

## Table of Contents

Warranting N.T. Apostolic Explanation.....	2
Introduction .....	2
The Gospel According to Matthew .....	3
Exclusively the 1 <sup>st</sup> Advent.....	3
Seemingly Exclusive to the Generation of the 1 <sup>st</sup> Advent Albeit Superiorly Foretelling the Generation of the 2 <sup>nd</sup> Advent.....	4
Exclusively the 2 <sup>nd</sup> Advent.....	5
Seemingly Exclusive to History Albeit Partially Foretelling the 1 <sup>st</sup> Advent .....	5
An Indecipherable & Indistinguishable Blending of the Two Advents.....	8
Seemingly Exclusive to the 2 <sup>nd</sup> Advent Albeit Partially Foretelling the 1 <sup>st</sup> Advent .....	10
<b>Mystery #1</b> .....	15
<b>Mystery #2</b> .....	18
<b>Mystery #3a</b> .....	23
<b>Mystery #3b</b> .....	24
<b>Mystery #3c</b> .....	29
<b>Mystery #4a</b> .....	33
<b>Mystery #4b</b> .....	33
<b>Mystery #5</b> .....	34
<b>Mystery #6a</b> .....	37
<b>Mystery #6b</b> .....	38

## Warranting N.T. Apostolic Explanation

### Introduction

Prophets and apostles have been ordained by God to vindicate, justify, and expound **the mystery** of the Gentile Church Age as it is foretold in Holy Scripture (albeit mostly through *inferior applications* of prophecies that were originally & ultimately intended otherwise). However, there are yet to arise prophets and apostles to vindicate, justify, and expound **the mystery** of salvation coming to and **climaxing with the Jews** (and how this relates to **the mass conversion of the Gentiles**). After all, this was the **original intent** and is the **ultimate purpose** of these prophecies. The work of God among the Gentiles, commonly called *the Gentile Church Age*, truly is an *after-thought* (Rom. 11:11-25). In other words, it has been brought to birth by a *repentance* in God resulting from the fall of the Jews (**God in the Ways of Man**). This biblical fact has certainly been justified through Scripture, but in the process of this justification THE GLORY OF GOD in the Gentile Church Age has wrongfully eclipsed THE GLORY OF GOD in the next age.

The Gentile Church of today has become wise in their own conceits and boastful against the Jews (Rom. 11:25), and herein they are blinded to the **superior intent** of the prophecies that bear witness of the Gentile Church Age in an **inferior sense**. Sadly, and erroneously, in the mind of a nominal Gentile the **inferior fulfillment** has eclipsed **the superior!** Therefore, the Gentiles would be baffled to hear a thorough answer contrived from the Prophets responding to the question, “*how much more their fulness?*” (Rom. 11:12), and, “*what shall the receiving of them be, but life from the dead?*” (Rom. 11:15). The Kingdom of God in the Gentile Church Age is glorious, truly, but I marvel to see its *inferiority*, its *ingloriousness* compared to the glory that is to come (1 Cor. 15:35-58). I marvel to behold this *after-thought* work of God occupy so small a portion of Biblical Prophecy comparatively to the **original, transcending, and ultimately impenitent** purpose of God being foretold throughout all ages (**God in the Ways of God**; Rom. 11:28-29)!

In the 1<sup>st</sup> Century, the Jews / Christians in general didn’t perceive what God would do among the Gentiles as foretold by the Law and the Prophets. Not even the apostles understood this mystery. Likewise, in the Last Century, the Jews / Christians don’t perceive what God will do among the Jews as foretold by the Law and the Prophets. Why? The Gentiles are too unacquainted with the Old Testament and thus are *puffed up* to think of themselves as the crowning achievement of the New Testament, which isn’t the case. In other words, the Gentiles are *puffed up* to think of themselves as a **superior work** of redemption in comparison to what the LORD will do with and among the Jews.

Being ignorant of the Old Testament, the Gentiles are prone to lightly esteem what took place in **the Gospels & the Book of Acts**, which is a historical account of how the **2<sup>nd</sup> Restoration Generation of the Jews** came short of Restoration Prophecy. The Gentiles read the record of what took place and they can’t relate. They’re perverted by pride. The whole process of discovering **the mystery** of God’s work among the Gentiles, and the clear apostolic struggle to grasp it, as accounted in **the Gospels & the Book of Acts**, is a reading that should *humble* the Gentiles rather than *puff* them up. Yet, the perverted Gentiles of the Last Century can’t help but belittle the Jews, those to whom the apostles were originally sent, nor can they possibly understand why the apostles weren’t willing to let it go or leave the Jews be. Fearfully, the Gentiles humorously reflect upon how ignorant and hard-of-learning the apostles were, thinking, “don’t they understand the Scriptures?”. The Gentiles simply can’t understand how the apostles couldn’t see it...

“Then opened He their understanding, that they might understand the scriptures...” – Luke 24:44-49

Yet, the divine purpose that is so apparent to the Gentiles today is such only because it was divinely revealed to the apostles (who, without God’s help, couldn’t understand the Scriptures), and meanwhile the Gentiles are blinded to the eye-opening miracle performed in Luke 24:44-49. Hence, the Gentiles need an eye-opening realization of their own (for the learners to become more like their teachers, the lesser like the greater) to no longer snub their noses at the apostolic struggle. The Gentiles are fearfully ignorant of how and why *the Gentile Church Age* is indeed a **mystery**, a **hidden** work, that is obscurely

fragmented throughout the vast annals of Biblical Prophecy that speaks to the Jews. Take, for example, the fragmented citations of Old Testament prophecy cited in the Gospel of Matthew.

### The Gospel According to Matthew

Christ was foretold to be born of a virgin (Matt. 1:23, Isa. 7:14) in Bethlehem (Matt. 2:6, Micah 5:2), then, to sojourn in Egypt (Matt. 2:15, Hos. 11:1) because of the slaughter in Bethlehem associated with His birth (Matt. 2:18, Jer. 31:15). Also, it was foretold that He would be forerun by “the Voice...in the Wilderness” (Matt. 3:3-4, Isa. 40:3; Mal. 3:1-3 [Matt. 11:10], Mal. 4:1-5 [Matt. 11:14-15]), that He would begin His ministry in Galilee (Matt. 4:14-16, Isa. 9:1-2), and that He would demonstrate unprecedented healing power all throughout His ministry because of the atonement (Matt. 8:14-17, Isa. 53:4). So, also, the peculiarity of the forerunning prophet (Matt. 11:10, 14-15; Mal. 3:1, 4:5), the peculiarity of the **judgment**-wrought victory of this King (Matt. 12:17-21, Isa. 42:1-4), and the peculiarity of the delusion at work among the damned (Matt. 13:13-16 [Isa. 6:9-10], Matt. 13:35 [Ps. 78:2], Matt. 15:7-9 [Isa. 29:13]) were all foretold beforehand. **The synergistic mixture of these foretold realities could only be devised by divine genius.** It was all preplanned and foretold for the glory of the Messiah’s Kingdom in the end (Matt. 13:43, Dan. 12:3). **Therefore (to the dissolving of all doubts), great detail was employed to prophesy:** the Messiah’s triumphant entry into Jerusalem (Matt. 21:4-5, Zech. 9:9; Matt. 21:9, 15, Ps. 118:24-26, Isa. 11:1, 10), that the Temple is intended for Jews & Gentiles (Matt. 21:13, Isa. 56:7), that the common people would praise Jesus as the Messiah (Matt. 21:16, Ps. 8:2), that contrastingly Christ would be overwhelmingly rejected (Matt. 21:42, Ps. 118:22-23), that He would be both God and man (Matt. 22:44, Ps. 110:1), that judgment would come for rejecting Christ until they adoringly accepted Him (Matt. 23:37-39, Ps. 118:26), that the Beast would be raised to execute the foretold judgment to the humiliation of the Jews (Matt. 24:15, Dan. 9:27), that Jesus would be betrayed for thirty pieces of silver

**MATTHEW:** Matthew 1:23 (Isa. 7:14), 2:6 (Micah 5:2), 2:15 (Hos. 11:1), 2:18 (Jer. 31:15), 2:23 (?), 3:3-4 (**Elijah:** Isa. 40:3), 4:14-16 (**Light:** Isa. 9:1-2), 8:17 (Isa. 53:4), 11:4-6 (Lame: Isa. 35:6; Blind: Isa. 43:8; Deaf: Isa. 35:5; Dead: Hos. 6:2, 13:14, Isa. 25:8, 26:19, Jn. 5:28-29; Casting out Devils: Gen. 3:5, Rom. 16:20, Heb. 2:14-15, Isa. 24:21, Lk. 10:18, Rev. 12:7-8, 17, 1 Jn. 3:8, Col. 2:15, Rev. 20:10; Preaching to Poor: Isa. 61:1, 11:4, Ps. 72:13, Zeph. 3:12), 11:10 (**Elijah:** Mal. 3:1), 11:14-15 (**Elijah:** Mal. 4:5), 12:17-21 (**Judgment to Gentiles:** Isa. 42:1-4), 13:13-16 (Deut. 29:4, Isa. 6:9-10), 13:43 (**Glorification:** Dan. 12:3), 15:7-9 (Isa. 29:13), 21:4-5 (Zech. 9:9), 21:9, 15 (Ps. 118:24-26, Isa. 11:1, 10), 21:13 (**House of Prayer:** Isa. 56:7), 21:16 (Ps. 8:2), 21:42 (Ps. 118:22-23, Isa. 40:9-11), 24:15 (Dan. 9:27, 11:31, 12:11), 26:15 (Zech. 11:12-13), 26:23-24 (Ps. 41:9, 55:12-14), 26:31 (Zech. 13:7), 26:64 (**2<sup>nd</sup> Coming:** Ps. 110:1), 27:9-10 (Zech. 11:12-13), 27:35 (**Crucifixion:** Ps. 22:18), 27:46 (**Crucifixion:** Ps. 22:1-3).

(Matt. 26:15, Zech. 11:12-13), that He would be betrayed by a friend (Matt. 26:23-24, Ps. 41:9, 55:12-14), that His betrayal would be of God for a greater purpose (Matt. 26:31, Zech. 13:7), and that He would return to Earth again in a 2<sup>nd</sup> Coming appearance in accordance with the glory that David foresaw (Matt. 26:64, Ps. 110:1). Also, it was foretold what His betrayer would do with his blood-money (Matt. 27:9-10, Zech. 11:12-13), what the Romans would do with His garments while Christ hung naked on the Cross (Matt. 27:35, Ps. 22:18), and what Christ would say on the Cross in the throes of betrayal on all sides (Matt. 27:46, Ps. 22:1-3), **all of which indicated that God was in complete control the entire time.**

### Exclusively the 1<sup>st</sup> Advent

In this staggering display of foresight, the collective witness of the prophets illustrates the Person and Work of Christ in *the 1<sup>st</sup> Advent* with astounding accuracy and detail. However, of the 30+ prophecies that are quoted by Matthew and used as proof of the Gospel (namely because they foretell the Person and Work of Christ in *the 1<sup>st</sup> Advent*), only **≈8** speak **exclusively** of *the 1<sup>st</sup> Advent*. Explicitly, and exclusively, these speak of Christ’s virgin birth and its location (Matt. 1:23, Isa. 7:14; Matt. 2:6, Micah 5:2), His profound healing ministry (Matt. 8:14-17, Isa. 53:4) and eventual Triumphant Entry into Jerusalem (Matt. 21:4-5, Zech. 9:9; Matt. 21:9, 15, Ps. 118:24-26, Isa. 11:1, 10), His betrayal from man’s perspective and

God's (Matt. 26:15, Zech. 11:12-13; Matt. 26:31, Zech. 13:7), and, finally, what His betrayer would do with the blood-money (Matt. 27:9-10, Zech. 11:12-13) and what the Romans would do with Christ's garments (Matt. 27:35, Ps. 22:18). While this is profound, it pales in comparison to the comprehensive prophetic testimony of the Person and Work of Christ in *the 2<sup>nd</sup> Advent*.

## Seemingly Exclusive to the Generation of the 1<sup>st</sup> Advent Albeit Superiorly Foretelling the Generation of the 2<sup>nd</sup> Advent

There are other Messianic Prophecies that are **seemingly exclusive** to the **generation** of *the 1<sup>st</sup> Advent* albeit superiorly foretelling the **generation** of *the 2<sup>nd</sup> Advent*. However, we need not observe many prophecies of this kind. Only one will suffice because the foremost example of this category alters our understanding of all other like Messianic Prophecies. My reader, observe how Jesus Christ quoted Daniel 9:27 in Matthew 24:15 as a soon-to-be fulfilled prophecy in the events described in Matthew 24, Luke 21, & Mark 13. In retrospect, we know that these prophecies are foretelling the 70 A.D. destruction of Jerusalem by Rome. However, had all things been fulfilled in this "**generation**" as was foretold in Matthew 24:34 & Luke 21:32, apparently, the two greatest adversaries of Biblical Prophecy should have appeared on the World Stage in an epic conflict for the End of the World. Hardly could there be a more important prophecy, to know that in one "**generation**" both of these colossal figures of Biblical Prophecy would appear and that "this **generation shall not pass away, TILL ALL BE FULFILLED**" (Lk. 21:32). Yet, Christ was only confirming what was revealed to Daniel. In quoting and applying Daniel 9:27 to *this generation*, Christ was invoking the numerical countdown of the Prophetic Calendar as given to Daniel, called, **70 WEEKS** (Dan. 9:24-27).

<b>7 WEEKS</b>  <b>(49 YEARS)</b>	<b>Ahasuerus' Decree → Breach of the 1<sup>st</sup> Restoration Generation</b> (Esther 1:1, Neh. 1-2)                      (Neh. 13 / Malachi 1-4)
<b>62 WEEKS</b>  <b>(434 YEARS)</b>	<b>Malachi → The Crucifixion</b> (Dan. 9:26)
<b>1 WEEK</b>  <b>(7 YEARS)</b>	<b>The Crucifixion → 2<sup>nd</sup> Advent of Christ</b> (Dan. 9:27)  [ ...7 YEARS? ...37 YEARS? ]

Daniel's **70 WEEKS** is the most numerically profound prophecy in the Bible. The very day of Christ's crucifixion was exactly foretold. Serving as a calendar of futurity, the countdown of days was uninterrupted and un-paused for **69 WEEKS** leading up to the day of Christ's crucifixion, as foretold in Daniel 9:26. The countdown continued for **483 YEARS** or **173,880 DAYS**, amounting to **69 WEEKS**; and, without interruption, the countdown should have continued unto **490 YEARS** or **176,400 DAYS**, amounting to **70 WEEKS**. However, **7 YEARS** came and went in a countdown beginning from the Crucifixion of Christ. Furthermore, time carried on for a total of around **37 YEARS** until the foretold circumstances of Matthew 24, Luke 21, & Mark 13 manifested in real time, however not in full! According to Christ invoking this numerical countdown of Daniel's **70 WEEKS** in Matthew 24, these events should have fully come to pass exactly like the former landmark fulfillments at **7 WEEKS** & **62 WEEKS**. Therefore, what was presumably supposed to be **7 YEARS** in counting to *the 2<sup>nd</sup> Advent*, starting from 33 A.D., apparently turned into **≈37 YEARS** in counting coming to 70 A.D. Meaning, *the 2<sup>nd</sup> Advent* was expected to come shortly after 70 A.D., depending on when the **7 YEARS** would begin in counting. Yet, why didn't it happen?

As stated before, and proven elsewhere at length, because the **2<sup>nd</sup> Restoration Generation** of the Jews steadfastly refused their Messiah (as is duly accounted in [the Gospels](#), [the Book of Acts](#), & [the Epistles](#)), this prophecy has been recalibrated for the **3<sup>rd</sup> Restoration Generation** of the Jews who will live through the Great Tribulation and experience [the 2<sup>nd</sup> Advent of Christ](#) (the final & **complete fulfillment** of Christ's prophecies in Matt. 24, Lk. 21, & Mk. 13). Therefore, in retrospect, we are able to recognize how Daniel 9:27 was affirmatively speaking of a scenario that was **seemingly exclusive** to the generation of *the 1<sup>st</sup> Advent*, and yet it is **superiorly foretelling** a scenario pertaining to the last generation of mankind before *the 2<sup>nd</sup> Advent* of Christ. Now, in counting from 70 A.D. (starting from the breach of the 2<sup>nd</sup> Restoration Generation), we are **≈1,950 YEARS** (Gregorian Calendar) and counting with the **70<sup>th</sup> WEEK** of Daniel imminent on the horizon.

### Exclusively the 2<sup>nd</sup> Advent

Meanwhile, of the 30+ prophecies of Matthew only **≈3** speak **exclusively** of *the 2<sup>nd</sup> Advent*. Stunningly, they were all quoted by Christ. He, **being the only one worthy**, is the only one knowledgeable of how He would fulfill what was written of old! Christ identified the moment when Daniel 12:3 will be fulfilled in *the 2<sup>nd</sup> Advent* in Matthew 13:43; He defended his own Godhood while being a Man by quoting Psalm 110:1 in Matthew 22:44; and, lastly, and most dramatically, He described **His appearance in the 2<sup>nd</sup> Advent** by quoting the glory foreseen by David in Psalm 110:1 (Matthew 26:64).

Now, with **≈10** prophecies accounted for, and with **≈20** left of the 30+ prophecies of Matthew, let the reader understand: a majority of remaining prophecies used by Matthew as proof of the 1<sup>st</sup> Advent are either **seemingly exclusive** to *History* or **seemingly exclusive** to *the 2<sup>nd</sup> Advent*. I say, **seemingly**, because by all appearances it would seem that these prophecies are inapplicable to the 1<sup>st</sup> Advent of Christ; yet, Matthew is inspired to affirm that these prophecies were in fact a guiding voice in the foretelling of the 1<sup>st</sup> Advent. However, whatever inspirational affirmation Matthew is compelled to make with regard to each individual prophecy, it is not to the nullification of the original and/or supreme intent of these prophecies. Furthermore, as needed, these singular prophecies can power upwards to three or more senses of differing real time fulfillments in the past, present, and future, all depending on how you number them.

### Seemingly Exclusive to History Albeit Partially Foretelling the 1<sup>st</sup> Advent

There are **≈6** prophecies that are **seemingly exclusive** to *History* albeit **partially foretelling** *the 1<sup>st</sup> Advent* of Christ, which means they are double-sensed. For example, Matthew cites Hosea 11:1 as a Messianic Prophecy foretelling how Jesus would sojourn in Egypt. Yet, by all appearance, Hosea makes no indication of the Messiah according to the context of Hosea 11. Rather, it would seem that Hosea 11:1 merely rehearses what has already taken place historically, as recorded in Exodus 4:22, namely when the LORD brought Israel out of Egypt calling the people, "My son". Therefore, according to Matthew 2:15, here we observe a prophecy that is **seemingly exclusive** to *History* albeit **partially foretelling** *the 1<sup>st</sup> Advent* of Christ.

The same pattern can be observed at least 6 times in the Gospel of Matthew. For example, Matthew cites Jeremiah 31:15 as a prophecy that foretells the slaughter of innocents in the City of Bethlehem in Matthew 2:18. Yet, by all appearance, Jeremiah makes no indication that the cause of this weeping is from the hand of Herod in 1<sup>st</sup> Century Israel. Rather, it would seem that Jeremiah 31:15 merely rehearses what has already taken place historically, as recorded in Jeremiah 40:1, namely when Babylon smote *Ramah* during the conquest of Judah. Jeremiah speaks of a slaughter so pervasive, *Ramah* is bitterly weeping and *Ephraim* bemoans himself, even as *Rachel* mourned of old for despair of her children (Jer. 31:15-20). On the contrary, the 1<sup>st</sup> Century slaughter of Herod was limited in its scope and incompatible with various contextual details in Jeremiah 31:15. Notably, *Bethlehem* is not even mentioned in the prophecy of Jeremiah. Explicitly, Herod slew the children of *Bethlehem* and the surrounding villages in the coasts of Bethlehem and proceeded no further (Matt. 2:16). Therefore, it didn't even reach the City of *Ramah* seeing that it was situated far north. *Ramah* and *Bethlehem* are not even neighboring Cities, and Rachel's grave is located in between *Ramah* and *Bethlehem*. So, what Matthew is seeing in Jeremiah 30-31 is a prophetic narrative that is largely unfulfilled even though it was framed in history; namely, because it wasn't completely fulfilled historically, Matthew understands it to be partially applicable to futurity. In the case of Jeremiah 31:15, Matthew is affirming a **partial fulfillment** taking place in the 1<sup>st</sup> Century ("Then was fulfilled..." – Matt. 2:17-18). Therefore,

according to Matthew 2:18, here we observe prophecy that is **seemingly exclusive** to *History* albeit **partially foretelling** a situation pertaining to *the 1<sup>st</sup> Advent* of Christ.

