his offspring for the age."

We also see the same joy and praise from Zacharias, the father of John the Baptist:

Luke 1:72-75 To bring about mercy with our fathers and to call into remembrance His holy covenant, the oath which He swore to Abraham our father, which is given to us: being delivered fearlessly from the hands of our enemies [Christ did not come for those enemies] to serve Him in piety and in righteousness before Him for all of our days.

And Paul also writes of how Christ came to confirm these promises:

Romans 15:8 Therefore I say, Yahshua Christ came to be a minister of circumcision in behalf of the truth of Yahweh; for the confirmation of the promises of the fathers;

The Old Testament is the recording of many promises and the New Testament is the record of those promises being remembered and confirmed. In a beautiful prophecy found in the prophet Malachi, we see the New Testament described as the “book of remembrance”,⁸¹ which brings to mind how Mariam and Zacharias would later respectively say that Yahweh “called mercy into remembrance” and “called into remembrance His holy covenant”. If this were not enough, even the names of John the Baptist’s parents pointed towards the remembrance of Yahweh’s promises: Zacharias means *Yahweh remembers* and Elizabeth means *God of the oath*.

Yahweh remembers His promises. He did not come as Christ to forsake or modify those promises. The Gospel is the good news that Israel was reconciled to Yahweh in remembrance of the unconditional promises made to Abraham.

⁷⁹ Ephesians 2:8-9

⁸⁰ John 20:29

⁸¹ Malachi 3:16, what follows is a promise of remarriage.

The Nations and Kings of the Sons of Israel

We have seen that the Gospel is the good news of reconciliation for the children of Israel. We have also seen that the descendants of Abraham through Isaac and Jacob were promised to become many nations, and that was fulfilled in their migrations and dispersions. When we take these two facts into consideration, then we should expect to see that the Gospel was delivered to the sojourning nations of Israel. These must be the nations which Christ spoke of when He commanded the apostles to instruct “[all the nations](#)”,⁸² with the definite article “[the](#)” in the Greek implying that He was speaking of specific nations. The two aforementioned facts demand that these be the nations of Abraham’s loins, as Christ wouldn’t have spoken outside the scope of the promises which He Himself made, and of His own words in the Gospel where He said that He “[came only for the lost sheep of the house of Israel](#)”.⁸³

While some of the apostles would later write epistles to these sojourning nations abroad, the focus of their mission remained with the circumcised of Israel in Judaea. Paul of Tarsus was afterwards selected to be the apostle for the sojourning nations of Israel, and his excellent schooling in both history and Scripture prepared him for that task. We discussed Paul’s mission at length in a recent video titled “[why was Paul chosen?](#)”

Yahshua Himself defined the scope of Paul’s mission when He said to Ananias: “[Go! For he is a vessel chosen by Me who is to bear My Name before both the Nations and kings of the sons of Israel.](#)”⁸⁴ Notice that Christ said Paul was for [the Nations and kings of Israel](#), as His promise to Abram⁸⁵ that “[I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.](#)” was now fulfilled by Paul’s time.

Paul would attest to this fact throughout his epistles. He extensively illustrated to the nations of Israel that because they were descended from Abraham through Isaac and Jacob, that they were therefore heirs to the promise. It was prophesied that Israel would forget her identity in punishment for her disobedience,⁸⁶ but Paul reminded his assemblies of their ancient heritage.

One of the places where we see Israel’s blindness prophesied is in Isaiah:

Isaiah 49:14 [But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.](#) [Israel is depicted as feeling forgotten in her divorce, now Yahweh responds:] [Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget \[Israel forgot their heritage\], yet will I not forget thee. Behold, I have graven thee upon the palms of my hands](#) [The crucifixion was Yahweh demonstrating to His bride that He never forget of her. What follows this prophecy in Isaiah is yet another promise of remarriage. A similar passage is found at Jeremiah 31:2-4]

Paul showed the nations of Israel that Yahweh did not forget of them but that He engraved them upon the palms of His hands.