On several other occasions, Matthew is moved in spirit to justify the divinely sent work of **deception** among the 1<sup>st</sup> Century Jews. In doing so, Matthew cites Isaiah 6:9-10 in Matthew 13:13-16, Psalm 78:2 in Matthew 13:35, and Isaiah 29:13 in Matthew 15:7-9. Like the former citations of Matthew, these aren't references of similar workings in the ancient times. Matthew isn't postulating mere parallels. These are real **fulfillments** of these old-time prophecies ("*fulfilled*" – Matt. 13:14, 13:35). Matthew is declaring that these prophets were prophesying of these 1<sup>st</sup> Century events and/or people. With all boldness and authority, Christ said, "*Ye hypocrites, well did Esaias prophesy of you...*" (Matt. 15:7), when quoting Isaiah 29:13 in personal application to the Scribes and Pharisees of the 1<sup>st</sup> Century. Hence, these aren't mere postulations or parallels, these behaviors, actions, and events are being powered by these ancient prophetic words!

Yet, by all appearance, Isaiah and Asaph made no indication that these prophecies foretell the strong delusion of the 1<sup>st</sup> Century (Isa. 6:9-10, Matt. 13:13-16), nor Christ's intentional use of parables to hide the truth from His hearers (Ps. 78:2, Matt. 13:35), neither did Isaiah indicate that He was speaking of the hypocrisy of people nearly 800 years in the future in Isaiah 29:13 (Matt. 15:7-9). Rather, it would seem that Isaiah 6:9-10 is speaking of the Jews of his time, as described in Isaiah 1, and as referenced in Isaiah 5:5, whose fate is foretold in Isaiah 6:11-13 and fulfilled by historical Assyria and Babylon. Rather, it would seem that Psalm 78:2 is speaking of an opening of the truth, rather than a hiding of it, as described in Psalm 78:1-8; one given as "Maschil" (Instruction) to the people of Asaph's time, and not another, as the context indicates in the subject title and the specified audience in Psalm 78:1, which says, "*Give ear, O my people...*". Rather, it would seem that Isaiah 29:13 is describing the hypocrisy of the Jews in his current generation, the same deluded audience of Isaiah 6:9-10, for which the Jews will suffer the nearly annihilating punishment of Assyria as described in Isaiah 29:1-8 and fulfilled in Isaiah 36-38.

In Isaiah's time, the divinely sent delusion (Isa. 6:9-10) was deserved for their rampant hypocrisy (Isa. 29:13). Historically speaking, this meant that they deserved the Assyrian and Babylonian Captivities. The divinely sent delusion, also called **Spiritual Darkness**, rendered the people unprepared for these Wars. However, even this was for a redemptive purpose. According to prophecy, God was using the Captivities to purify the Jews so that upon their regathering and restoration to Israel and Jerusalem in the near future, as recorded in Ezra, Nehemiah, Zechariah, Haggai, and Malachi, the good pleasure of the LORD would be upon them. Yet, as these Books demonstrate, **the 1<sup>st</sup> Restoration Generation** fell short of the foretold intent of God. Therefore, by necessity, the LORD **attempted** a **2<sup>nd</sup> Restoration Generation**, which means that all the prophecies (contained in Isaiah, Jeremiah, Ezekiel, and elsewhere) that were framed in the past and intended for the 1<sup>st</sup> Restoration Generation have now been recalibrated for the 2<sup>nd</sup> Restoration Generation.

Demonstrably, this was the understanding of Christ inasmuch that He attributed the words of Isaiah to be directly foretelling the events and/or people of the 1<sup>st</sup> Century Jews. Moreover, in working together with the divinely sent delusion at hand, Christ spoke to the people in **parables** (Ps. 78:2, Matt. 13:35). Marvelously (Isa. 29:14), what was supposed to be for their good (Ps. 78:2) was being used for their evil (Matt. 13:35; Isa. 8:14-15, 28:10-13) because **if no evil befell the people then they would never be made good**, just like the Jews of **the Babylonian Captivity of old** (Ezek. 20:24-26). What God did of old in using Babylon He will do again using Rome, and therefore the divine utility of delusion of old is applied anew. (Note: According to the Book of Revelation, because **the 2<sup>nd</sup> Restoration Generation** fell short of the foretold intent of God, like **the 1<sup>st</sup> Restoration Generation**, Babylon will rise again; thus, let the reader understand, **the divine utility of delusion and darkness** will be employed on this occasion in the near future.)

Likewise, and in accordance with the former demonstration, Christ's use of Psalm 78:2 as having been fulfilled in Matthew 13:35 does further emphasize the need for renewed attempts in new generations to perform ancient promises. In fact, this is the message of Psalm 78. Yet, only this time, **a new and improved David** will be incarnated by **the unfulfilled word** of God to wit, at last, as recorded in Psalm 78:65-72, only much better, the LORD will accomplish **the 3<sup>rd</sup> Restoration Generation of the Jews**. Therefore, conclusively, according to Matthew 13:13-16, Matthew 13:35, & Matthew 15:7-9, we

observe prophecies that are **seemingly exclusive** to *History* albeit **partially foretelling** situational characteristics in *the 1<sup>st</sup> Advent* of Christ.

Contrastingly, Jesus uses Psalm 8:2 in Matthew 21:14-16 to affirm the children who cried to Jesus in the Temple, saying, “*Hosanna to the son of David*”, because God opened their eyes and compelled the so to do (Matt. 13:16)! Even as God closed the eyes of the vast majority of 1<sup>st</sup> Century Jews (Rom. 11:7-10)! Yet, by all appearance, David makes no indication that the cause for praise in the mouths of babes is on behalf of Jesus. Rather, it would seem that Psalm 8:2 merely rehearses the ongoing praiseworthiness of God in creation that springs from the mouths of babes historically and progressively, even as they act in employed tasks according to God’s purpose in creation as Psalm 8:1-9 demonstrates. Yet, who could deny that the shouts of praise from babes in Matthew 21:14-16 is a superior fulfillment of God’s created purposes, even as the Creator stands among them in bodily form for the dawn of the New Covenant! For, indeed, “*by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist*” (Col. 1:15-16). It is a marvel that anyone could keep silent at such a time as this! For, even it is were possible, “*the stones would immediately cry out*” (Lk. 19:40)! Therefore, according to Matthew 21:14-16, here we observe prophecy that is **seemingly exclusive** to *History* albeit **partially foretelling** a situation pertaining to *the 1<sup>st</sup> Advent* of Christ.

Likewise, Jesus quotes Psalm 41:9 as being fulfilled in Matthew 26:23-24 when Judas, who was one of the 12 Apostles, sat to dine with Christ in the fateful evening of His betrayal. While eating the *Passover Meal*, as explicitly stated by Christ in Matthew 26:23, the LORD identified the signal event whereby the Apostles would discern who the betrayer is, it being, “*He that dipperth his hand with Me in the dish, the same shall betray Me*” (Matt. 26:23). In this precious company of friends, the 12 Apostles (the Special Messengers of the Christ), lo and behold, the prophecy is fulfilled: “*Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me*” (Ps. 41:9). This is the exact affirmation of Christ, namely that *this* prophecy was fulfilled in Judas eating bread with Christ while in the act of betraying Him. Shockingly, just following the *Passover Meal*, Jesus conducted the first *Communion Meal* of bread and wine, which Judas also partook (Matt. 26:26-29, Jn. 13:18-30, Lk. 22:14-23, Mk. 14:17-25).

Yet, by all appearance, David makes no indication that Psalm 41:9 is a prophecy of a treacherous friend of Christ. Nor does the context of Psalm 41:1-13 indicate this. Rather, David is the subject of contempt and betrayal while being sick, as described in Psalm 49:5-8; and, admittedly, according to Psalm 41:4, David is not without sin in the matter! He asked for healing, saying, “*heal my soul; for I have sinned against Thee*” (Ps. 41:4), speaking to God. No such request or admission could possibly be made by Christ, and yet Christ is speaking in Psalm 41:9, saying, “*Mine own familiar friend...*”. How can it be? Well, the Messiah is called by the name *David* for a reason. This mystery explains it. Jesus Christ is, demonstrably, **the only one worthy to fulfill divine foretelling!** Therefore, according to Matthew 26:23-24, here we observe a prophecy that is **seemingly exclusive** to *History* albeit **partially foretelling** *the 1<sup>st</sup> Advent* of Christ.

Lastly, and similarly to the observations and use of Psalm 41:9 in Matthew 26:23-24, Christ quoted Psalm 22:1 in Matthew 27:46 while hanging on the Cross in the throes of betrayal on all sides. Suffice it to say, without going into detail, the same dynamics are involved in this shocking and climactic prophecy, Jesus saying, “*Eli, Eli, Lama Sabachthani?*”. Of course, in the quoting of this prophecy, the mind of alert Jews would recall the scene portrayed before their very eyes in Psalm 22:12-18. This passage, perhaps only second to Isaiah 53, clearly describes the suffering and death of Christ on the Cross, while Psalm 22:27-31 speaks of the worldwide dominion that is soon-to-be achieved by Christ in the 2<sup>nd</sup> Advent. Albeit, David’s suffering and humiliation is certainly in view in Psalm 22:1-11 and other like portions of the psalm. However, as is evident, **David is a type of Christ**. In other words, **Christ will achieve what David couldn’t!** The framework of prophecy is organized to convey this message to believers. This is why **Christ is the only one worthy to open the Book** in Revelation 5. Therefore, according to Matthew 27:46 quoting Psalm 22:1, here we observe a prophecy that is **seemingly exclusive** to *History* albeit **partially foretelling** *the 1<sup>st</sup> Advent* of Christ. However, this much couldn’t be said about Psalm 22:12-18. Hence, there are other prophecies utilized by Matthew that need to be examined as to what method of interpretation is being utilized.

## An Indecipherable & Indistinguishable Blending of the Two Advents

In moving forward, it's important to remember that in many cases of prophecy the 1<sup>st</sup> Advent is indecipherable from the 2<sup>nd</sup> Advent. This is because, **originally**, God intended to accomplish both in the same generation. At first, the acts of the Messiah were intended to be conclusively victorious in the **fulfillment** of *all* Messianic Prophecies before the eyes of all mankind in one generation. In other words, it wasn't meant to be, nor was it expected, that 2,000 years would span between *the 1<sup>st</sup> Advent* and *the 2<sup>nd</sup> Advent (God in the Ways of Man)*. For, remember, the prophecies which were **seemingly exclusive** to *the 1<sup>st</sup> Advent* and then later turned out to be **superiorly declarative** of *the 2<sup>nd</sup> Advent* (as is the case in Daniel 9:27), are captivating to our attention only because the **2<sup>nd</sup> Restoration Generation** of the Jews steadfastly refused their Messiah (as is duly accounted in *the Gospels, the Book of Acts, & the Epistles*). Had the two Advents taken place as originally planned with comparatively little time in between them, *the 2<sup>nd</sup> Advent* would be less emphatic to our attention as Gentile Christians of this era. For, wondrously, the LORD would have done all that He said He would do exactly as planned.

According to the Book of *Acts*, this is why the apostles thought the return of Christ was imminent. Rightly so, they expected a full performance of all Messianic Prophecies that pertain to *the 2<sup>nd</sup> Advent* of Christ; and, seeing that this was the **original intent** of God that was frustrated by the sin of the Jews, ancient prophecy didn't speak of a TIME GAP or a WAITING PERIOD wherein God would largely halted His **original intent** to save the Jews. According to the foreseeable future declared in Biblical Prophecy, this feature of the Messiah's Ministry doesn't exist. In other words, up until the 1<sup>st</sup> Century it's a complete mystery. Not only is it undeclared, it's completely unexpected. According to Biblical Prophecy, the *1<sup>st</sup> & 2<sup>nd</sup> Advents* are almost indistinguishable because they are blended together as one cohesive, continuous, and unstoppable work of the Messiah. In fact, our ability to distinguish *the 1<sup>st</sup> Advent* from *the 2<sup>nd</sup> Advent* is mostly due to our standpoint of retrospection – a looking back after the fact, with the 1<sup>st</sup> Advent having come and gone. Therefore, it was to be expected that Christ would imminently return to Earth after ascending into Heaven, thence to accomplish all of Holy Writ uncompromisingly and victoriously.

The completion of *the 1<sup>st</sup> Advent* is so emphatic because of how the apostles were moved to interpret Biblical Prophecy in justification for what we now call *the Gentile Church Age*; and, therein, we have come to understand how and why a profoundly different work of redemption is presently underway until, at last, God turns back to the Jews to accomplish what was originally intended at the first. In being informed on this wise by apostolic instruction (Rom. 11), in retrospect, we know that there is an enormous TIME GAP between the two *Advents*. In retrospect, we know that there are differing ministerial acts being accomplished in the two *Advents*. However, originally, and according to God's intention at the first, the two *Advents* were two hallmarks of one mission which was to be completed in the lifetime of one generation, and therefore an explicit prophetic deciphering between the two *Advents* isn't important. Rather, foretelling what the Messiah would accomplish in His lifetime is what is most important. Take, for example, some of the last prophecies of the Messiah from the latest Prophets of the Old Testament, Zechariah & Malachi. In prophetically beholding the work of the Messiah, they said,

**“Behold, I will send my messenger, and he shall prepare the way before me:** and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years.” – Mal. 3:1-4 (**Elijah**: Matt. 11:10, Lk. 7:27)

“For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts. Remember ye the law of Moses my servant,



which I commanded unto him in Horeb for all Israel, with the statutes and judgments. **Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:** And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.” – Mal. 4:1-5 (**Elijah**: Matt. 11:14-15, Lk. 1:17)

“Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: **behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.** And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee; When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south. The LORD of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar. And the LORD their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land. For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids.” – Zech. 9:9-17 (**The Triumphant Entry**: Matt. 21:4-5)

“In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. And it shall come to pass in that day, saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land. And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth. And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive: But he shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth. And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends. Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: **smite the shepherd, and the sheep shall be scattered:** and I will turn mine hand upon the little ones. And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.” – Zech. 13:1-9 (**The Crucifixion of Jesus**: Matt. 26:31)

Upon quickly glancing at Matthew 11:10 & Matthew 11:14-15, while being knowledgeable of Malachi 3:1-4 and Malachi 4:1-5, one would think that these prophecies would be **completely fulfilled** in the forerunning ministry of John the Baptist and *the 1<sup>st</sup> Advent* of Christ. Or, upon quickly glancing at Matthew 21:4-5 & Matthew 26:30-75, while being knowledgeable of Zechariah 9:9-17 & Zechariah 13:1-9, one would think that these prophecies would be **completely fulfilled** just after Christ's entrance into Jerusalem (as described in Zechariah 9:9), or, right after all the disciples forsook Jesus and He was smitten in being Crucified (as described in Zechariah 13:6-7). Yet, this didn't happen in either case. The MAGNIFICENT EVENTS directly associated with the coming of *the Messenger / Elijah* and *the coming of the LORD*, as foretold by Malachi, didn't happen. The MAGNIFICENT EVENTS directly associated with the entrance of Christ into Jerusalem and the Crucifixion, as foretold by Zechariah, didn't happen. Furthermore, there is no indication of a *1<sup>st</sup> & 2<sup>nd</sup> Advent* in Malachi or Zechariah's prophecies, neither is there any explicit or implicit indication of a TIME GAP between *the Advents*.

Justifiably, what was foretold was reliably reported and further confirmed by the prophecies of Jesus in Matthew 24, Mark 13, & Luke 21. Namely, that Jesus would have returned in the 2<sup>nd</sup> Advent and accomplished all in, around, and after 70 A.D. had not the Jews of the 1<sup>st</sup> Century rejected their Messiah (Rom. 11:1-36). Therefore, a **repentance** took place in the heart of God and the Gentile Church Age was born (as is duly accounted in [the Gospels](#), [the Book of Acts](#), & [the Epistles](#)).

Nevertheless, how is such an age of unprecedented redemption among the Gentiles justified in Holy Writ? The Gospels exemplify the **mystery** and Paul explains it. By way of introduction (let the reader understand), the prophecies that are **seemingly exclusive** to the 2<sup>nd</sup> Advent are now being **partially fulfilled** in an elongated span of Messianic Acts resulting from the **original goals** of the 1<sup>st</sup> Advent being frustrated because of sin.

### Seemingly Exclusive to the 2<sup>nd</sup> Advent Albeit Partially Foretelling the 1<sup>st</sup> Advent

The prophecies of the 1<sup>st</sup> Advent were accomplished in a purposefully short timeframe. Jesus died an atoning **death** via the **Cross** (Isa. 53:1-12, Ps. 22:12-18), and was gloriously **resurrected** (Ps. 16:8-11, Acts 2:25-28), and finally **ascended** (Ps. 110:1, 24:7-10). Yet, now it remains to be that He shall **descend** and **conquer the world** in the glories foretold in Biblical Prophecy. If all things would have continued as they should have, the 2<sup>nd</sup> Advent would have been accomplished upon and following 70 A.D. However, having not yet **descended**, Jesus Christ is still moving to accomplish the prophecies that pertain to the mighty working of God in the 2<sup>nd</sup> Advent, ...*only in a way least expected*. In other words, during the chasm of time in between the **beginning** (when the Lord moved to accomplish all *in the 1<sup>st</sup> Century*) and the **end** (when the LORD will accomplish all *in the Last Century*), the Messiah isn't doing something else other than the foretold acts of Biblical Prophecy.

Long before the coming of Christ in the 1<sup>st</sup> Century, Isaiah foretold: a **Voice in the Wilderness** (Isa. 40:3-5; Mal. 3:1, 4:5-6), the coming of **Christ** (Isa. 7:14, 9:6-7, 11:1-2), the **Good Tidings of the Kingdom of God** (Isa. 40:9, 41:27, 42:1, 4, 6-7, 13-14, 52:7, 61:1), the **Day of Salvation** (Isa. 25:9, 26:1, 33:2, 6, 45:8, 17, 46:13, 49:6, 8, 51:5, 6, 8, 52:7, 10, 56:1, 59:11, 16, 17, 60:18, 61:10, 62:1, 11, 63:5 [Isa. 49:8, 61:2]), **Judgment to the Gentiles / Babylon** (Isa. 42:1-4, 2:4, 11:4), a **Light to the World** (Isa. 42:6-7, 49:6, 60:1-3, 66:18), **Living Water in the Wilderness** (Isa. 32:15, 35:7, 41:17, 44:3-4 [Zech. 13:9], 48:21, 49:10; Joel 2:28-32, Ezek. 39:29), **Healing** (Isa. 57:18-21, 41:17-20, 45:6-12, 55:12-13, 51:3, Ezek. 36:35, Isa. 25:1-4, 32:1-4, Ps. 110:7), and much more.

Take, for example, **the Gospel** according to Isaiah pertaining to the 2<sup>nd</sup> Advent of Christ. Remember, the **original** plan of God was to accomplish both *Advents* in one generation. Therefore, Jesus wasn't authoring a new or different **Gospel** than the one first declared by Isaiah in Isa. 40:9, 41:27, 42:1, 4, 6-7, 13-14, 52:7, & 61:1. Contrary to popular opinion, the **Gospel Message** is not exclusive to the New Testament. Isaiah coined the term later proclaimed by *John the Baptist & Christ* (Matt. 4:23, 9:35, 11:5, 24:14, Mk. 1:1, 14-15, 8:35, 10:29, 13:10, 16:15, Lk. 2:10, 4:18-19, 7:22, 9:6). However, in every instance the message was declared by Isaiah, **the Good Tidings** was the coming of **the Kingdom of God** in worldwide sovereignty. Therefore, contextually, **the Gospel** of Isaiah is the manifestation of **the Kingdom of God** in what believers of the New Covenant would reckon to be the 2<sup>nd</sup> Advent of Christ.

This is exactly why *John the Baptist & Christ* came preaching **the Gospel**, by proclaiming, “*Repent ye: for the Kingdom of Heaven is at hand*” (Matt. 3:1-2), or, “*The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe the Gospel*” (Mk. 1:15). Harmonious with how Isaiah defined it of old, Christ was preaching **Good Tidings** to the Jewish Tributaries of Rome. Literally, **the Gospel** is the **Kingdom**. This was and is the most biblical way to preach **the Gospel**; and, if **the Kingdom of God** was going to come in the foretold manner declared by Isaiah, this has radical implications upon **the Kingdoms of Men** as a whole and especially Rome. Why? Because Rome was currently the oppressive conqueror of the Jews, and had the prophecies of Christ in Matthew 24, Luke 21, & Mark 13 completely come to pass as was planned, the Jews would have been in the sorry estate prophetically described by Isaiah. In this circumstance, the Gospel would mean the **liberation** of all Captive Jews, their **regathering** unto Jerusalem, and the **restoration** of the glory of **the Kingdom** to Israel in righteousness.