Paul was evidently careful not to mention the promises to Abraham whenever he encountered those who were not of the children of Israel, such as the Japhethites of Athens.⁸⁷ The only promises he would speak of were those which were made with the Adamic race as a whole, such as the promise of eternal life, and Paul’s adaptability shows his excellent grasp of history. He was consistently mindful of the race and heritage of the men he was speaking to, and was always careful not to speak outside of the scope of God’s promises as they were written. Furthermore, the rare occasions where Paul spoke of or to those who were not descended from Adam, the only promise mentioned is the promise of their destruction, as given in the words of Christ and His prophets.

⁸² Matthew 28:19

⁸³ Matthew 15:24

⁸⁴ Acts 9:15

⁸⁵ Genesis 17:6

⁸⁶ Deuteronomy 28:28

⁸⁷ Acts 17:22-31

Paul spoke of his mission in detail while under trial before Agrippa, and for the benefit of the crowd listening he said:

Acts 26:6-7 And now for the hope of the promise having been made by Yahweh to our fathers I stand being judged, for which our twelve tribes serving in earnest night and day hope to attain, concerning which hope I am charged by the Judaeans, King:

Paul defines the Christian hope as the hope of the “the twelve tribes”, which was his message in all of his epistles, and the mission which Christ chose him for, telling Ananias that Paul was a vessel for “the nations and kings of the sons of Israel”.

The identity of the twelve tribes of Israel is [clear](#) upon comparing the testimony of Scripture with the surviving inscriptions and records of antiquity. The [Phoenicians](#) were undoubtedly Israelites, the [Trojan Romans](#) were certainly of Zerah-Judah, and the [Danaan and Dorian Greeks](#) were both of Israel. These were all nations which sprung up from the early migrations of the children of Israel.

As for the nations which sprung up from the deportations, Yahweh gave some explicit insight into where they would be scattered through the prophet Isaiah:

Isaiah 66:19 And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the nations.

The apostle Peter would later write to Israelites sojourning in some of these lands:

1 Peter 1:1 Petros, ambassador of Yahshua Christ, to the elect sojourners of the dispersion of Pontos, Galatia, Kappadokia, Asia and Bithunia,

James also wrote to these tribes:

James 1:1 Iakobos servant of Yahweh and Prince Yahshua Christ to the twelve tribes in the dispersion, greetings.

Whether or not one may understand the ancient history isn't necessary: it is there [if they want to learn it](#). It is certain based on the testimony of Scripture alone that the nations written to in the New Testament are the descendants of the ancient children of Israel.

The prophets outlined that Israel was going to be alienated from God in their divorce and deported to sojourn in other lands, but in those lands they would be reconciled to their God in Christ. Therefore if the apostles write to nations whom they describe as sojourners alienated from Yahweh but reconciled through Christ, then they must be of the children of Israel. They must be the wife who was released from the penalty of the law through the death of her Husband. It is the duty of Christians to believe that the promises to Abraham were fulfilled just as they written.

And if those nations of the Gospel were the children of Israel, then their descendants found in the White European peoples of today must be heirs of the promise also. If Christ said that He came only for the lost sheep of the house of Israel, and if the Gospel was sent to Europeans by the apostles: then those men of Europe must have been of Israel. To say anything else is a denial of the prophets as they were written, and an accusation towards God of fraud and adultery.

Therefore it is no wonder why the White European peoples are the only people to have fulfilled the many prophecies concerning the children of Israel and their destiny, and they continue to fulfill those prophecies to this very day. It was written that Israel would be flooded by immigrants in the last days, and these are the days when we will be delivered through the Second Advent of our Christ.

The Harmony of the Old and New Testaments

We will now finish this presentation by briefly covering a few other aspects of the New Testament which demonstrate that it is only for the children of Israel, just as it was said to be in the prophets which Christ came to fulfill. We will begin with one of the most well-known and powerful promises of the Gospel in the Old Testament:

Isaiah 52:7-9 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! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the **LORD shall bring again Zion.** Break forth into joy, sing together, ye waste places of Jerusalem: for the **LORD hath comforted his people, he hath redeemed Jerusalem.**

The Gospel is published unto Zion, which when used as a collective appellation can only ever apply to the children of Israel,⁸⁸ and it is the good news that they are being reconciled and redeemed. The chapter speaks of the remarriage as well.⁸⁹

We noted earlier how Paul told the Galatae Galatians that they were tutored under the law and in that way prepared for Christ:

Galatians 4:4-5 And when the fulfillment of the time had come, Yahweh had dispatched His Son, having been born of a woman, having been subject to law, in order that He would redeem those subject to law, that we would recover the position of sons.

This could only ever apply to Israel, as only Israel was married to Yahweh, and therefore only Israel was given the law at Sinai:

Psalms 147:19-20 He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the LORD.

The 147th Psalm was written by Zechariah and Haggai⁹⁰ at a time when most of the children of Israel were deported in their divorce, and they rejoice and praise Yahweh that only Israel has the law, because their divorce and migrations would never change this fact.

Returning to Galatians, Paul wrote that Christ was “subject to law, in order that He would redeem those subject to law [Israel], that we would recover the position of sons.”. Paul spoke of this recovery of the position of sons to the Romans and Ephesians as well, but what does it mean exactly?

The children of Israel never ceased to be the children of Yahweh even in their divorce, and Yahweh reassured them of this throughout the prophets. Even John described the dispersed tribes of Israel as the children of Yahweh in his gospel:

John 11:51-52 (Yet he did not say this by himself, but being high priest that year he prophesied that Yahshua was about to die on behalf of the nation, and not only on behalf of the nation, but that also He would gather into one the children of Yahweh who had been dispersed.)

So the children of Israel in their divorce did not cease to *be* sons, but they lost their *position* as sons. And what is this position?

⁸⁸ Psalm 74:2

⁸⁹ Isaiah 52:1, *beautiful garments*

⁹⁰ See LXX

Though He is certainly the father of the entire Adamic race,⁹¹ Yahweh Himself declares that Israel is His firstborn,⁹² and the children of Israel are described as having a unique position and inheritance within the household of Yahweh God. In their disobedience the children of Israel lost their special position in Yahweh's kingdom, they were a “**rebellious people, lying children, children that will not hear the law of the LORD**”⁹³ Paul uses the word *υιοθεσία* in his epistles to describe the recovery of the position of sons, which is perfectly aligned with its use in other Greek writings. We have a relevant essay here in the footnotes which expounds on the Greek,⁹⁴ as discussing it here would make an already lengthy presentation even longer.

It is enough to summarize that the King James translation and the others which copy it miss the context and render *υιοθεσία* as “adoption”, unknowingly accusing Yahweh God of both fraud and adultery. This is dishonest, as the actual act of adoption is not described by *υιοθεσία*, but by *εισποίησις*, a word which Paul never uses, and neither is it found anywhere in the Septuagint or New Testament, because it is not and never has been the context of the Bible.

For the Galatians, Romans, and Ephesians to have lost the position of sons and then recovered it in Christ, then they must be Israel, as only Israel ever held and then subsequently lost such a position, and that is indeed the context of the Bible and of the prophets which guided Paul's thinking.

Romans 8:15-17 Therefore you have not taken on a spirit of bondage anew to fear, but you have taken on a spirit of the position of sons, in which we cry: Father, Father. That same Spirit bears witness with our Spirit, that we are children of Yahweh. And if children, then heirs: heirs indeed of Yahweh, and joint heirs of Christ; if indeed we suffer together, that also we will be honored together.

Paul also wrote to the Ephesians about their restoration to the position of sons (Eph 1:5), noting that they had long been alienated from the civic life of Israel. This implies, of course, that they had once been participants in that civic life.