Isaiah foretold the meaning of this message in no uncertain terms. According to Isaiah 40, He prophesied that a forerunning *Messenger* would come (a **Voice in the Wilderness** – Isa. 40:3-5; Lk. 3:4-6, Matt. 3:3-4; Mal. 3:1) proclaiming the “**Good Tidings**” of the coming **Kingdom of God** (“*Behold your God!*”, “*Behold, the Lord God will come...*” – Isa. 40:9-11); namely, that in the coming of the **King / Christ** the world would be **utterly consumed** in a fiery overthrow of “*all nations*”

and “*princes*” or “*judges*” until everything was reduced to “*vanity*” and “*nothingness*” (Isa. 40:3-5, 15-17, 23-24). This would, in turn, **liberate** the Jews from those who **warred** against them and took them Captive (Isa. 41:11-12). Herein, and upon the **regathering** and **restoration** of the Jews to Jerusalem (which will be the refuge of **the Kingdom of God**), the Jews will have experienced the **salvation** that **the Gospel of the Kingdom** descends to accomplish.

Come 70 A.D., this would have meant the accomplishing of these things for the Jews dispersed in the Roman Empire. I repeat, according to **the Gospel of Isaiah**, the accomplishing of these things is the expressed act of “**salvation**” in the coming of **the Kingdom of God** (Isa. 25:9, 26:1, 33:2, 6, 45:8, 17, 46:13, 49:6, 8, 51:5, 6, 8, 52:7, 10, 56:1, 59:11, 16, 17, 60:18, 61:10, 62:1, 11, 63:5 [Isa. 49:8, 61:2]). Definitively, the happening of these events on behalf of the Jews is, “**the Acceptable Year of the LORD**” (Isa. 61:1-3; Lk. 4:19, 2 Cor. 6:2), or, “**the Year of My redeemed**” (Isa. 63:4), all of which is the combined effect of a “**Day of Salvation**” (Isa. 49:8) and a “**Day of Vengeance**” (Isa. 61:2), because to **liberate**, **regather**, and **restore** the Jews God must **judge** the Gentiles. This is also why **the Gospel** of the coming Christ & His **Kingdom** is explicitly foretold in the Messiah acting to “**bring forth judgment to the Gentiles**” (Isa. 42:3).

Jesus, being the “**One that bringeth Good Tidings**” (Isa. 41:27), does “**judgment**” upon the Gentiles (Isa. 42:1, 2:4, 11:4) in a **consummation** of all Adversarial Kingdoms. As **originally planned**, this would have been Rome; albeit, because **the 2<sup>nd</sup> Restoration Generation** fell short, Jesus will **ultimately accomplish** these things in the future upon Babylon’s World at the close of the Gentile Church Age. Moreover, the chasm of time in between the **original intent** and the **ultimate conclusion** doesn’t change the contours of Biblical Prophecy. Despite the chasm spanning 2,000 years, the ideals of Biblical Prophecy remain unchanged. Despite all human failure or generational shortcoming, the same prophetic “**word**” uttered **originally** powers redemption **currently**, and the same “**word**” that powers redemption **currently** will perform redemption **ultimately**.

*“So shall My **word** be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” – Isa. 55:11*

Ultimately, in bringing **judgment** upon Babylon’s World (**which means WAR!**) in fulfillment of Isaiah 42:1 on **Day 1,290**, the Captive Jews of Babylon will be **liberated** exactly as foretold; and, their **liberation** by this means is the expressed message of **the Gospel** according to Isaiah, while the **proclamation of their soon liberation in Babylon’s desolation** in the coming of Christ & His **Kingdom is Gospel Preaching**. Currently, during *the Gentile Church Age*, things remain unchanged. The same **word** of divine foretelling that powers the other events does power the Gentile Church Age. The ongoing progress of the performance of Biblical Prophecy hasn’t suddenly grounded to a halt. In the chasm, now called the Gentile Church Age, the prophetic purposes of God haven’t paused. Rather, the foretold Messianic Acts of Jesus do flourish among the Gentiles in this age! However, as stated before, *it’s in a way least expected*. It is a **mysterious** work, and therefore it is highly unexpected, howbeit it is thoroughly biblical.

Jesus, being a fulfillment of the message (“*the Word was made flesh*” – Jn. 1:14), lived-out and preached **the Gospel** in the same terms as Isaiah: a **Voice in the Wilderness** (Matt. 3:3-4, 11:9-15, Luke 1:17, 3:4-6, 7:27), the coming of **Christ** (Jn. 1:27, 4:25, 41-42, 9:35-38, Matt. 22:42-46), **Good Tidings & the Kingdom of God** (Matt. 4:23, 9:35, 11:5, 24:14, Mk. 1:1, 14-15, 8:35, 10:29, 13:10, 16:15, Lk. 2:10, 4:18-19, 7:22, 9:6), the **Day of Salvation** (Lk. 4:16-21, 2 Cor. 6:2), **Judgment to the Gentiles** (Matt. 12:17-21), a **Light to the World** (Matt. 4:15-16, Lk. 1:78-79, 2:32, Acts 13:47-48), **Living Water** in the **Wilderness** (Jn. 4:14, 7:38; Acts 2:16-21, Heb. 6:4-8), **Healing** (Matt. 11:4-6), and much more.

Jesus fully intended to accomplish the whole record of the foretold **Gospel** in the same **generation** as *the 1<sup>st</sup> Advent*, but seeing that the **original intent** of God was frustrated from **physical manifestation**, the LORD is accomplishing the same prophetic scheme in a **spiritual manifestation**. The aforementioned aspects of Biblical Prophecy, all of which were supposed to culminate **physically** in *the 2<sup>nd</sup> Advent*, are being **spiritualized** in the accomplishment of redemption in *the Gentile Church Age*. Even though the **death, burial, resurrection, and ascension** of Christ were all foretold beforehand, the vital components of redemption in what we call *the Gentile Church Age* were unspoken for in Biblical Prophecy. According to Paul, such details were “**hidden**” or unrevealed (“*hid in God*” – Eph. 3:9). Thus, by way of Biblical Prophecy, it was virtually unthinkable to assert that a vast chasm of time would exist between the two *Advents* of Christ, or, that salvation

would flourish among the Gentiles at the expense of the Jews. As formerly stated, the only reason redemption is currently underway in this manner is because *the 2<sup>nd</sup> Advent* didn't come in the 1<sup>st</sup> Century as was planned as a result of the shortcoming of the *2<sup>nd</sup> Restoration Generation* of the Jews (as is duly accounted in *the Gospels, the Book of Acts, & the Epistles*).

Though **mysterious**, the work of redemption **currently** at hand is thoroughly Biblical. The Messianic Acts of Jesus **currently** being accomplished during *the Gentile Church Age* are **spiritualized fulfillments** of redemption on behalf of *the Gentiles*, when the **original** or **ultimate** word of prophecy foretold a **physical fulfillment** of redemption on behalf of *the Jews*. Speaking in terms of the actual words of Biblical Prophecy, the Messianic Acts of Jesus being accomplished during *the Gentile Church Age* are **partial fulfillments** of the word spoken, when the performance of the **original** or **ultimate** intent of God will be a **complete fulfillment** of the word spoken. Therefore, however **mysterious**, THE PLOTTED COURSE continues as foretold in increasingly glorious degrees of fulfillment for all the world to behold the unsearchableness of God's plans (Isa. 40:13-14, Rom. 11:33-36). Look, for example, at the course of redemption PLOTTED in Isaiah 42:1-4 as it would have **originally** been fulfilled, or as it will **ultimately** be fulfilled, and behold how it is **currently** being fulfilled in the Gentile Church Age according to Matthew 12:14-21.

**“Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a Covenant of the people, for a Light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.”** – Isa. 42:1-7

“Then the Pharisees went out, and held a council against him, how they might destroy him. But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all; And charged them that they should not make him known: That it might be fulfilled which was spoken by Esaias the prophet, saying, **Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust.**” – Matt. 12:14-21

As is often the case, like in Malachi 3:1-4 (**Elijah**: Matt. 11:10, Lk. 7:27), Malachi 4:1-5 (**Elijah**: Matt. 11:14-15, Lk. 1:17), Zechariah 9:9-17 (**The Triumphant Entry**: Matt. 21:4-5), & Zechariah 13:1-9 (**The Crucifixion of Jesus**: Matt. 26:31), Isaiah 42:1-4 is an indecipherable blending of the two *Advents*.

According to Matthew 12:14-21, it is apparent that Isaiah 42:1-4 powered a real **fulfillment** in *the 1<sup>st</sup> Advent* of Christ. Perhaps the most pronounced *1<sup>st</sup> Advent* fulfillment of this passage is portrayed in verse 3, as this depicts the *extraordinary behavior* of the Messiah that led to His death. It was foretold that “[**Christ**] shall not cry, nor lift up, nor cause His voice to be heard in the street” (Isa. 42:2). Contextually, according to Matthew 12:14-21, He will behave thus while the Jews conspire His murder. To the shock and astonishment of Christ's followers, this was a calculated response of no retaliation in the suffering of death uncontested. Therefore, instead of fighting injustice with sword-in-hand, as all former Kings of Israel were anointed to do (Ps. 18:32-50, 1 Chron. 20:1, 1 Kings 10:9, Jer. 23:5, Psalm 72), Jesus forbade the use of swords and surrendered to the criminal plot. Or, instead of verbally contesting lies and slanders, Jesus remained silent before the blasphemers (Matt. 26:62-63, 27:14, Isa. 53:7)! Ordinarily, such behavior for a King would be cowardice and criminal negligence, but this undying Man had greater battles to fight (Jn. 18:36-37). Therefore, quoting Isaiah 42:1-4, Matthew was compelled to put the Jews in memory of this profoundly descriptive prophecy of the Messiah's unexpected behavior [for more information, see: “**What His Deeds Preached**” in a Commentary on Matthew's Gospel].

As for verse 1 & verses 3-4 of Isaiah 42 being fulfilled in *the 1<sup>st</sup> Advent*, Matthew's interpretation follows suit with the whole scheme of prophecy existing in *the Gentile Church Age*. These verses speak of Christ doing "**judgment**" upon the Gentiles, or, establishing **judgment in the Earth** (not just in Israel) insomuch that **the Gentiles** (the inhabitants of **the isles**) will trustingly **wait** for Christ's **Law**. The full meaning in this application should be searched out and established, but it will be difficult to do so without understanding the more supreme fulfillment of this text in the 2<sup>nd</sup> Advent of Christ. When reading Isaiah 42:1-4 in line with Isaiah 42:5-7, the choice terms of the prophecy are aligned with the whole tenor of Isaiah's testimony of **the Gospel**.

"Behold, **My Servant**...I the LORD...will...give *Thee [Jesus Christ]* for a **Covenant** of the people, for a **Light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house**" – Isa. 42:6-7

**PHYSICALLY SPEAKING**, in *the 2<sup>nd</sup> Advent*, Christ will "**bring forth judgment to the Gentiles**", or, "**set judgment in the Earth**" (Isa. 42:1-4), which means He will **physically** destroy all who refuse to surrender to the sovereignty of Christ in the invasion of **the Kingdom of God**. This interpretation aligns with scores of prophecies in Isaiah. As can be observed in [Heaven Besieging Earth \(the Vials\)](#), [The Gathering \(6th Vial\)](#), [The Shaking \(7th Vial\)](#), [The Winepress](#), [The Armies of Heaven in Worldwide Battle](#), & [Day 1,290: the Defeat of the Antichrist & Babylon](#), Jesus will be unrelenting in wrath upon all who refuse to acknowledge His Lordship insomuch that the world itself will be **physically consumed with fire** (2 Thess. 1:7-10, 2 Pet. 3:10-13). What Christ will **physically** do to Babylon's World to **liberate** the Jews from Captivity is **the Gospel** according to Isaiah, and therefore this **news** will be loudly **proclaimed** to the Jews while in Captivity as **Good Tidings Before Liberation**. Then, **upon their liberation** ("*...all kindreds of the earth shall wail because of Him.*" – Rev. 1:7), the dispersed Jews will be gloriously converted as they **physically** endeavor [the Treacherous Journey](#) back home.

Herein, and increasingly, the Jews will be given **Joy for Mourning** as they, in conversion and through **restoration**, become a **Light to the Gentiles!** Literally, and **physically**, whether speaking of the in-flight glorified Jews (Dan. 12:3, Matt. 13:43), the dispersed regathering Jews (Isa. 42:16, 58:8, 10), or the Jewish inhabitants of the City of Jerusalem (Isa. 4:5, 60:1-5), light will shine *from, among, and upon* them! Moreover, while the Jews are being *liberated, converted, regathered, and restored*, so great a **light will shine unto the Gentiles** that vast portions of them will be converted to Christ and join the Jews in the happy beginning of the Millennial Reign of Christ on [Day 1,335!](#) In other words, herein, what God will do in **physically coming near in the 2<sup>nd</sup> Advent of Christ** to save the Jews, will in turn result in the saving conversion of Gentiles as the "*abundance of the sea*" in quantity (Isa. 60:1-5); moreover, the LORD will continue to save the elect posterities of both Jews & Gentiles all throughout the next 1,000 years from generation to generation. Increasingly, during these **momentous events** of the last **75 Days**, the prophecies of Isaiah concerning Christ will be **fulfilled**. After all, this is what was **ultimately** foretold & echoed in Isaiah 42:1-7, Isaiah 49:5-10, and Isaiah 61:1-4, the latter two passages declaring,

"And now, saith the LORD that formed me from the womb to be his **Servant**, to **bring Jacob again to him**, Though Israel be not gathered, yet shall I be **glorious** in the eyes of the LORD, and my God shall be my strength. And he said, It is a light thing that thou shouldest be **My Servant** to **raise up the tribes of Jacob**, and to **restore the preserved of Israel**: I will also give thee for a **Light to the Gentiles**, that thou mayest be **My Salvation** unto **the end of the Earth**. Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee. Thus saith the LORD, In **an Acceptable Time**

have I heard thee, and in a **Day of Salvation** have I helped thee: and I will preserve thee, and give thee for a **Covenant** of the people, to **establish the earth**, to cause to **inherit the desolate heritages**; That thou mayest say to the **prisoners**, *Go forth*; to **them that are in darkness**, *Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall be guide them.*" – Isa. 49:5-10 (Lk. 1:78-79, 2:32, Matt. 4:14-16, Acts 13:47-48)

"**My Servant**", Christ:  
Isa. 42:1, 44:26, 49:3-6,  
52:13, 53:11

"**My Servant**", Israel:  
Isa. 41:8-9, 42:19, 43:10,  
44:1-2, 21, 45:4, 48:20

“The Spirit of the Lord GOD is upon Me; because the LORD hath **anointed** Me to **preach Good Tidings** unto the meek; he hath sent Me to **bind up the brokenhearted**, to **proclaim liberty to the captives**, and **the opening of the prison to them that are bound**; To **proclaim the Acceptable Year** of the LORD, and **the Day of Vengeance** of our God; to **comfort all that mourn**; To *appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.*” – Isa. 61:1-4 (Lk. 4:16-21)

**SPIRITUALLY SPEAKING**, in the 1<sup>st</sup> Advent, Christ will “**bring forth judgment to the Gentiles**”, or, “**set judgment in the Earth**” (Isa. 42:1-4), by **spiritually** destroying the adversarial government of Earth, **the Kingdom of Hell** (Matt. 16:18, Eph. 6:12, James 3:6), by the ushering in of **the Kingdom of Heaven** within the souls of men (“*the Kingdom of God is within you*” – Lk. 17:21). This requires a real vanquishing of Satan’s **spiritual** reign over the souls of men (Eph. 2:2-3). Thus, in describing the **spiritual** invasion of Christ (Matt. 28:18-20) in the setting up of **the Kingdom of God** in men (Lk. 17:21) through the overthrow of **the Kingdom of Satan**, Jesus said, “Now is **the judgment of this world**” (Jn. 12:31). Elaborating further, Jesus said,

“And when He [the Holy Ghost] is come, He will reprove the World of sin, and of righteousness, and of **judgment**: Of sin... Of righteousness... Of **judgment**, because the Prince of this world is **judged**.” – John 16:8-11

This **judgment** was the *real* and *substantial* overthrow of Satan’s Dominion over fallen man as it had never happened before, not even in the Old Testament (Rom. 3:25, Heb. 9:15; for more information on the legal / substantial redemption of mankind in Christ, see: “**Romans Ch. 3 Commentary**”). Signifying what was accomplished by the death of Christ, which was, in turn, a judgment upon the Dominion of Satan which existed in the World (“*the god of this world*”-2 Cor. 4:4), the Lord said, “**Now is the judgment of this world**: now shall the Prince of this world be cast out” (John 12:31)! By means of death the Lord Jesus substantially *spoiled* fallen man from the Dominion of Satan and Fallen Angels (Col. 2:15) because He, through death, destroyed him that had the power of death, that is, the devil (Heb. 2:14-15).

Indeed, “*For this purpose the Son of God was manifested, that He might destroy the works of the devil*” (1 Jn. 3:8)! This is a **spiritual destruction** wrought in a **spiritual war** waged by a victorious **spiritual Kingdom** against an opposing **spiritual Kingdom**, and in accordance with Isaiah this **destructive warfare** is a **judgment** from God. Speaking of this, the Lord said, “*the Prince of this world is judged*” (Jn. 16:11). Literally, though in a **spiritual realm**, Jesus of Nazareth said, “*I beheld Satan as lightning fall from heaven*” (Lk. 10:18)! Yet, what are the implications of this crushing defeat of Satan, except that it was to the end that “**He shall shew judgment to the Gentiles**” (Matt. 12:18), as foretold in Isaiah 42:1-4. Indeed! God **judges** him for them, and in **judging** him He will do **judgement** among them (for more information, see: “**A Diversity of Judgments & the 1<sup>st</sup> Advent of Christ**”).

Therefore, evidently, because “**God so loved the World...**” (Jn. 3:16), it was written, “**He shall shew judgment to the Gentiles**” (Matt. 12:18). Manifestly, this is God’s love. The **spiritual allegiances** of the Gentiles will not stop the Messiah from saving them! Even though, from ancient times, they walked “*according to the course of this world, according to the Prince of the power of the air, the spirit that now worketh in the children of disobedience*” (Eph. 2:2), now they are freely and abundantly able to receive and walk in the Holy Spirit of the Living God! The **spiritual relocation** of a soul from **the Dominion of Satan** to **the Dominion of Christ** is an act of **judgment** upon the captors of the imprisoned soul; and, Christ, who “*led captivity captive*” (Eph. 4:8), has now become their KING “*who is set on the right hand of the Throne of the Majesty in the Heavens*” (Heb. 8:1).

The act of **spiritual adoption** is in the banishing of **unholy spirits** and the giving of **the Holy Ghost** (Matt. 12:25-30, Acts 2:33). This being the case, that all true converts to Jesus Christ are such through this dominion transfer (“*To open their eyes, and turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins...*”- Acts 26:18), they become willing subjects to a reigning **King** and **Judge** in a bona-fide governmental **Kingdom** (Ps. 2:6, 12, Heb. 4:13, Isa. 9:6-7). Isn’t this implied in what Jesus Christ said when He went about Israel doing good, affirming, “*But if I cast out devils by the Spirit of God, then the Kingdom of God is come unto you*” (Matt. 12:28)? Truly, this is **the Gospel**.

This is **the Gospel** first declared by Isaiah. Then it was echoed and enlarged by Christ, only things are overwhelmingly **spiritualized** during *the Gentile Church Age*. Jesus is harnessing the power of Messianic Prophecy in the performance of what was supposed to come next *in the 2<sup>nd</sup> Advent* of Christ. I repeat, what was calendared to come next did indeed come next! To the shock and astonishment of the Jews, it is happening now during the in-between-time of the two *Advents*, only this time the prophetic words are being fulfilled in a *purely spiritual* operation of redemption. There is no better explanation for why this is happening among *the Gentiles* to the overwhelming exclusion of *the Jews*, except, matter of fact, “**God so loved the World...**” (John 3:16).