Ephesians 2:12 because you had at that time been apart from Christ, having been alienated from the civic life of Israel, and strangers of the covenants of the promise, not having hope and in the Society without Yahweh;

We see that Paul also describes the Ephesians as *strangers of the covenants of the promise*, which is the context of the Scriptures. As Yahweh said through the prophet Ezekiel regarding the children of Israel, “**They are all estranged from me through their idols**” (Ezekiel 14:5). Later, in the prophet Obadiah, Yahweh condemned Edom for their violence against Judah during the fall of Jerusalem, saying, “**But thou [Edom] shouldest not have looked on the day of thy brother [Jacob] in the day that he became a stranger**” (Obadiah 1:12). The estrangement of the children of Israel is a theme found in many other prophecies, such as Isaiah 56, where they are encouraged to keep the Sabbath and other laws—given exclusively to Israel—even in their captivity and dispersion. This is the context where Paul and the other apostles describe the sojourning Israelites as *strangers* or *estranged*.

Returning to the Ephesians and their alienation from the civic life of Israel, we see that this was prophesied in the prophet Hosea, shortly after the announcement of the divorce given in its opening two chapters:

Hosea 3:4 For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim.

Those are the instruments and practices of civic life in Israel, but right afterwards we see a promise of reconciliation:

Hosea 3:5 Afterward shall the children of Israel return, and seek the LORD their God, and David their king [Christ]; and shall fear the LORD and his goodness in the latter days.

⁹¹ Luke 3:38

⁹² Exodus 4:22

⁹³ Isaiah 30:9 [...]

⁹⁴ *Romans Part 10, The Gift of the Spirit is Genetic, Christogenea.org, William Finck*

The Ephesians were of the estranged children of Israel “abiding many days without an ephod and without a teraphim”, just as we read in the prophet Hosea. The prophet then said that those same children of Israel would afterwards seek “David their king”, and this we see fulfilled in the Ephesians:

Ephesians 2:13 but now you among the number of Yahshua Christ, who at one time being far away, have become near by the blood of the Christ.

The Ephesians being of the estranged children of Israel were indeed at one time “far away”. Just as it is written in the prophet Hosea, “They shall go with their flocks and with their herds to seek the LORD; but they shall not find him; he hath withdrawn himself from them.”⁹⁵ Or in the contemporary prophet Amos, “And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it.”⁹⁶

But those same prophets spoke of reconciliation for the children of Israel, just as we have seen in the prophet Hosea for example, and therefore Paul continued and wrote to the Ephesians:

Ephesians 2:14-15 For He is our peace, Who has made both one [the remnant of Israel in Judaea and the rest of Israel scattered abroad], and having broke down the middle wall of the enclosure: the hostility in His flesh, having annulled the law of commandments in ordinances, in order that He would establish the two with Himself into one new man, making peace,

Paul is of course referring to the fulfillment of the one stick prophecy of Ezekiel, which was accomplished through Christ:

Ezekiel 37:16-17 Moreover, thou son of man, take thee one stick, and write upon it, For **Judah**, and for the **children of Israel** his companions: then take another stick, and write upon it, For Joseph, the stick of **Ephraim**, and for all the **house of Israel** his companions: And **join them one to another into one stick**; and they shall become one in thine hand. [...] **24** And **David my servant shall be king over them**; and they all shall have **one shepherd** they shall also walk in my judgments, and observe my statutes, and do them.

This is why Paul wrote that there is no distinction between Judaeans or Greeks or Scythians (all Israelites).⁹⁷ The houses of Ephraim and Judah are one through Christ, and as Yahweh declared in the prophet Ezekiel: “they shall have one shepherd”.

John 10:16 And I have other sheep which are not from this pen, and these it is necessary for Me to bring and they shall hear My voice, and they shall be one flock, one shepherd. "

Of course only the children of Israel were ever described as the sheep of Yahweh’s pasture (Psalm 74, 78, 79, 95, 100, et al).