It is **Good News** that **the Kingdom of God** is brought near to the souls of men worldwide. Ordinarily, as demonstrated in the Old Testament, **the Kings of Israel** were appointed to uphold *the Law of God* at pain of death; and, extraordinarily, Jesus of Nazareth is no exception to this rule! The sins of the whole world were so *thoroughly judged at the Cross of Christ* (“*the propitiation*” – 1 Jn. 2:2) that, instead of **physically** killing the demon-possessed or the adulteress, as is the normal behavior of Israelite Kings who acted as the letter of justice demanded (demon-possessed: **Ex. 22:18, Lev. 20:6, 27, 19:31, Deut. 18:10-12**; adulteress: **Lev. 20:10, Deut. 22:21-24**), Jesus **spiritually** cast out demons from the possessed and pardoned the adulteress. Likewise, as is the normal behavior of Prophets, instead of calling down **actual fire** from Heaven to the consummation of unrelenting sinners (Lk. 9:55), as Christ is foretold to do in the 2<sup>nd</sup> Advent (Zech. 14:12, Isa. 66:15-16), Jesus sends the Holy Ghost unto men as an **Outpouring of Spiritual Rain** upon all flesh (Joel 2:28-29, Acts 2:17-18) turning the **spiritually** dry ground into a pool of water (Isa. 41:18). Instead of bringing a **physical** famine upon the earth to the punishment of the wicked (**Deut. 11:17, 28:23-24**), as Christ is foretold to do in the 2<sup>nd</sup> Advent (Zech. 14:16-19), Jesus is scattering the **spiritual** seed of the Gospel in the **spiritual** soils of all mankind worldwide (Matt. 13:3-9).

In other words, *in the 1<sup>st</sup> Advent*, Christ isn’t **physically judging** the World like He will do *in the 2<sup>nd</sup> Advent* (“*I came not to judge the World...*” – **John 12:47**), according to **the Gospel** of Isaiah (Isa. 42:1-4, 61:1-5), but He is certainly **spiritually judging** the World in **saving** it (“*...but to save the World*” – John 12:47)! Instead of **physically returning** in the 2<sup>nd</sup> Advent to **physically exact** the penal justice of God upon sinners and therein do **judgment**, Christ became a sinner and absorbed the wrath of God and therein exacted **judgment** (2 Cor. 5:21) to wit, meanwhile, Christ is **spiritually abiding** among Christians for the proliferation of **the Kingdom** in the furtherance of this **judgment** wherein sinners find mercy. This manner of **spiritually** progressing **the Kingdom** is exactly what is intended for the meantime, as Christ openly professed, “*All power is given unto Me in Heaven and in Earth*” (Matt. 28:18). It’s not that Christ is in *Heaven* refusing to return to the *Earth*. On the contrary, Christ said, “**Lo, I am with you always, even unto the End of the World**” (Matt. 28:20). After all, according to Isaiah 41:1-4, Christ is the one who will not *fail* nor be *discouraged* in the establishment of **judgment** in the earth. Therefore, professedly, Christ is with the Gentiles in the **spiritual advancement** of **the Kingdom of God** every step of the way.

Christ’s coming *in the 1<sup>st</sup> Advent* was not to enact the **curse** and/or **physical justice** of the Law upon sinners, but to *bear* it, *absorb* it, and *take* it upon Himself in becoming a **curse** for us (Gal. 3:13); therefore, gloriously, the constraint of penal justice toward the world in the exacting of wrath upon Christ, and the subsequent administration of unmerited mercy, was yet again another **judgment**! Effectively, in another **judgment**, this lawfully disempowers Satan from proliferating his diabolical rule over lost mankind (Rev. 12:7-11). According to the Law, all sinners on earth justly deserve to be publicly nailed to a tree for the suffering of a gruesome and horrific death (Gal. 3:10); albeit, justice is duly served and sin is abundantly judged in Passion of Jesus Christ (Gal. 3:13-14, Rom. 3:24-26)! Christ’s atoning redemption on the Cross is to the satisfying of real justice and judgment, for the pacifying of real wrath in the heart of God, insomuch that if the LORD didn’t freely forgive all believers in Christ, He would be **unjust** (1 Jn. 1:9).

### Mystery #1

Everything God said the Messiah would do in judgment to Babylon  
is being used for the salvation of Babylonians.

Gloriously, in confirmation of all the above, Jesus stood in the synagogue of the Jews, and declared, “*This day is this scripture fulfilled in your ears?*”, upon reading Isaiah 61:1-4. However, the stated purpose of divine VENGEANCE upon the Gentiles was

left out in the reading. Why? Of course, because this very prophecy is powering a redemptive purpose of salvation in *the Gentile Church Age!*

“**The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach Good Tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the Acceptable Year of the LORD, AND THE DAY OF VENGEANCE OF OUR GOD;** to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.” – Isa. 61:1-4

“And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, **The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,** TO PREACH THE ACCEPTABLE YEAR OF THE LORD. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, *This day is this scripture fulfilled in your ears.*” – Lk. 4:16-21 (2 Cor. 6:2)

The phrase, “AND THE DAY OF VENGEANCE OF OUR GOD” (Isa. 61:2), was intentionally left out in the reading (Lk. 4:16-21) to indicate the redirecting of GOD’S VENGEANCE for the meantime to wit MERCY & ACCEPTANCE is showered upon *the Gentiles* instead. Considering the circumstances, the Messiah chose this path for the glory of His Namesake (Rom. 11:19-25). For, at the redirecting of GOD’S VENGEANCE from *the heathen* to *Christ* for the satisfying of God’s wrath at **the Cross**, combined with the Jews outrightly rejecting the Messiah by and large (Rom. 11:20), it pleased the Christ to accomplish a course of redemption that would confound all and convert as many as possible (“...*For God hath concluded them all in unbelief, that He might have mercy upon all.*” – Rom. 11:30-32)! A profoundly different plan is now underway in what we now call *the Gentile Church Age*, yet only inasmuch as the plan currently being accomplished is a **spiritualized fulfillment** of the original plan outlined in Biblical Prophecy pertaining to *the 2<sup>nd</sup> Advent* of Christ. Therefore, in reality, the current plan of redemption is the same plan, only one must give Biblical Prophecy its full latitude of **divine fulfillments**.

Rightly so, the 1<sup>st</sup> Century Jews would have understood, “AND THE DAY OF VENGEANCE OF OUR GOD” (Isa. 61:2), to indicate the overwhelming **death** of all adversarial *Gentiles*. Therefore, cunningly, Jesus read in foresight of the coming *Gentile Church Age*. Nevertheless, according to the Gospel of Isaiah, the **original** meaning and **ultimate** intent of Isaiah’s prophesying is abundantly clear as it pertains to *the 2<sup>nd</sup> Advent* of Christ. A simple reading of Isaiah 61:1-4 bears witness of this. Therefore, just so no one misunderstands, Jesus left out the saying, “AND THE DAY OF VENGEANCE OF OUR GOD”, when declaring **the Acceptable Year of the LORD** that He would author on behalf of *the Gentiles* to the overwhelming exclusion of *the Jews* (Rom. 11:1-36, 2 Cor. 6:2).

Therefore, Jesus is **spiritually** enforcing what was declared, in preaching, “**the Kingdom of God is at hand**” (Mk. 1:15), by overthrowing the **spiritual dominion** of Satan from its residence over *Gentiles* (Eph. 2:1-3). Herein, in accordance with Isaiah 42:1-7, 49:5-10, & 61:1-4, we have observed how *2<sup>nd</sup> Advent* Messianic Prophecy foretelling Christ’s **judgment** of Babylon (which would be to their overwhelming **physical destruction**) is being employed to power a redemption resulting from *1<sup>st</sup> Advent* redemptive exploits in operation during *the Gentile Church Age*, only this time in the **spiritual destruction** of **the Kingdom of Satan**, and, the **spiritual death** of the wretched men therein, results in their spiritual **resurrection** into **the Kingdom of God** to walk in a reborn newness of life! In other words, the coming of **the Kingdom of God** to *the Gentiles* **destroys** the **spiritual imprisonment** of **Babylon** around souls, and, **mortifies** the perverse **spiritual nature** of **Babylonians** within mankind. In short, Babylon *in* and *around* “YOU” must die! Indeed, herein, in a **partial & spiritualized fulfillment** of **ultimately physical** prophecies, *the Gentiles* are brought to trust in **the Arm of the LORD** (Isa. 42:1-4, 51:4-5, 53:1).



Therefore, shockingly, what God said the Messiah would in judgment do to **Babylon** is being used *for* the salvation of **Babylonians**.

*An Epistle to the Babylonian Christians*  
[The Epistle of Paul the Apostle to the Romans]

For *the Jews*, this is hard news to hear (Jn. 6:60). Even for believing *Jews*, this message is kin to an ancient doctrine that was notoriously unbelievable (Hab. 1:5). For, even if one's expectation is entirely captured by the foresight of Biblical Prophecy in the Old Testament, the current *Gentile Church Age* was unspoken for and unseen (**hidden**). It is therefore highly unexpected! Paul goes so far to say that this "**mystery**" was "**kept secret since the world began**" (Rom. 16:25)! Furthermore, it is virtually impossible for patriotic Jews to imagine the God of Israel preferring *Babylonians* above *Hebrews*. Therefore, in general, *the Jews* would be bewildered to hear about the shocking REVERSAL OF ORDER presently underway in respect to Messianic Redemption working among *the Gentiles* at the overwhelming expense of *the Jews*. Yet, nothing new being under the sun, this was the **all-too-often sorry estate of the Jews** in history when Covenantal Purposes were temporarily breached, altered, or prolonged. However, graciously, whether in history or futurity, God ordains voices to speak to the bewildered souls and abate the worldly sorrow. In other words, God raises up prophets & apostles to clarify the unclear and justify the seemingly unjustifiable acts of God, and this occasion is no exception: hence, "**An Epistle to the Babylonian Christians**".

*"For I speak to you Gentiles, inasmuch as I am the Apostle of the Gentiles, I magnify mine office:"* – Rom. 11:13

Therefore, we, the recipients of such apostolic clarifications, are without excuse if we allow these **mysteries** to confound our understanding of the Messiah. Through the appointment of apostles, God means to disclose the **hiddenness** of these wonders of redemption. Therefore, God appointed an apostle on behalf of *the Gentiles* to declare the working of these **mysteries** among *the Gentiles*, one called, "*the Apostle of the Gentiles*" (Rom. 11:13), and, "*a Teacher of the Gentiles*" (2 Tim. 1:11). Therefore, fellow Gentiles, hearken to your apostle!

"For I would not, brethren, that ye should be *ignorant* of this **mystery**, lest ye should be wise in your own conceits; that **blindness** in part is happened to *Israel*, until the **fulness** of *the Gentiles* be come in." – Rom. 11:25

"For this cause I Paul, the prisoner of Jesus Christ for you *Gentiles*, If ye have heard of the dispensation of the grace of God which is given me to *you-ward*: How that by revelation he made known unto me **the mystery**; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in **the mystery** of Christ) **Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit**; That the *Gentiles* should be fellowheirs, and of the same body, and partakers of his promise in Christ by **the Gospel**: Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the *Gentiles* **the unsearchable** riches of Christ; And to make all men see what is the fellowship of **the mystery**, which from the beginning of the world hath been **hid** in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church **the manifold wisdom** of God, According to the eternal purpose which he purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of him." – Eph. 3:1-12

Who can explain it better than Paul, "*the Apostle of the Gentiles*" (Rom. 11:14)? Foremost of all, Paul explains the **mystery** of how and why the Lord can or would save *the Gentiles* in this extraordinary era of redemption. Moreover, on behalf of all the apostles, Paul's explanation justifies the extraordinary interpretations and applications of Biblical Prophecy being practiced during this age: namely, in the **spiritualizing** of *2<sup>nd</sup> Advent* prophecies that will find *ultimate fulfillment* **literally** and **physically**. However, notably, Paul is careful to dogmatically affirm that none of the current employments of prophecy nullify God's work among *the Jews*. Through **the Book of Romans**, Paul adds to the former conclusion heretofore observed and, in so doing, further explains the **mystery** of redemption at work in *the Gentile Church Age*. If there was a thesis of Paul's

initial argument that was written, it could be:

## Mystery #2

Everything God said the Messiah would do in judgment through Babylon is being used as a means of salvation for Babylonians.

Given the audience of the Epistle, it is only meet for Paul to begin the letter by quoting Habakkuk 2:4 (Rom: 1:17). Habakkuk's words are choice and perfectly suited for the burden of proof at hand. While surveying the work of God among *the Gentiles* prior to and going into *the Gentile Church Age*, as depicted in Romans 1:13-32, Paul cites Habakkuk 2:4 (Rom. 1:17). There could be no better verse for such an occasion. For, by this point, *the Jews* were astonished like Habakkuk was of old. Therefore, I say, this is a fitting introduction to an *Epistle to Roman Christians*.

For, essentially, this was an *Epistle to Babylonian Christians*, then called *Romans* (Dan. 2, 7, 9, Rev. 17), because as of the 1<sup>st</sup> Century Rome assumed the mystical mantle of ancient *Babylon*. Herein, *Rome* became an instrument in God's hand to chastise *the Jews* like *Babylon* of old. Therefore, likewise, the dispersion of the *Jews & Christians* throughout *the Roman Empire* effectively became another **Babylonian Captivity**. Indicating this, Peter bade greetings to other fellow dispersed saints, saying, "**The Church that is at Babylon...saluteth you**" (1 Pet. 5:13), when writing to "*the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia*" (1 Pet. 1:1). This being the case, my reader, do you remember why Habakkuk was offended in the prophetic scenario he beheld of old?

*Firstly*, Habakkuk was in disbelief that God would turn from **the Jews** and join **the Babylonians** in the manner described in the Book of Habakkuk. *Secondarily*, Habakkuk was bewildered at how

it was at all possible for **salvation** to flourish in the foretold circumstance of what God was going to do through **Babylon**. Thus, in directing the reader of Romans to Habakkuk 2:4, Paul is giving an exact answer to a contextually parallel situation.

"Behold, his soul which is lifted up is not upright in him: *but the just shall live by his faith.*" – Hab. 2:4 (Rom. 1:17)

It is meet for *the Apostle of the Gentiles* (Gal. 2:7) to magnify the work of God among the Romans by quoting this precedent set of old, starting with Romans 1:17 quoting Habakkuk 2:4. In fact, this is how salvation *can* and *will* flourish in the most unlikely circumstances brought about by **Babylon**. This is a straightforward answer: "*the just shall live by faith*" (Hab. 2:4)! Yet, practically speaking, the performance of this promise is profoundly miraculous. **Originally**, and **ultimately**, Habakkuk 2:4 (Rom. 1:17) promised "**life**" amidst the deadly onslaught of Babylon's rise by war and conquest. Therefore, in this case, "**life**" meant physical survival exactly as declared by God in Ezekiel 3:16-21 & 18:1-32 [for more information, see: "**The Doctrine of the Majesty of the LORD**"]. Even though God's promises are sure and steadfast, Habakkuk wondered how he would **physically** survive the war (Hab. 3:16-19); one reason being, he knew that Babylon was raised up by God to punish the backslidden Church (Hab. 1:2-4). As a lesson to us all, Habakkuk struggled with **the Doctrine of Babylon** (the divine purpose of God *through* Babylon) and overcame his personal offences as he humbled himself before God (Hab. 1:12-2:3).

**ROMANS:** Romans 1:17 (**Babylon:** Hab. 2:4), 2:24 (**Babylon:** Isa. 52:5), 3:4 (Ps. 51:4), 3:10-12 (Ps. 14:1-3), 3:13 (Ps. 5:9, 10:7, 140:3), 3:14 (Ps. 10:7), 3:15-17 (**Isa. 59:7-8**), 3:18 (Ps. 36:1), 4:3 (Gen. 15:6), 4:7-8 (Ps. 32:1-2), 4:17 (Gen. 17:5), 4:18 (Gen. 15:5), 7:7 (Ex. 20:17), 8:36 (Ps. 44:22), 9:7 (Gen. 21:12), 9:9 (Gen. 18:10, Heb. 11:11), 9:12 (Gen. 25:23), 9:13 (Mal. 1:2-3), 9:15 (Ex. 33:19), 9:17 (Ex. 9:16), 9:20-21 (**Isa. 29:16, 45:9, 64:9**), 9:25 (**Hosea 2:23, 1:10**), 9:27-28 (**Isa. 10:22-23**), 9:29 (**Isa. 1:9**), 9:33 (**Isa. 8:14; Gentile Church Age:** 1 Pet. 2:1-10), 10:6-8 (Deut. 30:12-13), 10:11 (**Isa. 28:16, 49:23**), 10:13 (**Joel 2:32**), 10:15 (**Isa. 52:7**, Nah. 1:5), 10:16 (**Isa. 53:1**), 10:18 (Ps. 19:4), 10:19 (**Babylon:** Deut. 32:21), 10:20-21 (**Isa. 65:1-2**), 11:3 (1 Kings 19:10, 14), 11:4 (1 Kings 19:18), 11:8 (**Isa. 29:10, 6:9-10**), 11:9-10 (Ps. 69:22-23, **Isa. 8:14-16**), 11:26-27 (**2<sup>nd</sup> Advent:** **Isa. 59:20, 45:17, 25**, Ezek. 39:28), 12:19 (**Deut. 32:35**), 14:11 (**Isa. 45:23**), 15:3 (Ps. 69:9), 15:9 (Ps. 18:49), 15:10 (**Deut. 32:43**), 15:11 (Ps. 117:1), 15:12 (**Isa. 11:10**), 15:21 (**Isa. 52:15**).

Paul had similar hopes for the personally offended folk of his generation. Paul's intention in highlighting the principle of **life & death** is made abundantly clear in comparing Romans 1:17 with Romans 1:32. Only this time, God isn't using **Babylon** to punish the backslidden *Jews* to wit only the righteous believers would **physically survive** the deadly onslaught. Rather, using the same promise of old, God is **spiritually saving** the **Babylonians** in an unprecedented act of mercy toward *the Gentiles*. **Secondarily**, and **inferiorly**, as it applies to *the Gentile Church Age*, Habakkuk 2:4 (Rom. 1:17) bears witness of redemption among *the Gentiles* through faith in that God is granting **spiritual life** to the **spiritually dead** *Gentiles* (Eph. 2:1-3)! Literally, the *unbelievable* work of God THROUGH Babylon of old is equated with the redemptive work of God AMONG / THROUGH the Gentile Christians in the current age (Hab. 1:5 & Acts 13:40-41, Deut. 32:21 & Rom. 10:19). Therefore, boldly, as is the case in Acts 13:40-41, the **Gospel Preachers** of the New Testament declared the equation in no uncertain terms, saying,

“Beware therefore, lest that come upon you, which is spoken of in the prophets; **Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.**” – Acts 13:40-41 (Hab. 1:5)

“**Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told you.** For, lo, I raise up *the Chaldeans*, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces that are not theirs.” – Hab. 1:5-6 (Acts 13:40-41)

Sadly, most Jews wouldn't hear. For, how hardly were they made to hear Habakkuk of old when speaking of historical Babylon? In order to survive of old, the Jews had to believe what God was doing THROUGH **Babylon** on behalf of the Jews. Similarly, and yet contrastingly, only this time **spiritually**, *the Gentiles* have to believe what God is doing THROUGH **the Gentiles** on behalf of *the Gentiles* and at the overwhelming expense of *the Jews*; and, in this Epistle, Paul is writing to contemporary believers who are essentially **Babylonian Christians**! Therefore, what was **originally designed** to **kill** unbelieving *Jews* is **saving** believing *Gentiles*. The promise of **physical survival** offered to believing Jews of old is now **spiritually enlivening** the dead-to-God Gentiles in this current age.

Certainly, this was a cause of blasphemy among the unbelieving *Jews* in the 1<sup>st</sup> Century. Speaking of this, Paul quotes Isaiah 52:5 in Rom. 2:24, saying, “...*the Name of God is blasphemed among the Gentiles through [the Jews]*”. Paul is speaking of a current problem of blasphemy resulting from hypocritical & heretical Jews. However, Isaiah 52:5 **originally** speaks of the blasphemy of God's Name coming from the Jews being overrun in war and dispersed in the **Assyrian & Babylonian Captivities**. In reality, this is the historical circumstance in which Habakkuk himself needed to learn *faith* (Hab. 1:12, 3:1-2, 16-19). In these shocking instances of history, **God departed from the Jews** and joined the heathen to make war against the Jews, thus making the heathen miraculously **undefeatable in the conquest**.

“Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; **and my name continually every day is blasphemed.**” – Isa. 52:5 (Rom. 2:24)

“I said, I would scatter them into corners, I would make the remembrance of them to cease from among men: Were it not that I feared the wrath of the enemy, **lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the LORD hath not done all this.**” – Deut. 32:26-27 (Rom. 10:19)

Of course, this was a cause of blasphemy among the heathen as they boasted in victory to the defamation of Jehovah, as foreseen in Deuteronomy 32:26-31. The loss of God on the part of the Jews and the gaining of God on the part of the Heathen IN RESPECT TO WAR (Deut. 32:28-31) made provision for blasphemy, while the root cause of it all was the sin of the Jews (Isa. 52:5, Rom. 2:24; Note: *God acted to silence the unsound boast of unlearned Gentiles of old in*

#### APOSTOLIC METHODS OF INTERPRETING MESSIANIC PROPHECY

**1. Everything God said the Messiah would do in judgment (WAR) to Babylon is being used for the salvation of Babylonians.**

accordance with Deut. 32:26-27 & Isa. 48:9-11 [Ezek. 20:9, 14, 22, 36:21-23], and God will act to silence the unlearned boast of Gentiles anew in accordance with Romans 11:16-32). No doubt, being abandoned by God IN RESPECT TO WAR was a cause of bewilderment and shock among the self-righteous and patriotic Jews in ancient times. For, even righteous men like Habakkuk or Jeremiah were hardly able to grasp the justice of it (for more information, see: “[Jeremiah Backslid](#)”). Likewise, when God abandoned the Jews and joined the Gentiles in the 1<sup>st</sup> Century (*this time in saving power!*), the sense of shock and astonishment continued among the Hebrews. Considering the circumstances, in the general turning of God’s face from *the Jews to the Gentiles* (Rom. 2:1-29), the Jews were made wonder what *advantage* or *profit* comes from being Jewish. Knowing this, Paul poses the question:

“What *advantage* then hath the Jew? or what *profit* is there of

circumcision? Much every way: chiefly, because that unto them were committed the oracles of God. For what if some did not believe? shall their unbelief make the faith of God without effect?” – Rom. 3:1-3 [Rom. 9:1-7]

Division, controversy, and violence prevailed in the wake of Paul’s missionary journeys as he preached to the Jew first and then to the Gentile. At the hearing of what Paul called, “**my Gospel**” (Rom. 16:25), the misunderstood Jews complained. Paul’s use of messianic prophecy and the way he explained the experience of salvation pertaining to *Jews* and *Gentiles* in respect to the Law was particularly troubling to the Jewry of every place. Paul taught that one’s personal experience of salvation is when the “*uncircumcision*” is enabled by God to “*fulfill the Law*” “*inwardly*” and “*by nature*” (Rom. 2:25-29), and therefore if those of the “*circumcision*” are *breakers* of the Law then their “*circumcision is made uncircumcision*” in the sight of God (Rom. 2:25). Truly, such a message was intolerable and aggravating to pharisaical Jews! Therefore, eventually, the general public of Judaism believed that Paul taught all the Jews that lived among the Gentiles to “*forsake Moses*” (Acts 21:21), and worse: that he “*teacheth all men every where against the people [the Jews], and the Law, and this place [Jerusalem]*” (Acts 21:28). Can you believe it?

In the fallout of such **rampant slander** against the apostle Paul, the sentiments of more reasonable Jews would identify with the objection, “*What’s the point of being Jewish?*”, at the hearing of Paul’s Gospel. Knowing this, Paul poses the question and answers it in Romans 3:1-4, yet not to the satisfaction of 1<sup>st</sup> Century Pharisees who believed they were better than Gentiles in the flesh. Thus, Paul endeavors to prove **from the Old Testament Scriptures** how Jews are “*in no wise*” better than Gentiles morally speaking (Rom. 3:9-20); and, therefore, both Jews and Gentiles need the same redemption (Rom. 3:21-28). For, after all, the God of Israel is the God of the *Jews* and the *Gentiles* (the *circumcision* and the *uncircumcision*) through *faith* in Christ (Rom. 3:29-31), as is **easily demonstrated** in the justification of Abraham of old (a *Babylonian* called out from *Ur of the Chaldees* and justified while *uncircumcised* – Gen. 11:31-12:3, 15:7, Acts 7:2-4, Rom. 4:1-25); or, as is **easily demonstrated** in the *source* of damnation since the fall of humanity in Adam the first, and, the *source* of human redemption in Adam the second (Rom. 5:1-7:6; 1 Cor. 15:21-22, 45).

Yet, with **the method of redemption** via the Gospel in the 1<sup>st</sup> Advent of Christ being thus clarified – namely, that it is being impartially & freely offered to both Jews and Gentiles worldwide – the learned Jews of the 1<sup>st</sup> Century would object on the basis of how **the Gospel** is declared in Isaiah. As stated according to Isaiah, *Jews* cannot be largely forgotten in respect to the foretold redemption of *the Gentiles* but, on the contrary, *the Gentiles* will be saved in the salvation of *the Jews* (for more information on **the Gospel** according to Isaiah, see: [Exhibit #1](#), [Exhibit #2](#), [Exhibit #3](#)). While this assertion of the Jews in respect to the **originally intended** FLOW OF REDEMPTION is true according to Messianic Prophecy in the Gospel of Isaiah, this order is temporarily reversed during the mysterious working of redemption in *the Gentile Church Age*. Paul will directly address objections to this unforeseen FLOW OF REDEMPTION in Romans 9-11, but first he is moved to commend himself to the Jewish People. For, the Jews are inclined to be personally offended with Paul. They were

**2. Everything God said the Messiah would do in judgment (WAR) through Babylon is being used as a means of salvation for Babylonians.**

Messianic Prophecies foretelling WAR *against Babylon* do now power the salvation of **Babylonians**. Similarly, Messianic Prophecies foretelling WAR *through Babylon* do now power the salvation of **Babylonians**. In both cases, THE ACT OF WAR is being redeemed for the salvation of those originally and ultimately targeted or utilized for destruction.

mistakenly believing that Paul was prejudice against *the Jews* and somehow preferential of *the Gentiles*. Combatting this assumption, Paul pleads,

“I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have *great heaviness* and *continual sorrow* in my heart. For I could wish that myself were accursed from Christ for **my brethren, my kinsmen according to the flesh**: Who are **Israelites**; to whom pertaineth **the adoption**, and **the glory**, and **the covenants**, and **the giving of the law**, and **the service of God**, and **the promises**; Whose are **the fathers**, and of whom as **concerning the flesh** Christ came, who is over all, God blessed for ever. Amen. Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.” – Rom. 9:1-8

Of course, Paul proceeds to prove this very point; that, indeed, all these things **pertain** to *the Jews* (Rom. 9:4-5); and, indeed, all things were **originally intended** for *the Jews* (Rom. 9:4-5)! Therefore, certainly, the Jews cannot be forgotten. Paul is affirming that a remnant of *the Jews* must be saved (Rom. 11:1-5). However, while acknowledging this, Paul clarifies “who” *is* & *isn't* a Jew in actuality of old or anew (Rom. 9:6-13) so as to discern the identity of the remnant in the current age (Rom. 9:1-19, 11:1-5); while, at the same time, Paul argues that God is not obliged to accomplish all things as **originally declared** or **ultimately intended** during *the Gentile Church Age*. Divine wrath authors highly unacceptable plans for the subjects of every generation. Howbeit, much more so for those to whom Isaiah speaks in Isaiah 6:9-10.

“And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, Saying, **Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.** Be it known therefore unto you, that the *salvation* of God is *sent* unto *the Gentiles*, and *that they will bear it*. And when he had said these words, the Jews departed, and had great reasoning among themselves.” – Acts 28:23-29 (Isa. 6:9-10)

“Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?” – Rom. 9:20-21 [Isaiah 29:16, 45:9, & 64:5-9]

Paul, being a Jew, affirms that they have no right to question the God of Israel about what He is doing THROUGH *the Gentiles* during *the Gentile Church Age*, just as the Jews of the Captivities had no right to question God (Rom. 9:20-24, Isa. 6:9-10). Unquestionably so, as a divine assertion of absolute sovereignty, what God said He would do TO or THROUGH **Babylon** is being utilized for the salvation of *Gentiles* in this age. Undoubtedly, these are **strange, unbelievable, and marvelous** acts (Hab. 1:5, Isa. 28:21-22, 29:14), even as the Lord wrought THROUGH *the Gentiles* in the empowerment of historical Assyria & Babylon, or how He will do likewise and much more **in the future** THROUGH “Mystery Babylon” in the End of the World (Rev. 17:5). This is exactly why Paul had Isaiah 29:16, 45:9, & 64:5-9 in mind while writing Rom. 9:20-21, all of which are certainly in fulfillment of Isaiah 65:1-2 as stated later in Romans 10:20-21. These marvelous acts of God are unquestionably for the greater good of the most people possible.

### *The Flow of Redemption*

Divine deception, as illustrated in Isaiah 29:16, 45:9, & 64:5-9, is a vital part of God’s plan of old to save a remnant of *the Jews* THROUGH Babylon – and not without Babylon – as depicted in Isaiah 57:15-21 & 65:1-16 [Ezek. 20:33-38]. Come hell or high water, God simply wants souls to be righteous, pure, and holy, **even as He is holy**. **Originally**, and **supremely**, these verses demonstrate the power of God’s election in selecting specific Jews *among* the general population of Jewry to wit the blinded majority were unable to acknowledge what God was doing THROUGH *the Gentiles* on behalf of *the Jews*, and

consequentially **they perished in the fires**. However, in a remnant acknowledging God's work in the Captivities of **old or anew**, the Jews were or will be regarding Babylon as a redemptive purpose & just desert, and consequentially **they will be purified in the fires**. "*The just shall live by faith*" (Hab. 2:4, Rom. 1:17). **Right?**

However, because so many *Jews* die in the process, Paul is endeavoring to justify the greater scope of God's purpose THROUGH Babylon as it pertained to the eventual conversion of *the Gentiles* in THE FLOW OF REDEMPTION *Jew-to-Gentile*. By focusing on THE FLOW OF REDEMPTION, Paul is bringing into view the portions of Messianic Prophecy that foretell the mass conversion of *Gentiles*. Gloriously, such references dominate Paul's argument in Romans 9:25-29 & Romans 10:18-21. Using the same apostolic method of interpreting prophecy, these verses prove the mass conversion of *Gentiles* in the current age. Indicating a pivot in this direction of argumentation, howbeit after establishing the *ancient, current, and future* relevance of God's power in election or predestination, Paul says, "**not of the Jews only, but also of the Gentiles**" (Rom. 9:24).

"What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, **Even us, whom he hath called, not of the Jews only, but also of the Gentiles?**" – Rom. 9:22-24

After providing scriptural proof of God's unquestionable purposes in *election* or *predestination* (Rom. 9:6-21), and upon affirming how both *Jews* and *Gentiles* are a part of the divine scheme of redemption at hand in *the Gentile Church Age* (Rom. 9:24), Paul goes on to quote Hosea 2:23 (Rom. 9:25) & Hosea 1:10 (Rom. 9:26), and then Isaiah 10:22-23 (Rom. 9:27-28) & Isaiah 1:9 (Rom. 9:29).

Romans 9:25-29

[25] As he saith also in Osee, **I will call them my people, which were not my people; and her beloved, which was not beloved.**

"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." – Hos. 2:23

[26] And it shall come to pass, that in the place where it was said unto them, **Ye are not my people; there shall they be called the children of the living 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." – Hos. 1:10

[27] Esaias also crieth concerning Israel, **Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:**

"For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the **consumption** decreed shall overflow with righteousness. For the Lord GOD of hosts shall make a **consumption**, even determined, in the midst of all the land." – Isa. 10:22-23

[28] For he will finish the work, and cut it short in righteousness: because a **short work will the Lord make upon the earth.**

"Except the LORD of hosts had left unto us a very **small remnant**, we should have been as Sodom, and we should have been like unto Gomorrah." – Isa. 1:9

[29] And as Esaias said before, **Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrhah.**

**Originally**, and **ultimately**, Hosea 2:23 & 1:10 refer to the converting *Gentiles* who will repent and believe **the Gospel** (according to Isaiah) as a result of the Jews being converted. They, *being grafted in because of those who were broken off* (to the shock and astonishment of the Jews - Isa. 49:14-21, 56:1-8, 60:1-22, 65:1-16), fill the void of lost *Jewish Children* during the Great Tribulation (*the Jews* who perished in the **Spiritual Wilderness of Babylon** and/or in the **Physical Wilderness** existing

in the aftermath of Babylon's **Consummation** from **Day 1,290** onward - Zech. 13:8-9). Harmoniously, the **reduction** of *the Jews* is foretold in Isaiah 10:22-23 & Isaiah 1:9 (Isa. 48:18-19), while their **multiplication** via a sudden replenishment is foretold in Hosea 2:23 & Hosea 1:10. Though highly unexpected, this is the manner in which the ancient word will be fulfilled, God promising, "*the children of Israel shall be as the sand of the sea*" (**Promise:** Gen. 13:16, 32:12, Heb. 11:12; **Key Comparison:** Hosea 1:10 & Isa. 10:22-23; **Fulfillment:** Isa. 49:14-21, 56:1-8, 60:1-22, 65:1-16; for more information on **the Gospel** according to Isaiah as it depicts THE FLOW OF REDEMPTION, see: [Exhibit #1](#), [Exhibit #2](#), [Exhibit #3](#)). Evidently, this ancient promise to *the Jews* is fulfilled in God turning *Gentiles* into *Jews* at the mass conversion that takes place during the **Treacherous Journey** and onward when, statedly, "*the abundance of the sea shall be converted*" (Isa. 60:5), as THE FLOW OF REDEMPTION goes from *Jew-to-Gentile*. Notwithstanding, however **mysteriously**, according to the unforeseen & undeclared Gospel of the Apostle Paul (Rom. 16:25-27), lo and behold:

### Mystery #3a

The foretold conversion of the Gentiles THROUGH the conversion, regathering, & restoration of the Jews is equated to the Gentiles being converted THROUGH the fall of the Jews, or, their failure to be converted, regathered, & restored.

My reader, this is the case and point for why Paul goes on to quote Hosea 2:23 (Rom. 9:25) & Hosea 1:10 (Rom. 9:26), and then Isaiah 10:22-23 (Rom. 9:27-28) & Isaiah 1:9 (Rom. 9:29) in Romans 9:25-29. Can you perceive his argument and the apostolic methods employed to interpret Messianic Prophecy? Heretofore, we have observed Messianic Prophecies foretelling redemptive operations in the accomplishment of exploits TO & THROUGH **Babylon**, and now we are observing Messianic Prophecies speaking of what God will do THROUGH the **regathering & restoration** of *the Jews*. **Originally**, and **ultimately**, these are three distinct stages of one ongoing chain of events. In other words, these are three distinct stages of one ongoing redemptive operation. These events, being related, are synergistically intertwined like the links of an iron chain are bound together. Being rendered in numerical order as they will **ultimately manifest**, the events are as follows:

1. War THROUGH **Babylon** (what God will do in **judgment** THROUGH **Babylon**) will disperse the Jews in **Captivity** and will eventually enable their **conversion, regathering, & restoration** because of their humiliation / purification during the Great Tribulation.
2. War AGAINST **Babylon** (what the Messiah will do in **judgment** TO **Babylon**) will **liberate** the dispersed Jews and enabled their **conversion, regathering, & restoration**.
3. The Gentile Church Age THROUGH the **conversion, regathering, & restoration** of the Jews (what the Messiah will do in **judgment** FOR **Babylon**). [*Hosea 2:23 (Rom. 9:25) & Hosea 1:10 (Rom. 9:26); Isaiah 10:22-23 (Rom. 9:27-28) and Isaiah 1:9 (Rom. 9:29); Joel 2:28-3:1 (Rom. 10:13); in Isaiah 52:7 or Nahum 1:15 (Rom. 10:15); The Arm: (Isa. 53:1, Rom. 10:16); Isaiah 65:1-2 (Rom. 10:20-21); Deut. 32:21 (Rom. 10:19); Ps. 18:49 (Rom. 15:9), Deut. 32:43 (Rom. 15:10), Ps. 117:1 (Rom. 15:11), Isa. 11:10 (Rom. 15:12)*]

However, in an **inferior application**, Paul was inspired to affirm a *partial fulfillment* of these verses (Rom. 9:25-29, Hos. 2:23, 1:10, Isa. 10:22-23, 1:9) to wit, the same prophecies that **originally** aimed to convert *the Gentiles* at the End of the World are powering the current influx of *Gentile* converts to Christianity in this age. In respect to the conversion of *the Gentiles*, the **same objective** is currently being fulfilled. However, other **ultimate objectives** are currently **unfulfilled**, nor will they be until the End of the World; objectives like, the **conversion, regathering, and restoration** of *the Jews* and THE FLOW OF REDEMPTION transitioning from *Jew-to-Gentile*. The shock and awe of this reversal of order in THE FLOW OF REDEMPTION cannot be understated! **Originally**, and **ultimately**, the voice of prophecy foretold a *Gentile Church Age* (the mass conversion of *Gentiles*) through the **conversion, regathering, & restoration** of *the Jews*. Now, reversing THE FLOW OF REDEMPTION, the word of prophecy is being fulfilled in a *Gentile Church Age* (the mass conversion of *Gentiles*) THROUGH the **fall** of *the Jews*. I repeat, this is the case and point of how Paul is applying Messianic Prophecy in Romans 9:25-29. This staggering reversal could otherwise be emphasized,

### Mystery #3b

The foretold conversion of the Gentiles existing to the CREDIT of the regathering & restoration of the Jews is equated to the Gentiles being converted at the EXPENSE of the Jews in that they came short of the regathering and restoration.

To the astonishment of *the Jews*, a *Gentile Church Age* is underway wherein *the Gentiles* are converted and by and large the Jews aren't (Rom. 11:25)! Therefore, in the Book of Romans, Paul is explaining **the mystery** in defense of the Babylonian Christians in the 1<sup>st</sup> Century, arguing, had not *the Jews* squandered their opportunity of conversion to the Messiah in **the 2<sup>nd</sup> Restoration Generation**, *the Gentiles* wouldn't even be converted on this wise (Rom. 11:11).

“What shall we say then? That *the Gentiles*, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But *Israel*, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that **stumblingstone**; As it is written, **Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.**” – Rom. 9:30-33 (Isa. 28:16)

“Jesus saith unto them, Did ye never read in the scriptures, **The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?** Therefore say I unto you, **The Kingdom of God** shall be *taken* from you [**the Jews**], and *given* to a **nation** [**the Gentiles**] bringing forth the fruits thereof. And whosoever shall fall on this **stone** shall be broken: but on whomsoever it shall fall, it will grind him to powder.” – Matt. 21:42-44 (Ps. 118:22-23)

Paul proves the legitimacy of *the Gentile Church Age* by citing the same prophetic metaphor quoted by Christ during His earthly ministry, though they quoted from two different texts of Messianic Prophecy (Isa. 28:16, Ps. 118:22-23). Both passages employ the same profoundly important metaphor interwoven in the tapestry of Biblical Prophecy, but Isaiah is inspired to add, “*whosoever believeth on Him shall not be ashamed?*” (Isa. 28:16), in the passage that Paul quotes (Rom. 9:33). Of course, *the Gentile Church Age* was foreseen by Christ and plainly declared beforehand; and, consequentially, the teaching of the apostles followed suit (Acts 4:11). However, which *Gentile Church Age* Christ refers to in Matthew 21:42-44 is a **mystery**. It could be a double-sensed prophetic referenced to the **inferior & superior** *Gentile Church Age*.

Most would read Matthew 21:42-44 and infer it as a reference to the current *Gentile Church Age*, not understanding how the prophecies which power the current *Gentile Church Age* are only **partially fulfilled** and **inferior** to a **greater fulfillment** in the future. For, as **originally intended & supremely fulfilled**, all unworthy *Jews* will be killed off while the converting *Gentiles* will be grafted in to fill the room of those broken off (Isa. 49:14-21, 56:1-8, 60:1-22, 65:1-16). At the death of *two thirds* of all living *Jews* during the Great Tribulation (Zech. 13:8-9), the radically reduced *Jewish People* will be suddenly replenished with *Gentiles* during **the Treacherous Journey** of converting *Jews* and increasingly thereafter as Jerusalem becomes **the Light of the World**. This is THE FLOW OF REDEMPTION: *the Gentiles* will be converted in masses by beholding the **conversion & glorification** of a remnant of *the Jewish People*. Herein, in the momentous glory of *the Gentile Church Age* as it was **supremely intended** and **originally authored**, the words of Jesus will be fulfilled, when He said, “**The Kingdom of God** shall be *taken* from you [**the impenitent Jews**], and *given* to a **nation** [**Gentile nations**] bringing forth the fruits thereof” (Matt. 21:43). Literally, as **depicted** in Isaiah 19:16-25, **Egypt & Assyria** will be **converted** and become **the people of God** insomuch that a network of highways will be built between **Egypt, Israel, & Assyria** during the Millennial Reign.