And just as we read in Ezekiel of the tribes of Israel being made one and having “one shepherd” under the New Covenant, the same prophet also described these “sheep not from this pen” in Judaea which Christ spoke of:

Ezekiel 34:6 My sheep wandered through all the mountains, and upon every high hill [mountains and hills are symbols for nations great and small in Scripture]: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them. [in their deportations they wandered to the lands outlined in Isaiah 66] [...] **16** I will seek that which was **lost**, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment. **23** And I will set up **one shepherd** over them, and he shall feed them, even my servant **David**; he shall feed them, and he shall be their shepherd.

⁹⁵ Hosea 5:6

⁹⁶ Amos 8:12

⁹⁷ Romans 10:12-13 | Colossians 3:11

Just as Yahweh said concerning the scattered tribes in Ezekiel that "I will seek that which was lost", Christ later said:

Matthew 15:24 Then replying He said: "I have not been sent except to the lost sheep of the house of Israel!"

He had come to redeem the lost sheep of the house Israel, which is why we see read in a prophecy of Christ found in the prophet Isaiah:

Isaiah 53:6 All we like sheep have gone astray [this can only apply to Israel]; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. [only Israel was given the law]

Again, this cleansing of Israel's transgressions was accomplished when the death of the Husband released the wife from the penalty of the law. Therefore, to be cleansed, one must be of Israel, as only Israel was married to Yahweh God and given the law. Sin is transgression of the law.

Isaiah 44:21 Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.

The cleansing of Israel and Judah's errors is throughout the prophets:

Daniel 9:24 Seventy weeks are determined upon **thy people** and upon thy holy city, to finish the transgression, and to make an end of sins [1 John 3:9, Romans 9], and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

The reconciliation for Israel mentioned in Daniel is a recurring theme in Paul's epistles. Naturally, reconciliation necessitates having had a prior relationship before straying, and only Israel had the law, was married to Yahweh, and was later divorced.

2 Corinthians 5:18 But all things from Yahweh, who has reconciled us to Himself through Christ, and is giving the service of reconciliation to us.

Through this reconciliation, Israel, who had been estranged and made "not a people" in their divorce, were restored as a people once again, fulfilling the words of the prophets and ensuring that the unconditional promises to Abraham would be kept.

Hosea 1:9-10 Then said God, Call his name Loammi: for ye are not my people, and I will not be your God. Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place **where it was said unto them**, Ye are not my people, there **it shall be said unto them**, Ye are the sons of the living God.

Which is why Peter wrote to the sojourners of Israel dispersed in Asia Minor:

1 Peter 2:9-10 But you are an elect race, a royal priesthood, a holy nation, a peculiar people, [Peter refers to the words of Yahweh concerning Israel in Exodus 19] so that you should proclaim the virtues for which from out of darkness [divorce and captivity] you have been called into the wonder of His light, who at one time were "not a people" [as the children of Israel were punished in Hosea] but now are the people of Yahweh, those who "have not been shown mercy" but are now shown mercy. [accomplished through the reconciliation promised for the children of Israel in the same prophet]

The exclusivity of this reconciliation was explicitly declared in the most famous prophecy of the New Covenant:

Jeremiah 31:31-34 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.

So the New Covenant was only made with the houses of Israel and Judah, (to say anything otherwise is to deny the word of Yahweh in the prophet Jeremiah), and the law was going to be exclusively written on their hearts. Not speaking in contradiction to these prophecies, Paul said that the law was written on the hearts of the Corinthians (Dorian Greeks of the house of Israel) and Romans (Trojan-Romans of the house of Zerah-Judah):

2 Corinthians 3:3 being made manifest because you are Christ's letter, ministered to by us; having been inscribed not with ink but with the Spirit of the living Yahweh; not on tablets of stone, but on fleshly tablets of heart.

Romans 2:14-15 for when the Nations [of Abraham's seed], which do not have the law, [not a part of civic life in Israel] by nature practice the things of the law, these, not having law, themselves are a law; who exhibit the work of the law written in their hearts, bearing witness with their conscience, and between one another considering accusations or then defending the accused;)

Even in Isaiah, Yahweh states that only those who descend from Abraham and Sarah (51:2) have His law written on their hearts (51:7).