The Jews of many centuries have deserved the likes of historical Assyria & Babylon of old and/or Rome of the 1<sup>st</sup> Century, to name two instances, just as the Jews will deserve the likes of Mystery Babylon in the Last Century. This constancy of **stumbling** and **falling** is the principle reason why *the Gentiles* are converted in their room. It must needs be that the word of God is fulfilled. Thus, through prophecy, the LORD has been increasingly expounding divinely planned countermeasures that will be undertaken in the event of persisting rebels of the Jewish Race, countermeasures that include redemptive purposes. This is exactly what God has authored in naming Christ **the Stumbling Stone** of Zion.

Of old, because of the **stumbling stone** of the Jewish People's own iniquities warranting a strong delusion (observe the divine powers of delusion in Ezek. 3:20, 14:1-9, Isa. 8:13-22, 28:5-22), the people **stumbled** in being offended at the



righteousness of God and **fell** into the punishing snare of God's divine instrument, Assyria & Babylon (Jer. 6:21). In the 1<sup>st</sup> Century, because of the **stumbling stone** of the Jewish People's iniquities warranting a strong delusion, the people **stumbled** in being **offended at Christ** (Rom. 9:33, 1 Cor. 1:23, 1 Pet. 2:8, Matt. 21:42-44) and perished as they **fell** into the punishing snare of God's divine instrument, Rome (Lk. 23:28-31). Consequentially, according to Jesus in Matt. 21:42-44, Mark 12:10-11, & Lk. 20:17-18 (the **Cornerstone** metaphor warranting **the building of the Spiritual Temple of the Gentile Church Age**), the LORD foretells the **fall** of *the Jews* and **the salvation of the Gentiles in the Gentile Church Age**. Though this metaphor implies a massive undertaking among the Gentiles (a Spiritual Temple), let the reader understand the multi-sensed possibilities of what could be called a *Gentile Church Age* in fulfillment of prophecy: as originally planned, temporarily permitted, radically prolonged, & ultimately fulfilled.

As **originally planned**, following the **70 WEEKS** of Daniel, there would be no intermediate inferior *Gentile Church Age* had the **70<sup>th</sup> WEEK** of Daniel begun right after the Crucifixion and counting **7 YEARS**. Presumably, as Christ prophetically perceived the sin of *the Jews* in the 2<sup>nd</sup> Restoration Generation, **the Lord temporarily prolonged the 70<sup>th</sup> Week of Daniel for ≈37 Years unto 70 A.D.** (Dan. 9:27, Matt. 24:15). Therefore, this ≈37 Year Period is a legitimate howbeit inferior *Gentile Church Age*. Therein, the totality of prophecy pertaining to **the building of a Spiritual Temple during the Gentile Church Age** could have been fulfilled. Things need not tarry any longer. However, at the utter breach of the 2<sup>nd</sup> Restoration Generation of the Jews, lo and behold: *the Gentile Church Age* is **radically prolonged** ≈1,950 Years and counting. Yet, transcendently, in accordance to what was **originally planned** and in fulfillment of what was **ultimately intended**, *the Gentile Church Age* is yet to come.

Therefore, in the Last Generation, because of the **stumbling stone** of the Jewish People's iniquities warranting a strong delusion (insomuch that they will be romanced by the Antichrist - Dan. 9:27, 2 Thess. 2:9-12), the people will **stumble** in being offended at the righteousness of God in Christ (at the Cross of old, at present among the Gentiles, and at last in the Day of the LORD *through* & *upon* Babylon) and will **fall** into the punishing snare of God's divine instrument, Spiritual Babylon (Zech. 13:8-14:2, Rev. 17:1-18). However, this time the LORD isn't going to forsake *the Jews* by turning to *the Gentiles* like in the 1<sup>st</sup> Century (Rom. 11:1-25). Much, the rather, God is turning to them by rearing an unprecedented Beast that will savingly humiliate the Jews to wit, upon judging Babylon, and upon the Jews being liberated, every living Jew on earth will be savingly converted (Rom. 11:26-27, Isa. 59:16-60:3)! And, in the beholding it, an unprecedented mass of Gentiles will be converted (for more information on **the Gospel** according to Isaiah, see: [Exhibit #1](#), [Exhibit #2](#), [Exhibit #3](#)!)

“Brethren, my heart's desire and prayer to God for *Israel* is, that they might be **saved**. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.” – Rom. 10:1-3

My reader, considering the shocking reversal of THE FLOW OF REDEMPTION, in addition to all other the **mysterious** workings of redemption in fulfillment of Messianic Prophecy in the current age, can you see how the unconverted *Jews* of *the 1<sup>st</sup> Century* could easily be offended at what Paul calls, “**My Gospel**” (Rom. 16:25)? Whether of old or anew, the Jews were being deluded and annihilated physically, spiritual, or both, whether by Assyria, Babylon, Rome, or Mystery Babylon. Thus, at the opening of Romans 10, Paul further proves the folly of **heretical Judaism** as it existed in the 1<sup>st</sup> Century (self-righteous misinterpretations of the Law, like the commonly misunderstood and notoriously abused verses being referenced in Romans 10:5 found in Lev. 18:5 & Ezek. 20:11). Contrastingly, in Romans 10:6-8, Paul proves the righteousness of **true Judaism** in quoting the Law in Deuteronomy 30:12-14, namely because the Law is *not* contrary to faith (Rom. 3:31, 9:30-10:3). ALL TRUE JEWS KNOW THIS.

“But the **word** is very *nigh* unto thee, *in* thy mouth, and *in* thy heart, *that thou mayest do it.*” – Deut. 30:14 (Rom. 10:8)

“For the scripture saith, **Whosoever believeth on Him shall not be ashamed.**” – Rom. 10:11 (Isa. 28:16)

Whether of old or anew, in a time of Covenantal Idealism or during the tribulation of the Captivities, the Jews were only and always **saved** by *faith* (Rom. 10:5-8, Deut. 30:12-14). Likewise, for their unbelief the **2<sup>nd</sup> Restoration Generation** of the Jews *fell short* of the promised work of the Messiah (Heb. 4:1, Rom. 11:7-25). Fearfully, this unbelief was in the face of

divine pleas by the greatest Man to walk the earth as [He genuinely attempted their restoration in the 1<sup>st</sup> Century](#). In other words, in a sense, the tribulation periods could have been avoided. Hypothetically speaking, all this trouble could have been avoided. Contrastingly, how *satisfied* and *secure* is the man who forsakes his own righteousness and believes on Christ? This is Paul's emphasis.

After proving the folly of the Jew's unbelief in Romans 9:33 in quoting Isaiah 28:16, Paul emphasizes the security of those who truly believe as described in the latter part of Isaiah 28:16, which states, "...**he that believeth shall not make haste**" (Isa. 28:16), or, "...**whosoever believeth on Him shall not be ashamed**" (Rom. 10:11). In other words, those who savingly embrace the Man (over whom others **stumbled** and **fell**) do know Him to be a *sure* and *dependable* **Cornerstone** for *the building of redemption*. Paul repeatedly proves that salvation is *by faith* and *not of works* to show how it is received and enjoyed by men of faith, both *Jews* or *Gentiles*, no matter their origin of *flesh* and *blood*. Thus, Paul directs the eyes of the reader to Joel 2:28-32, quoted by Peter on *the Day of Pentecost* (Acts 2:16-21), specifically that it states: "**whosoever [Jew or Gentile] shall call on the Name of the LORD shall be delivered**" (Joel 2:32, Rom. 10:13).

"And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, **that whosoever shall call on the name of the LORD shall be delivered**: for *in* mount Zion and *in* Jerusalem shall be deliverance, as the LORD hath said, and *in* the remnant whom the LORD shall call." – Joel 2:30-32 (Rom. 10:11)

"And how shall they *preach*, except they be *sent*? as it is written, **How beautiful are the feet of them that preach the Gospel of peace, and bring Glad Tidings of good things!**" – Rom. 10:15 (Isa. 52:7 & Nah. 1:15)

Here, in quoting Joel 2:32 (Rom. 10:13), just like in former occasions, Paul uses a promise that **originally** and **ultimately** foretells the mass conversion of *the Gentiles* as a RESULT of the **regathered** and **restored** Jews, rather than at their EXPENSE as in the case of the current *Gentile Church Age* (Rom. 11:11). Simply observe the greater context of Joel Chapters 2-3; more specifically, observe the foretold situation of the "**whosoever**" believers in Joel 2:30-32. Or, consider Paul's use of Isaiah 52:7 in Romans 10:15 in the greater context of Isaiah 52. Certainly, Paul's intent is to prove the necessity of *hearing* and *believing* **the Gospel** as the sole means of righteousness for *all* men during *the Gentile Church Age* (Rom. 10:12-15), but the description of divinely sent **Gospel Preachers** in Romans 10:15 (Isaiah 52:7) prophetically illustrates the **ultimate moment** when every living *Jew* is made to "*know*" the verity of [the loudly proclaimed Glad Tidings](#) upon being freshly loosed from **Babylonian Captivity** (Isa. 52:1-2) and subsequently, according to the promise, they'll experience the glory of God in [the Treacherous Journey](#) back home (Isa. 52:6-12; Zech. 13:9, Joel 2:32, Zech. 10:1, Ezek. 39:29, Isa. 41:17-20, 32:15-20, 44:3, 55:3-7, 58:8-9).

If the divine purpose of *the 1<sup>st</sup> Advent* of Christ was **strangely unbelievable** to the most devout believers of *the 1<sup>st</sup> Century* (Lk. 9:44-45, 24:25-26), and now we boast at having come to the knowledge of it, what can be said of our readiness to believe *the 2<sup>nd</sup> Advent* of Christ? Or, consider how our knowledge of salvation in the current *Gentile Church Age* is unduly eclipsing the greater glories of "**the salvation**" to be accomplished at *the 2<sup>nd</sup> Advent* of Christ (**The Gospel**: Isa. 40:9, 41:27, 42:1, 4, 6-7, 13-14, 52:7, 61:1; **Salvation**: Isa. 25:9, 26:1, 33:2, 6, 45:8, 17, 46:13, 49:6, 8, 51:5, 6, 8, 52:7, 10, 56:1, 59:11, 16-17, 60:18, 61:10, 62:1, 11, 63:6 [Isa. 49:8, 61:2]; for more information on **the Gospel** according to Isaiah, see: [Exhibit #1](#), [Exhibit #2](#), [Exhibit #3](#)). Whether in Isaiah 52:7 or Nahum 1:15 (Rom. 10:15), or in all the former prophecies used in like manner, the prophetically illustrated scenario foretells the **conversion & glorification** of *the Jews* in their **regathering** and **restoration** RESULTING in an unprecedented *Gentile Church Age*, not the **conversion** of *the Gentiles* at the EXPENSE of *the Jews* being **regathered** and **restored** (Isa. 49:6)! Therefore, I ask, should we expect anything different when Paul quotes Isaiah 53:1 in Romans 10:16?

"But they have not all obeyed **the Gospel**. For Esias saith, **Lord, who hath believed our report?**" – Rom. 10:16 (Isa. 53:1)

Sadly, we live in a day when the highchair of [spiritual infancy](#) is preferred above the wisdom of God. Consequentially, men wish to learn [nothing more than Christ & Him crucified](#) (1 Cor. 2:2, 6). Being interpreted, men wish to know nothing

more about **Isaiah's Gospel** than Isaiah 53:1-12. The atoning death of Christ wasn't all that was **reportedly** foretold by Isaiah when speaking of "**the Arm of the LORD**" (Isa. 53:1, Rom. 10:16). Readers of Isaiah's **Gospel** would understand the acts of God through "**the Arm of the LORD**" in Isaiah 53:1-12 as inextricably connected to the acts of God through "**the Arm of the LORD**" in Isaiah 30:30, 40:10-11, 48:14, 51:5, 51:9, 52:10, 53:1, 59:16, 62:8, & 63:5. However, sadly, unlearned *Gentiles* of today read "**the Arm of the LORD**" in Isaiah 53 and shout eureka as if all is said and done. According to **the Gospel** of Isaiah, the exploits of "**the Arm of the LORD**" do amount to nothing less than what we know to be *the 2<sup>nd</sup> Advent* of Christ performing the **consummation** of Babylon's World and the **restoration** of the Jewish People resulting in **the mass conversion of Gentiles** worldwide! Knowing this, Paul's argument on behalf of *the Gentiles* looks beyond *the 1<sup>st</sup> Advent* work of the Messiah. In doing so, as follows, Paul moves to punctuate the ongoing arguments.

Romans 10:18-21

[18] But I say, Have they not heard? Yes verily, **their sound went into all the earth, and their words unto the ends of the world.**

[19] But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

[20] But Esaias is very bold, and saith, **I was found of them that sought me not; I was made manifest unto them that asked not after me.**

[21] But to Israel he saith, **All day long I have stretched forth my hands unto a disobedient and gainsaying people.**

"Their line is gone out through all the earth, and their words to the end of the world." – Ps. 19:4

"They have moved Me to jealousy with that which is not God; they have provoked Me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation." – Deut. 32:21

"I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name. I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts;" – Isa. 65:1-2

The point of emphasis in **the Gospel** according to Isaiah is *belief*, as stated in Isaiah 53:1 (which Paul quotes in Romans 10:16), and of course this means that true believers will believe *all* that is **reported** of "**the Arm of the LORD**" in Isaiah, not just what was written in Isaiah 53:1-12. In emphasizing this point, Paul says, "*So then faith cometh by hearing, and hearing by the word of God*" (Isa. 53:17), because he aims to hold both *Jews* and *Gentiles* accountable to what is being revealed in **the Gospel** of Christ. As for *the Gentiles*, speaking of times prior to *the Gentile Church Age*, they've heard the witness of God in creation as described in Psalm 19:4; therein, they are obliged to *believe* what they have *heard*. In contrast, however, *the Jews* of past ages have been the sole recipients of "*the Oracles of God*" (Rom. 3:1-2); and, being such, they are much more obliged to *believe* what they are *hearing*; or, in being such, the LORD is moved to **jealousy** at their *indifference* and *unbelief* as described at length in Deuteronomy 32:1-21. As a result, God promises to move *the Jews* to **jealousy** in what He promises to do with *the Gentiles*. Therefore, punctually, Paul quotes Deuteronomy 32:21 & Isaiah 65:1-2 back-to-back in Romans 10:19-21. Thus, and thus, Paul endeavors the conclusion of two threads of argument penned heretofore.

In quoting Deuteronomy 32:21 in Romans 10:19, Paul is explicitly finishing the point begun early on; which is, namely, how **everything God said the Messiah would do in judgment (war) THROUGH Babylon is being used as a means of salvation for Babylonians**. In this thread, we've observed Habakkuk 2:4 (Romans 1:17), Habakkuk 1:5 (Acts 13:40-41), Isaiah 52:5 (Rom. 2:24), and more. However, clarity is conclusively provided in the explicit use of this profoundly important prophecy. Of course, Paul is seeking to get the attention of the obnoxiously indifferent *Jews* who've been *hearing* of **the Messiah** for ages. Speaking of them, God says, "*I have spread out My hands all day unto a rebellious people...*" (Isa. 65:2)! Paul knew such a text as Deuteronomy 32:21 would get the ear of *the Jews*. Granted, Paul's use of Deuteronomy 32:21 is **mysterious**; for, it is highly unexpected that such a prophecy would be **spiritualized** to accomplish redemption on behalf of *the Gentiles* in the current age. Yet, as warned in Habakkuk 1:5-6, we dare not deny the stately **unbelievable** work of God THROUGH the Gentiles!

However, in quoting Isaiah 65:1-2 in Romans 10:20-21, Paul endeavors the conclusion of another thread of argument. Punctually, Paul is seeking to complete the points raised in Romans 9:24-29; namely, to prove how everything that God said the Messiah would do FOR *the Jews* has, in reverse, become a mighty working of redemption FOR *the Gentiles* in that: **The foretold conversion of the Gentiles THROUGH the conversion, regathering, & restoration of the Jews is equated to the Gentiles being converted THROUGH the fall of the Jews, or, their failure to be converted, regathered, & restored.** In other words, the foretold **conversion** of *the Gentiles* existing to the CREDIT of the **regathering & restoration** of *the Jews* is equated to *the Gentiles* being **converted** at the EXPENSE of *the Jews* in that they came short of the **regathering** and **restoration**. If God was pleased to **provoke** *the Jews* of old, is He not warranted to do it again?

With due cause, and now conclusively, Paul proves his point in quoting Isaiah 65:1-2. **Historically, originally, and ultimately,** Isaiah 65:1-2 (Rom. 10:20-21) speaks of **the near annihilation** of *the Jews* during the Captivities of *old* and *anew* (in the past & the future), and, the salvation of a **remnant** of *the Jews*; and, as a result of *the Jews* being **converted** *the Gentiles* are **converted!** I repeat, Isaiah 65:1-2 isn't **ultimately speaking** of the salvation of *the Gentiles* at the expense of *the Jews*, but the salvation of *the Gentiles* because of *the Jews*, and even for *the Jews*, and they will fill the void of perished *Jews* who died in the Great Tribulation. The greater context of Isaiah 65 details such. Yet, in the current reversal of THE FLOW OF REDEMPTION, *the Jews* will ask, "*Hath God cast away His people?*" (Rom. 11:1).

"I say then, *Hath God cast away His people?* God forbid." – Rom. 11:1

Lest anyone misunderstands Paul's use of Isaiah 65:1-2 in Romans 10:20-21, further elaboration is given in Romans 11. Paul anticipates misunderstandings. Therefore, Paul clarifies, the LORD will *not cast away* the Jews in accordance with Romans 11:1-10. Evidently, as depicted in God's answer to Elijah in Romans 11:4 (1 Kings 19:18), a remnant of the Jews has or will be **converted** and **preserved** in every age (Rom. 11:1-10, 1 Kings 19:10, 14, 18; Isa. 29:10, 6:9-10; Ps. 69:22-23, Isa. 8:14-16). Yet, that being the case, one wonders why the current *Gentile Church Age* exists at all. To all such wonderings, Paul reiterates the point that it's "**to provoke [the Jews] to jealousy**" (Rom. 11:11, Deut. 32:21; Rom. 10:19). From the vantage point of *the Gentiles*, they speak rightly when they say, "*The branches were broken off, that I might be grafted in*" (Rom. 11:19), because, "**through their fall salvation is come unto the Gentiles**" (Rom. 11:11). However, they speak wrongly if, in speaking, they boast themselves against the Jews. For, their engraftment into the Tree of Salvation cannot and will not permanently replace *the Jews* (Rom. 11:16-24). For, if salvation came to the Gentiles, "*much more*" it will come to the Jews (Rom. 11:24), even as it was **originally planned** for the Jews!

The records don't lie. Never, at any place in Biblical Prophecy since the world began, does any scripture indicate an age of redemption that would flourish among *the Gentiles* at the expense of *the Jews* as described in Romans 11:25. In fact, this is only happening at the *frustration* of the **original intent** of God foretold in Biblical Prophecy (Rom. 11:11-25). Remember, this is why Paul is so bold to declare the current *Gentile Church Age* as an unrevealed "**secret**" that was kept back from the archives of Biblical Prophecy even from the beginning of time until *the 1<sup>st</sup> Century* (Rom. 16:25-27). For, indeed, *through the fall* of the 1<sup>st</sup> Century *Jews* the LORD has temporarily **changed His mind** and begun a new work among *the Gentiles*; yet, according to the wisdom of God, even this work will inevitably work together with the **former, original, and ultimate purpose** of God to save the Jews and THERETHROUGH begin **the ultimate** *Gentile Church Age* (Rom. 11:11-36; "**3-Stage, Multi-Sensed, Synergistic Prophecies**"); which, of course, means the conversion of *the Jews* at the close of the current *Gentile Church Age* in the formerly plotted course of things according to the **70 WEEKS** of Daniel, only this time the LORD will strategically use the currently converted *Gentile Christians* in the process of turning back to *the Jews*, to wit, God will win the greater part of *the Gentiles* thereafter (Rom. 11:30-31)!