The portions of Judah, Benjamin, and Levi in Judaea were only a small part of the greater people, as the majority were in the proverbial wilderness during the time of Christ. But all of the nations of Israel were reconciled to Yahweh God, regardless of what lands they were in, as the reconciliation was dependent on seed and not geographical regions.

This fact that most of Israel were outside of the land of Judaea at the time of their reconciliation was prophesied of in the Scriptures, such as in Jeremiah:

Jeremiah 31:1-4 At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people. [made His people again, as we see in Hosea] Thus saith the LORD, The people which were left of the sword [those who were deported instead of killed] found grace [the Gospel] in the wilderness; [Europe and the lands of Isaiah 66] even Israel, when I went to cause him to rest. The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: [the Marriage Covenant] therefore with lovingkindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel: [made a virgin through the death of the Husband] thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. [Israel will be married again]

We have made many citations throughout this presentation which have shown that the entire Gospel is built upon the prophets, and that with the Bible being one harmonious book from beginning to end, its subjects and purposes did not change between the Old and New Testaments. Paul wrote to the Ephesians that the household of Yahweh is “built upon the foundation of the ambassadors and the prophets, Yahshua Christ being the cornerstone Himself.”⁹⁸ and anyone who teaches a Gospel which is in contradiction with the prophets is accursed and scatters the flock of God.⁹⁹

Only the children of Israel were estranged and in need of being reconciled, only the children of Israel could be released from the penalty of the law which they exclusively received, and only the children of Israel could be married to God under His own law. These are the children Paul had in mind when he spoke of those who “have this expectation”.¹⁰⁰

The Bible is not two different books. The most literal and correct meaning of the word catholic is “down whole”, which is how the earliest Christian writers used it, speaking of the reception of the whole of the faith, that being both the New and Old Testaments, instead of just one or the other. The

⁹⁸ Ephesians 2:20

⁹⁹ Galatians 1:8-9 | Matthew 12:30, Luke 11:23

¹⁰⁰ Hebrews 3:6

Gospel cannot be understood without first understanding the will of Yahweh God as it was expressed in the prophets which Christ came to fulfill.

Those prophets cannot be denied or twisted upon. While some are inclined to argue that Yahweh God breaks His promises and commits adultery, we will say otherwise. Christ came to fulfill the prophets, not to dismiss them, and we believe their testimony. When Paul would cite the law and prophets he would often preface with “[as it was written](#)”, and that is why Peter wrote:

2 Peter 1:20 [knowing this first, that any prophecy of Scripture must not be of peculiar explanation,](#)

Christian Identity *is* Christianity, and only Identity Christians believe the words of the prophets as they were written. We do not give peculiar explanations. We believe their words as they were written.

Praise be to Yahweh for His Gift

It is not a tragic mistake that the identity of Israel and the truth of Covenant Theology has not been taught since the death of the apostles. The chastisement and correction of the children of Israel was not yet complete, and it was necessary for the blindness to continue so that the remaining prophecies of the Scriptures could be fulfilled. As Peter said in part “[Christ Yahshua, whom it is indeed necessary for heaven to receive until the times of restoration of all which Yahweh had spoken through the mouths of the saints His prophets from of old.](#)”¹⁰¹ Israel was still in need of an ultimate restoration even after the reconciliation, which was promised by Christ to be fulfilled in a future third Elijah ministry.¹⁰² This future ministry would prepare the people for the arrival of Christ, just how John the Baptist did as the second Elijah ministry.