"For I would not, brethren, that ye should be ignorant of this *mystery*, **lest ye should be wise in your own conceits**; that blindness *in part* is happened to Israel, UNTIL THE FULNESS OF THE GENTILES BE COME IN. And so ALL Israel shall be saved: as it is written, **There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins.**" – Rom. 11:25-27 (Isa. 59:20-21)

"And He saw that there was no man, and wondered that there was no intercessor: therefore His ARM brought **salvation** unto Him; and His **righteousness**, it sustained him. For He put on **righteousness** as a breastplate, and an helmet of **salvation** upon His head; and He put on the garments of **vengeance** for clothing, and was clad with **zeal** as a

cloke. According to their deeds, accordingly He will repay, fury to his adversaries, recompence to His enemies; to the islands He will repay recompence. So shall they fear the Name of the LORD from the west, and His glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him. **And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.**" – Isa. 59:16-21

Therefore, just as "the Gospel" was **originally foretold** (Rom. 11:28), the LORD will save *all* of Israel (Rom. 11:26-27, Isa. 59:20 [Isa. 45:17, 25]). In saving *Israel*, the LORD will save *the Gentiles* in a new era of redemption that extends into the Millennial Reign of Christ! Striking terror in the hearts of God's enemies, the LORD said of old, "*Vengeance is mine*" (Deuteronomy 32:35, Rom. 12:19); and, supremely, He meant what is illustrated in Isaiah 59:16-21. In this circumstance, "vengeance" is "salvation" (Isa. 59:16-17). **Remember?** Even as Isaiah 45:22-23 describes, the surviving *Gentiles* will enjoy the Lordship of the newly stationed King of Earth.

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. **I have sworn by myself**, the word is gone out of my mouth in righteousness, and shall not return, **That unto me every knee shall bow, every tongue shall swear.**" – Isa. 45:22-23

"But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, **As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.** So then every one of us shall give account of himself to God." – Rom. 14:10-12

Speaking to the Christians of *Rome*, this threat could not be more appropriate. For, historically, this was a threat to *the Gentiles* at large, and more supremely to *Babylon* of old or anew. Therefore, strikingly, it applies to *the Romans* of the 1<sup>st</sup> Century in that *Rome* was shouldering **the mantle of Babylon** in their lifetime. Thus, it's a sure warning to any contentious or disobedient countrymen of Rome, be they Christian or non-Christian (Rom. 2:7-11). For obvious reasons, as described in Romans 14, and for a great chasm of differences in thought or understanding in the flesh, the *Gentiles* and *Jews* found it difficult to be unified in the **mystery** of these workings of redemption during the current *Gentile Church Age*. Thus, it behooved Paul to continually clarify the constancy of God's purpose to save *Gentiles* despite a dominant love for *the Jews* throughout time.

### Mystery #3c

What God said the Messiah would do FOR the Jews is, in reverse, FOR the Gentiles in the current age; notwithstanding, in the coming age, when redemption flows in order to wit all things are done FOR the Jews, the Gentiles will be saved FOR the Jews.

Can you believe it? In other words, what was FOR *the Jews* is FOR *the Gentiles* in the current age, and what will be FOR *the Jews* will be FOR *the Gentiles* also in the coming age because God will save *the Gentiles* to make up for lost *Jews*. Remember? Therefore, evidently, God's lovingkindness toward *the Gentiles* doesn't decrease in the coming age of redemption during the Millennial Reign. No! Exclaiming the constancy of this intent in a series of bold illustrations depicted in Romans 15:7-13, Paul writes in defense of *Babylonian Christians* who dwell in an increasingly volatile relationship with *the Jews*. On this wise, Paul pleads for mutual respect, humility, and unity among the two peoples.

Romans 15:7-13

[7] Wherefore receive ye one another, as Christ also received us to the glory of God.

[8] Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:

[9] And that the Gentiles might glorify God for his

"Therefore will I give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name." – Psalm 18:49

mercy; as it is written, **For this cause I will confess to thee among the Gentiles, and sing unto thy name.**

[10] And again he saith, **Rejoice, ye Gentiles, with his people.**

[11] And again, **Praise the Lord, all ye Gentiles; and laud him, all ye people.**

[12] And again, Esaias saith, **There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.**

[13] Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.”

“Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.” – Deut. 32:43

“O praise the LORD, all ye nations: praise him, all ye people.” – Ps. 117:1

“And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.” – Isa. 11:10

Even though the current work of redemption is inferiorly backwards, Paul still points the reader to the ideals and soon-to-be reality of the Messiah’s Reign in Psalm 18:49, Deuteronomy 32:43, Psalm 117:1, & Isaiah 11:10. Unsurprisingly, diverse **inferior fulfillments** of these verses were accomplished in **history**, while the **superior fulfillments** remain to be accomplished in what we know to be *the 2<sup>nd</sup> Advent* of Christ; yet, being so late in the Epistle to the Romans, and having been consistent and harmonious in both reasoning and application heretofore, Paul’s intent in using these prophecies is clear. May the Lamb that was slain receive the reward of His suffering!

“Now to Him that is of power to stablish you according to **my Gospel**, and the preaching of Jesus Christ, **according to the revelation of the mystery**, WHICH WAS KEPT SECRET SINCE THE WORLD BEGAN, **But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:** To God only **wise**, be glory through Jesus Christ for ever. Amen.” – Rom. 16:25-27

### *Incorporating the Inferior for the Accomplishment of the Superior in the Converging of Every Sense of Biblical Prophecy at the End of the World*

As Paul argued, **the current Gentile Church Age** does not usurp **the ultimate Gentile Church Age** of the future. Thus, for the meantime, with  $\approx 1,950$  years and counting, *the Gentile Church Age* continues in sync with a **spiritualized fulfillment** of 2<sup>nd</sup> Advent Prophecy. However, in the foregoing events prior to the **70<sup>TH</sup> WEEK** of Daniel, the *current spiritualization* of Messianic Prophecy will be working simultaneously with the *ultimately physical manifestation* of Messianic Prophecy. Come time when Mystery Babylon makes its rise by war and conquest (Revelation 8-9), and, thereafter, the Antichrist makes the Covenant of Peace at the beginning of the **70<sup>TH</sup> WEEK** of Daniel, the final countdown has begun in which the Lord will finish His work among *the Gentiles* of the current age while turning to *the Jews* for the accomplishment of all things.

So as not to confuse the current *Gentile Church Age* from its **superior manifestation** in the future, lo and behold: the LORD will REMOVE every living *Gentile Christian* from earth just prior to the coming exploits of the Messiah that will save the Jews! Of course, I speak of the blowing of **the 7<sup>th</sup> Trumpet** at which all Christians will be raptured into Earth’s Sky. This divine signal indicates God’s transition from *the Gentiles* to *the Jews* via a total cessation of **the mystery** of the current & inferior *Gentile Church Age*. Being minded thus, the Messiah descends for war to rescue the Jews from Captivity in the Empire of Babylon. The rapture of Christians in the current *Gentile Church Age* is a timely prelude to this turning point; for, in beholding the salvation of *the Jews*, the **originally intended & ultimately fulfilled** *Gentile Church Age* will come to birth. Therefore, the rapture a transition into the beginning of a new era of redemption during the Millennial Reign of Christ, a time in which 10 to 12 generations of unborn Jews & Gentiles have the opportunity to be converted like no other time in the history of redemption.

However, in leading up to the rapturous removal of the current *Gentile Church Age*, and, before the intervening salvific warfare of the 2<sup>nd</sup> Advent that will indirectly begin another *Gentile Church Age*, the LORD ingeniously incorporates the current *Gentile Christians* in the divine scheme of the **70<sup>TH</sup> WEEK** of Daniel. Sadly, the current *Gentile Church Age* will be fallen by this time, even as it is this day but worse, and therefore we need the likes of Babylon to humble us just as much as the Jews. Through Babylon, and not without Babylon, the Spiritual Temple of *the Gentile Church Age* will be perfected & glorified; and, therein, a verbal witness of the Church will be amplified and a biblical testimony will be sanctified, and hereby *the Gentiles* will strategically impact the yet unconverted *Jews* prior to the 7<sup>th</sup> Trumpet. This, too, is a fulfillment of unfulfilled prophecy pertaining to the current *Gentile Church Age*. Why? Because the Gentile Christians of the *Gentile Church Age* are legitimate inheritors of the full scope of Biblical Prophecy.

The only means of mysteriously expanding the reach of redemption to the otherwise unreachable *Gentiles* is if God, through Christ, TURNS the *Gentiles* into *Jews* and thus incorporates them into the prophecies belonging to *Israel*. Of course, this mysterious act of redemption which legally TURNS the *Gentiles* into *Jews* would need to be justified in the Old Testament scriptures, and thus the Holy Ghost came upon the apostles to write and record sufficient doctrinal explanations to this wondrous feat in [the Epistles](#). Through understanding how the *Gentiles* are incorporated into thoroughly *Jewish* prophecies and Covenants in the legal transformation of their *spiritual nationality* (Gal. 3:28-29, 6:15-16, Eph. 2:11-13, Rom. 2:28-29, Php. 3:1-3), one is enabled to realize how the very promises and prophecies that were aiming to regather and restore the *Jews* to the Land of Israel have captured the *Gentiles*! For example, Jeremiah 31:31-34 was spoken *to the Jews* and *for the Jews*, and yet through Christ it is applicable to the Gentiles but not in its entirety (“[The Multi-Sensed Fulfillment of Jeremiah 31:31-34](#)”). Just as Jeremiah 31:31-34 *is* multi-sensed so as to distinctively apply to both *Gentiles* and *Jews* respectively, one must be careful not to oversimplify the full scope of Biblical Prophecy speaking *to the Jews*. One must allow all prophetic texts to have their full latitude of divine fulfillment.

Multi-sensed applications of Restoration Prophecy **originally** and **ultimately intended** *for the Jews* do **inferiorly justify** the current *Gentile Church Age* while superiorly declaring a Jewish Restoration & a subsequent *Gentile Church Age*, the *inferior-to-superior* transition of differing fulfillments going from a **spiritualized manifestation** of salvific glory to a **materialized manifestation** of salvific glory. Even so, we must coherently understand all the prophecies that are *inferiorly* and *superiorly* yet to be fulfilled in *the Gentiles* and *the Jews* in the Last Days. Multi-sensed fulfillments of Restoration Prophecy prove true concerning nearly all relevant subjects directly addressed by the Prophets: such things like, [the Latter Days](#), [the Latter Rain](#), & [the Latter House](#), the prophecies directly delivered to [Zerubbabel & Joshua](#) concerning [the Latter House of Glory](#) in the [1<sup>st</sup> Restoration Generation](#), and also how these prophecies were recalibrated for the [2<sup>nd</sup> Restoration Generation](#) and, yet again, for the [3<sup>rd</sup> Restoration Generation](#). In other words, what God foretold concerning all these things and people bears significance in the current *Gentile Church Age* (being **partially fulfilled** therein) even though these words were originally spoken *to the Jews* for an **ultimate fulfillment** *in the Jews* in the next age of redemption, called, the Millennial Reign of Christ (being **completely fulfilled** therein). Thus, with all things considered, and for the fulfillment of every word spoken in every Restoration Generation in an unrepeatably finale of redemption, the original words spoken are realized to be **3-Staged, Multi-Sensed, and Synergistic** in the recourse of divine wisdom to perform all things.

Remember, the categorically defined segment of time called, [the Last Days](#), has been going on for  $\approx 2,000$  years and counting, and the prolonging thereof is an act of mercy to *the Gentiles*, a divine extension of salvation to the ends of the earth during the current *Gentile Church Age*. Yet, the current *Gentile Church Age* must come to a close as THE FLOW OF REDEMPTION reverses into the due order of things (Rom. 11:25-36). The incorporation of *the Gentiles* heretofore gloriously complicates things insomuch that now God will instrumentally use *the Gentiles* for the salvation of *the Jews* in the End of the World (hence the [synergism](#); Rom. 11:30-32); albeit, before this critical turning point, the current *Gentile Church Age* itself needs reviving (Matt. 25:1-13)! For, how else can prophecy be fulfilled as declared in the New Testament?

“For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: Even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all.” – Rom. 11:30-32

Meaning, both *the Gentile Christians* and *the Jews* of the Last Days need a salvific intervention, the former for **backsliding** and the latter for **conversion**, and God has a plan to accomplish all no matter the cost. How? BABYLON. God will use *Gentile*

*Christians* as a witness to *the Jews*, fulfilling the word spoken, and use it for *the Jews* as He segues into [the events of the End of the World](#) that are dedicated to the salvation of *the Jews*. In other words, God will accomplish all things pertaining to the converted *Gentiles* of the current age in [the Day of the LORD through Babylon](#) (Day 0-1,260 of the Great Tribulation; Dan. 9:27, Rev. 11:3, 12:6, 14), and, likewise, all things pertaining to *the Jews* in [the Day of the LORD upon Babylon](#) (Day 1,260-1,335; Dan. 12:11-12). In an **ultimate fulfillment** of things, all things climax hereunto in ONE EVENT (what God will do *through* and *to* Babylon) during a SPECIFIED NUMBER OF DAYS (1,335 Days), and through MULTI-SENSED & SYNERGISTIC APPLICATIONS of ancient prophecies converging in one generation wherein the LORD will bring about the “RESTITUTION OF ALL THINGS” as it was declared of old and anew (Dan. 9:27, Acts 3:21, Rev. 1:1-3). With this in mind, and in due consideration, this brings us to a sufficient lookout point to trace the conclusion of all mysteries pertaining to the current *Gentile Church Age* according to Messianic Prophecy.

### *Restoration Messianic Prophecy | Light, Water, & Life*

*Messianic Acts of Redemption in the Restoration Period from Day 1,290 to Day 1,335*

Even though *the 2<sup>nd</sup> Advent* has been stalled for the past 2,000 years, Jesus is meanwhile acting in fulfillment of Messianic Prophecy. The attitude and composure of Christ to *fulfill* the Word of God hasn't changed. How could it? While abiding in Heaven since the ascension (despite the prolonging of *the 2<sup>nd</sup> Advent*), the Lion of the Tribe of Judah hasn't transitioned to some other agenda than what was written of old and foretold by the Prophets (Rev. 5:1-14). For, even though Christ didn't imminently return *via the 2<sup>nd</sup> Advent* in the 1<sup>st</sup> Century as originally planned to **PHYSICALLY** accomplish all, the LORD is accomplishing these prophecies **SPIRITUALLY**. This is *the Apostles Doctrine* (Acts 2:42). Illustriously, the LORD is conducting *the Gentiles* down the same path He will conduct *the Jews* in fulfillment of Messianic Prophecy.

Heretofore, we have observed how everything God said the Messiah would do in **judgment TO & THROUGH Babylon** is FOR **the Jews**, while all the above is FOR **the Gentiles** if they are FOR **the Jews**. We have explored this message in terms of *the Voice in the Wilderness*, the coming of *Christ, the Good Tidings of the Kingdom of God, the Day of Salvation*, and *Judgment to the Gentiles*, while carefully contrasting how this message applies to *the 2<sup>nd</sup> Advent* and *the 1<sup>st</sup> Advent* and/or the current *Gentile Church Age*. Hereunto, the plotted course of futurity ushers us into the final boulevard of Messianic Redemption.

#### **2<sup>ND</sup> ADVENT**

- **Light of the World:** Isa. 42:1-7, 16-21, 45:5-8, 49:6, 51:4-11, 58:8-9, 60:1-5, 66:18; Judgment: Isa. 42:1-7, Rev. 15:4, Isa. 51:4-5; Righteousness: Isa. 62:1-7
- **Living Water in the Wilderness:** Isa. 32:15, 35:1-10, 41:17-20, 43:15-21, 44:1-8 [Zech. 13:9], 48:20-22, 49:9-13; Latter Rain: Zech. 10:1, Joel 2:28-32, Ezek. 39:29, Isa. 32:15-20, 44:3
- **Healing:** Isa. 57:18-21, 41:17-20, 45:6-12, 55:12-13, 51:3, Ezek. 36:35, Isa. 25:1-4, 32:1-4, Ps. 110:7

#### **1<sup>ST</sup> ADVENT**

- **Light of the World:** Matt. 4:15-16, Lk. 1:78-79, 2:32, Acts 13:44-48, 22:21-22, 26:16-18
- **Living Water in the Wilderness:** Jn. 4:14, 7:38; Acts 2:16-21, Heb. 6:4-8
- **Healing:** Matt. 11:4-6

In accordance with the supreme intent of Messianic Prophecy in the Gospel of Isaiah – with THE FLOW OF REDEMPTION running its course in due order – the converting *Jews* are increasingly glorified enroot on [the Treacherous Journey](#) back home. Thereon, visibly, the [Light of the World](#) increases in its brightness, even as converting Gentiles are drawn to its otherworldly likeness, while [Living Water in the Wilderness](#) assuages the thirst of the righteous, and, miraculous feats of [healing](#) bring [the dead and dying to life](#) at the direction of the Messiah's kindness.

#### *Light of the World in the 2<sup>nd</sup> Advent*

Isa. 42:1-7, 16-21, 45:5-8, 49:6, 51:4-11, 58:8-9, 60:1-5, 66:18;  
Judgment: Isa. 42:1-7, Rev. 15:4, Isa. 51:4-5; Righteousness: Isa. 62:1-7

**Originally**, and **ultimately**, a **light of justice** *increasingly* shines in the Messiah's **judgments** upon **the wicked** during the **consummation** of Babylon's World; for therein, judiciously, God takes away the **peace of the wicked**. Contrastingly, in



principle with the purpose of **light** in creation (Gen. 1:3-4), only now in the new creation, the **light of justice** *increasingly* shines in the Messiah's **judgments of the righteous** in the **regathering** and **restoration** of the Jews wherein, judiciously, God gives **peace to the righteous**. Justly, God reduces **the wicked** to **mourning** and awakens **the righteous** to **joy & rejoicing**. The moral righteousness of God is on display at the radical rearrangement of the morally distinct peoples of the earth. Yet, because *all* the world is morally wicked (seeing that *the Jews are yet unconverted*) at the **destruction of heaven** during the consummation, the whole earth is made to sit in **physical darkness**. However, astonishingly, *the Jews* become **righteous** in **conversion** as they endeavor **the Treacherous Journey** by faith in **the Gospel** and, behold, **physical light** shines *upon* and *around* them; not only **physically**, but in the **opening of Rivers in the Wilderness** for the *thirsty* Jews, or, in the **widespread Healing of the environment** within their general vicinity during their pilgrimage, thus and thus does the **illuminous judgment of the Messiah** shine forth to *enlighten* the eyes of *darkened* souls!

#### Mystery #4a

**The Light of the World**, or, the **physical illumination** of the Earth with light, is equated to the **spiritual illumination** of the Earth with light; likewise, the **physical darkness** of the world is equated to the **spiritual darkness** of the world.

#### *Light of the World in the Gentile Church Age*

Matt. 4:15-16, Lk. 1:78-79, 2:32, Acts 13:44-48, 22:21-22, 26:16-18

As an ongoing **partial fulfillment** of what is **ultimately** *2<sup>nd</sup> Advent* Messianic Prophecy, lo and behold: upon *hearing* and *believing* the **proclamation of the Gospel** – a declaration of liberation from **the Ruler of the Darkness of this World** (Eph. 2:2-3, 6:12) – the newly converted souls are freed by the brilliant **Light** that shines from *the Face* of Jesus Christ (2 Cor. 3:17-4:6). This transformation is an inward **regeneration**, an ushering of the soul from **spiritual darkness to spiritual light**. Literally, souls are **spiritually liberated** from **the dark powers of deception** in which they were bound by **the shining countenance of the Messiah's Face** as it **spiritually illuminates** them like the sun in its brightness (Rev. 1:16). However, those who reject **the Gospel**, also called "**the children of the night**" (1 Thess. 5:5), need to *see* and *feel* their own enslavement to wickedness so as to stop relishing in the delusion of false peace. God being gracious to them, He will show them their current situation of neediness and helplessness, like those needy souls in the aftermath of the *2<sup>nd</sup> Advent War* who roam the Earth as it sits in **physical darkness**. Hopefully, in the **spiritual exercise**, they will *feel* their need for God like a blind man helplessly gropes in **darkness**.

#### Mystery #4b

The **illuminous** display of **judgment** in the giving & withholding of peace to the righteous & the wicked, effectively separating them, is **EQUATED** to the **spiritual illumination of judgment** in the giving & withholding of **spiritual peace** to the righteous and the wicked – even as the righteous, acting as a **spiritual light** in the **darkness**, suffer **physical persecution & ongoing tribulation** or **death** because they actively reprove the unfruitful **works of darkness**.

Contrastingly, in the *2<sup>nd</sup> Advent*, **light** enables & sustains the **physical life** of the righteous while, in the *Gentile Church Age*, **light** enables & sustains the **spiritual life** and indirectly causes tribulation, suffering, and **physical death**.