For this reason and more, the apostles themselves knew that Christianity would quickly become corrupted, warning that “[evil men and enchanters will advance for the worse](#)”,¹⁰³ and that men would come wanting to “[profit from them with fictitious words](#)”¹⁰⁴. As Paul warned the Ephesians in the last words which he gave to them face to face, “[I know that after my departure oppressive wolves shall come in to you, not being sparing of the sheep!](#)”¹⁰⁵

The Judaizers and their allies did not waste any time to infiltrate the assemblies, and in the twilight years of John’s life there were already some who rejected even himself, with the apostle being forbidden from entering the assembly of a man named Diotrephes.¹⁰⁶ John was evidently the youngest of the apostles, and after he fell asleep there were none left to combat those who overtook the flocks.

The apostles warned through the Spirit¹⁰⁷ that after their departure Christianity would gradually be overtaken by wolves, and that its message would become corrupted by men for the sake of profit and control. Therefore, if we believe that the doctrines of the Catholic Church and the Protestants who upheld those doctrines represent apostolic Christianity, we are, in fact, denying the testimony of the apostles! They clearly indicated that Christianity would be corrupted after their departure.

Therefore, if Christians are to believe the testimony of the apostles and prophets, they must accept that Christianity was always destined to be corrupted in preparation for a final restoration in the last of days, which will prepare the people for the Second Advent of the Christ.

In this we see how the Second Advent mirrors the First. Was it a mistake that the Pharisees and Sadducees corrupted the message of the Old Testament? Certainly not! John the Baptist challenged their deceptions and prepared the people for the coming of Christ, while the ignorance of the organized priesthood in fact facilitated the fulfillment of the prophets. The circumstances in Judea were pivotal to Yahweh’s greater plan for society.

¹⁰¹ Acts 3:20-21 [...]

¹⁰² Matthew 17:11

¹⁰³ 2 Timothy 3:13

¹⁰⁴ 2 Peter 2:3

¹⁰⁵ Acts 20:29

¹⁰⁶ 3 John 1:9-10

¹⁰⁷ John 16:13-15, 1 Timothy 4:1

Just as the blindness of the Pharisees glorified Yahweh during Christ's First Advent, so too will the blindness of modern so-called churches, which have adopted Pharisaical doctrines, glorify Christ upon His return in the near future. Just as before, the ignorance of the "organized religion" facilitates the fulfillment of the prophets, and so these were things which were necessary to happen.

Therefore, we should not feel dismayed about the past or our former ignorance; instead, rather we should feel honored that Yahweh has blessed us with the opening of our eyes in these final moments. Throughout this presentation, we have seen how Yahweh used the circumstances of men to fulfill His promises, and now we are nearing the moment when the veil will be lifted from Israel's eyes.¹⁰⁸

It was John the Baptist, confirmed by Christ as the Second Elijah Ministry,¹⁰⁹ who prepared the children of Israel for the arrival of the Christ. He accomplished this by teaching the truth of Scripture, free from the distortions of the Pharisees and Sadducees. Those who were disenfranchised from the Pharisees and their assembly halls came to hear John preach by the river instead.

Christ also taught that a third Elijah Ministry would come after John the Baptist, which has much the same mission, as outlined in Malachi, to "turn the heart of the fathers to the children, and the heart of the children to their fathers"¹¹⁰ This is the racial restoration which was always promised for Yahweh's bride, and which is now happening before our very eyes.

Christian Identity is that third Elijah Ministry, and we must follow in the footsteps of John the Baptist, preparing the people for Christ by teaching them Scripture free from the lies of the so-called churches. Those who feel disenfranchised by these churches will come to us, much like the men and women who sought out John at the river. Through the will and guidance of Yahweh, and just as He wills it, we will show them what true Christianity is, and they will proclaim that Yahweh is their God, to which He will respond, "They are My people."

What an honor! Praise be to Yahweh for this incredible gift!

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¹⁰⁸ Isaiah 25:7. The veil is fully lifted after the fall of Mystery Babylon. The lamentation of Tyre from chapters 23 to 27 of Isaiah are largely a type for Mystery Babylon's fall, as many of the prophecies are not yet fulfilled. Tyre and Sidon are often used as types for Mystery Babylon in the prophets.

¹⁰⁹ Matthew 17:11-12

¹¹⁰ Malachi 4:6