Statedly, God is seeking the salvation of an **elect generation** at the *2<sup>nd</sup> Advent*. Right? Therefore, in a comparable circumstance, but of lesser magnificence, consider the dealings of God with the **elect souls** of the current *Gentile Church Age*. I mean, the souls of backsliders who are in a state of **spiritual darkness**. God hopes to make such men *feel* endangered and abandoned (Ps. 10:12, 13:1, 74:19, 31:12, 42:9, 77:9, 28:1; Eph. 5:11-17, Rev. 2:4-7, 3:1-6). This is because they are engrossed in the **spiritual darkness** which comes from God turning away His face, from whence cometh **spiritual light** (Ps. 27:8-9, 30:7, 51:9, 69:17, 102:2, 143:7). In feeling the **darkness**, the soul is made to realize God's wrath (Ps. 32:4, 31:9-10, 16), only that each one might come to the **light** and repent of outstanding sin and/or scornful disbelief (Ps. 27:8-9, 30:7, 51:9, 69:17, 102:2, 143:7). As divinely intended, the people are humiliated before a Sovereign God (Ps. 39:9, Isa. 63:17, Ps. 19:12-13) so that, if or when they are delivered from the clutches of **darkness**, lo, they will give glory to God as He turns

His Face... that upon them, suddenly, **Light** shined (Ps. 67:1, 80:1-3, 7, 19, 119:135, Num. 6:25, Ps. 4:6, 11:7, 42:5, 44:3, 89:15, Ezek. 39:29)! Yet, if backsliders ignore the **darkness** and happily proclaim **false peace** as they enjoy the pleasure of sin for a season, lo, God will use the **darkness** to maneuver the blind people into a head-on collision with the wrath of God (Matt. 5:13-16).

“Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” – Matt. 5:13-16

Indeed, the world is already in **darkness**; but, much more so, at the rise of **Babylon** to worldwide dominance. This **Beast** is what the darkness of night brings to the doorstep of sleepy and backslidden saints (“**Watchman, what of the night?**” – Isa. 21:11). In other words, this is the judgment of God *through* Babylon upon the backsliders of *the Gentile Church Age*. Thus, at the sounding of **the 4<sup>th</sup> Trumpet**, the **darkened** souls of unconverted and backslidden men will be maneuvered into position for the rise of Babylon. Additionally, at **the 5<sup>th</sup> Trumpet**, the alarm is sounded in declaration of a coming threat, namely that earth’s inhabitants would look up and behold the thickening **darkness** that is gathering overhead! Yet, God using the evil for good (through the purifying apparatus of **Babylon**), the backslidden *Gentile Church* will be recovered (Rev. 7:14) to shine as **the Light of the World** in the dark **night** of Babylon’s cruel regime; even as they face tribulation, persecution, and death, they’ll abide in otherworldly **peace** as a sign and wonder to an increasingly peaceless world of chaos (Jn. 14:27, 16:33; Rev. 12:11, 14:1-5).

#### *Living Water in the Wilderness in the 2<sup>nd</sup> Advent*

Isa. 32:15, 35:1-10, 41:17-20, 43:15-21, 44:1-8 [Zech. 13:9], 48:20-22, 49:9-13;  
Latter Rain: Zech. 10:1, Joel 2:28-32, Ezek. 39:29, Isa. 32:15-20, 44:3

**Originally**, and **ultimately**, fountains of water will supernaturally open in the desert to flow as **Rivers in the Wilderness**, namely because the earth has been utterly destroyed in the **consummation** to wit it is impossible to survive. The divine provision will be granted in response to the prayers of notoriously impenitent Jews who, in the experience, will finally be gloriously converted to Christ. It’s all a part of the masterplan of God **as foretold by Isaiah**. For, come **Day 1,290**, when the Messiah has effectively taken away **peace** from the earth for the wickedness of those who dwell therein, the confounded infidels will gaze with wonder upon *the Jews* as they obey the voice which compels them yonder to make **the Treacherous Journey** back to Jerusalem. In a world that is totally destroyed and virtually deserted of life, and while all current survivors are hardly alive, the Jews will venture onward on the brink of **terminal dehydration**. Herein, the elect generation of Jews will *repent* and *believe* in the Messiah and be gloriously converted as they call upon the LORD in their distress and drink of the newborn brook along the way (Ps. 110:7)! The nearly dead bodies of the Jews will be refreshed in their thirst being assuaged, even as newborn springs cause waters to flow as **Living Water in the Wilderness** (1 Cor. 10:1-5).

Like God answered the cry of **the truly converted Israelites** in “*the Church in the Wilderness*” (Acts 7:38; **The Church Defined**), only this time **without any murmuring backsliders** among the people, the Jews will realize the faithfulness of God like never before. Like **the original and definitive Wilderness Experience**, only far exceeding it, **the glory of God** will be manifest before all! However, this time, not in some private location or limited desert region on the outskirts of Egypt, but as a spectacle for all the world to behold! Not for *Israel* only, but for droves of converting *Gentiles* who’ll join the mighty pilgrimage to Jerusalem! Thus, the **final** and **ultimate Wilderness Experience** will have the desired effect.

#### **Mystery #5**

Living Waters in the Wilderness, or the **physical hydration** of Deserts by Rivers, is equated to the awakening of Spiritual Fountains of Water in the bodies of redeemed souls who, through the indwelling of the Holy Ghost, become a mouth of outflowing **Spiritual Rivers** in a world deserted of the Presence of God.

*Living Water in the Wilderness in the 1<sup>st</sup> Advent*

Jn. 4:14, 7:38; Acts 2:16-21, Heb. 6:4-8

Upon *hearing* and *believing* the **proclamation of the Gospel** – a declaration of **liberation** from Satan’s Captivity via the Cross – the newly converted saints must **spiritually** sojourn as wayfaring men in a **treacherous journey** through a world that is not their home (1 Pet. 1:1-2, 2:11, 4:1-4, 12-14, 5:13, Heb. 4:1-11, 11:13-16, 12:14, 13:10-14). Therefore, like a *Wilderness* is dry, hot, and without water, and harsh to all travelers, the present world is **spiritually deserted** by God and indwelt by Satan as the resident Ruler of the Fallen System (2 Cor. 4:4, Eph. 2:2-3, 6:12). However, the among-dwelling Christians of any given area are carriers of Christ and transformational to society like rivers of water to the ecosystem of a Desert (Jn. 4:14, 7:38). Yet, in the case of backsliders, the roaring fountain of **spiritual water** is largely quenched. Consequentially, the souls of backsliders become **spiritually desertified** like the surrounding **spiritual environment**. Then, if this doesn’t get the attention of the backsliders, a distinctly harsher **Wilderness Experience** will be ordained for the adulterous people. Like the Church of the Old Testament suffered **Babylonian Captivity**, only worse, the Christians of *the Gentile Church Age* must brave the **Spiritual Wilderness** of Mystery Babylon in the future by enduring the Great Tribulation (Rev. 12:6, 13-17)! Nevertheless, however harsh the **spiritual environment**, the deserted terrain will be graced with **spiritual** fountains ushering **Rivers of Living Water** whither the freshly revived saints do roam (Jn. 4:14, 7:38)!

## THE DOCTRINE OF THE WILDERNESS

There are two categorically different ways of defining *the Wilderness* in Scripture. One way is individual and purely spiritual regarding one's personal experience with God (**Definition #1**). The other way is corporate and can be physical or spiritual, or both; and, whatever the case, it speaks of the revival of a **special operation of glory** for the establishment of Church Purity (**Definitions #2, #3, #4, #5, #6**).

**Definition #1:** PERSONAL SPIRITUAL WILDERNESS (**Spiritual Desertification / Spiritual Famine / a Divine Plague**) – backslidden believers of all ages are made to **individually experience** a wilderness via the evaporation of **spiritual water** (the Spirit of God) resulting in soul bareness or fruitlessness (this is the experience of **individual backsliders** rather than the **corporate body** of believers, thus it is not to be mistaken with the following definitions).

**Definition #2:** WILDERNESS EXPERIENCE #1 – in a **Corporate Physical Wilderness** to the **body** of Israelites in **the Exodus Generation**, called, “*the Church in the Wilderness*” (Acts 7:38), the people collectively experienced the glory of God in a **Physical Wilderness** as a definitive precedent of the Rule of God among His chosen people (1 Cor. 10:1-12, Ps. 91; for the righteous, *the Wilderness* was a land flowing with RIVERS of WATER and raining the BREAD OF HEAVEN, while for the wicked it meant **certain death**).

**Definition #3:** WILDERNESS EXPERIENCE #2 – in a **Corporate Spiritual Wilderness** to the **body** of Israelites, the national regions of *Israel & Judah* were invaded, conquered, taken captive, and dispersed by **Assyria & Babylon of Old** (Hos. 2, Ezek. 20, Hab. 3; for the righteous, *the Wilderness* was the wooing of LOVE in ROMANCE & the scaling of HIGH PLACES in RESTFULNESS, while for the wicked it meant **certain death**).

**Definition #4:** WILDERNESS EXPERIENCE #3 – in a **Corporate Spiritual Wilderness** to the **body** of Israelites, the *Jews / Christians* collectively underwent the war-wrought captivity and/or a systematic persecution of Rome (Matt. 24, Lk. 21, Mk. 13; **1<sup>st</sup> Century Spiritual Babylon according to Revelation 17:1-11**; Christian Doctrine of spiritual prosperity in the current age of the New Covenant was forged in the parameters of this *Wilderness Experience*. Accordingly, *loss is gain, death is life, poverty is riches, and humiliation is exaltation!*).

**Definition #5:** WILDERNESS EXPERIENCE #4 – in a **Corporate Spiritual Wilderness** to the **body** of Israelites, *the Jews / Christians* will collectively experience the war-wrought captivity and/or systematic persecution of future **Babylon** (Rev. 12:6, 14; Rev. 17:12-18; for **the righteous**, *the Wilderness* will be a FEEDING or NOURISHING in a divinely prepared place, or, it will be a place of safety and freedom comparable to a MOUNTING UP on the WINGS OF EAGLES, while for **the wicked** it will mean **certain death**).

**Definition #6:** WILDERNESS EXPERIENCE #5 – in a **Corporate Physical Wilderness** to the **body** of Israelites, like the Exodus out of Egypt, only now out of Babylon's World in the aftermath of the fiery **consummation**, lo and behold: the surviving *Israelites* will voyage across a **Physical Wilderness** on their journey back to Jerusalem for the commencement of the Millennial Reign of Christ (and by this time every wicked Jew is **already dead!**).

### *Healing to the Dead & Dying in the 2<sup>nd</sup> Advent*

Isa. 57:18-21, 41:17-20, 45:6-12, 55:12-13, 51:3,  
Ezek. 36:35, Isa. 25:1-4, 32:1-4, Ps. 110:7

**Originally**, and **ultimately**, because of the **physical hydration** of the wasted world that was reduced to a **Wilderness** in the fiery deluge, it is to be expected that, in due time, the **physical hydration** will cause the ecosystems of nature to revive & flourish once again. Implicitly, with the awaking of **Rivers in the Wilderness**, the harsh or otherwise dead environment will

come alive over time. However, that's not the case in this situation. During [the Treacherous Journey](#) of the Jews the earth will *suddenly* and *instantaneously* be **healed** in the general vicinity of converting Israelites. This **healing** will be *miraculously* accomplished. **Physical Healing** for the Jewish People is necessary, no doubt, but the main emphasis of Messianic Prophecy speaks in respect to the *miraculous* revival of **creation** round about the Jews for their aid and **physical sustenance**. At least the Jews are **physically** alive, but the environment round about them will be totally **destroyed** and completely **dead** in the aftermath of the fiery **consummation**. None but God, *the Creator*, could command **physical creation** & effectively **resurrect** the nature & habitat of earth into a **living** and **sustainable** environment once again (“...*what shall the receiving of them be, but life from the dead?*” – Rom. 11:15)! Therefore, in beholding it, *Gentiles* will come **running to join the Jews** in their pilgrimage to Jerusalem – this marks the beginning of [the ultimate Gentile Church Age](#) that will span for 10 to 12 generations of Gentiles during the Millennial Reign of Christ!

### *Healing to the Dead & Dying in the 1<sup>st</sup> Advent*

Matthew 11:4-6 (Lame: Isa. 35:6; Blind: Isa. 43:8; Deaf: Isa. 35:5; Dead: Hos. 6:2, 13:14, Isa. 25:8, 26:19, Jn. 5:28-29; Casting out Devils: Gen. 3:5, Rom. 16:20, Heb. 2:14-15, Isa. 24:21, Lk. 10:18, Rev. 12:7-8, 17, 1 Jn. 3:8, Col. 2:15, Rev. 20:1-3, 10; Preaching to Poor: Isa. 61:1, 11:4, Ps. 72:13, Zeph. 3:12)

Upon *hearing* and *believing* the **proclamation of the Gospel** – a declaration of **liberation** from Satan's Captivity via the Cross – the newly converted saints experienced the most radical and comprehensive **spiritual healing** possible: a **spiritual resurrection**. This is the **healing** of the whole soul, or an **enlivening** of the entire being, not the healing of any single member of the body. The souls of lost men are dead to God and alive in sin. God means to make them dead to sin and alive in God. Thus, in the drawing process that precedes conversion, the LORD makes men to see their **spiritual deadness** and wretchedness, not unlike the dying inhabitants of Babylon's World are made to feel... only **spiritually**. Likewise, in the conversion experience, the LORD makes *dead* men *live* in a **spiritual resurrection**.

### Mystery #6a

The **Physical Healing** of dead creation via a **physical resurrection** for its near proximity to converting Jews is equated to the **Spiritual Healing** of dead souls via a **spiritual resurrection** for their conversion to Christ; or, the **physical regeneration** of dead creation via a **physical resurrection** for its near proximity to converting Jews is equated to the **spiritual regeneration** of dead souls via a **spiritual resurrection** for their conversion to Christ.

God's objective hasn't changed in the prolonging of *the 2<sup>nd</sup> Advent*. The same goals that will be accomplished *in the 2<sup>nd</sup> Advent* are being accomplished *in the current age*. Therefore, what will be a **physical regeneration** of *creation* in the 2<sup>nd</sup> Advent during [the Treacherous Journey of the Jews](#) is now a **spiritual regeneration** of *the souls of men* during the Gentile Church Age (Titus 3:5). For, come Day 1,290, the earth cannot be resuscitated. Upon being **totally destroyed** in the fiery deluge of the **consummation** during *the 2<sup>nd</sup> Advent War*, creation is **dead**. Only the power of **resurrection** could bring creation to **life** again! Therefore, just as the Messiah will **physically heal** *the nature* of a **dead world** via a **physical resurrection**, the Messiah will **spiritually heal** *the nature* of **dead souls** via a **spiritual resurrection**. Accordingly, as we have observed heretofore, what will be a **physical light** in *creation* is now a **spiritual light** in *the soul*, or what will be a **physical water** in *creation* is now a **spiritual water** in *the soul*, and what will be **physical eternal life** on *earth* (2 Cor. 5:1-4, 1 Tim. 6:12) is now **spiritual eternal life** in *the soul* (1 Jn. 3:15, 5:12-13).

However, let the reader understand, this isn't to say that there's no **spiritual healing** in the mighty working of the Messiah *in the 2<sup>nd</sup> Advent* Restoration Period (Day 1,290 to Day 1,335). For, *the Jews* will need to be **spiritually resurrected** in a conversion experienced exactly like *the Christians* of the current age; namely, because the LORD forbids their **physical resurrection** for the meantime. The Jews will not be **physically resurrected** until *the 2<sup>nd</sup> Resurrection*, specifically because they will miss *the 1<sup>st</sup> Resurrection* foretold in Revelation 20:1-6. Only those (dead or alive) who were converted prior to the sounding of [the 7<sup>th</sup> Trumpet](#) will be *caught up* into the clouds via a **physical resurrection**. Therefore, once *the 1<sup>st</sup> Resurrection* is passed, no one (saved or unsaved) will be **physically resurrected** until *the 2<sup>nd</sup> Resurrection* after the Millennial Reign (Rev. 20:7-15). This means that everyone who will be converted after the 7<sup>th</sup> Trumpet, including those of the 10 to 12 unborn

generations of *Jews* and *Gentiles* during the Millennial Reign, will live as we do in the current age throughout their lifespan in the 1,000-year period (Isa. 65:20).

The **healing** of *the Jews* via a **spiritual resurrection** is described as the miraculous provision of *sight* to the **blind**, *hearing* to the **deaf**, *leaping*-legs to the **lame**, and *singing*-tongues to the **dumb** (Isa. 29:18, 35:5-6, 42:7, 16, 18-19, 43:8). Again, this is not the **spiritual healing** of any solitary body part, as if that is the **spiritual** problem, but this is the **healing** of the whole **spiritually dead person**. The **spiritual healing** of every body part coexists with the **spiritual resurrection** of the dead soul, as is the case of the Jews in [the Treacherous Journey](#) from Day 1,290 to Day 1,335. In context, and in accordance with **the Gospel** of Isaiah, *the Jews* are the “**poor**” (Isa. 11:4, 14:32, 25:4, 26:6, 29:19, 41:17, 66:2), “**humble**” (Isa. 57:15), and “**contrite**” ones (Isa. 57:15, 66:2) to whom the Messiah will come *preaching & performing the Good Tidings* (Isa. 40:9-11, 41:27, 52:7, 61:1-3). However, *in the 1<sup>st</sup> Advent* these prophecies are fulfilled in accordance with **the mystery** of the current *Gentile Church Age*. As observed heretofore, when *2<sup>nd</sup> Advent* Messianic Prophecy speaks of a **physical manifestation** of salvific glory, such and such is fulfilled **spiritually** in the current *Gentile Church Age*; however, in this case (the first of its kind), the *2<sup>nd</sup> Advent* Messianic Prophecy speaks of a **spiritual manifestation** of salvific glory, therefore **the mysterious inverse** of the prophecy does accomplish a **physical fulfillment** in the current *Gentile Church Age*.

### Mystery #6b

The **Spiritual Healing** of the dead souls of the Jews in their conversion to Christ is equated to the **Physical Healing** of the bodies of both converting & non-converting Jews or Gentiles for their near proximity to Christ. (Lame: Isa. 35:6; Blind: Isa. 43:8; Deaf: Isa. 35:5; Dead: Hos. 6:2, 13:14, Isa. 25:8, 26:19, Jn. 5:28-29; Casting out Devils: Gen. 3:5, Rom. 16:20, Heb. 2:14-15, Isa. 24:21, Lk. 10:18, Rev. 12:7-8, 17, 1 Jn. 3:8, Col. 2:15, Rev. 20:1-3, 10; Preaching to Poor: Isa. 61:1, 11:4, Ps. 72:13, Zeph. 3:12)

“And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities. Now when John had heard in the prison the works of Christ, he sent two of his disciples, And said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The **blind** receive their *sight*, and the **lame** walk, the **lepers** are *cleansed*, and the **deaf** *hear*, the **dead** are *raised up*, and the **poor** have *the gospel preached* to them. And blessed is he, whosoever shall not be offended in me.” – Matt. 11:1-6

No more proof is necessary. Nothing more needs to be said to John or his disciples. Herein, on display, Jesus of Nazareth is proven to be the foretold Messiah of the Jews. In a profound demonstration of harmony in the protocol of **the mystery**, the **spiritual healing** on display *in the 2<sup>nd</sup> Advent* is inversely communicable in **physical healing** *in the current age*, even while the Messiah targets the **spiritual & physical poor** of both ages. Majestically, the Man who will eradicate the rule of Satan and expel the Devil from earth to hell (Rev. 20:1-3), demonstrates authority in the expulsion of devils from the bodies of individual souls He encounters. Who else could this Man be but the foretold Seed who would crush the head of the Serpent (Gen. 3:5)? Strikingly, this is the intentional message being communicated by Christ *in the 1<sup>st</sup> Advent* and/or during the current *Gentile Church Age*. Truly, nobody except the Messiah – in an ongoing ministry of **spiritualized** Messianic Exploits (or in one occasion where the inverse is a physicalized exploit) – could possibly demonstrate that He is indeed able to accomplish the full fruition of Messianic Prophecy when the current age transitions into what was **originally physical** in Messianic Prophecy. Therefore, when the course of His Majesty is finished and all is said and done, the exploits of the Messiah will have transitioned from **physical-to-spiritual** and then from **spiritual-to-physical** at the allowance and finish of the current *Gentile Church Age*.

#### *The Physical-to-Spiritual Transition of Messianic Prophecy Currently Being Accomplished*

What was **originally** or **ultimately** intended to be **physical** at *the 2<sup>nd</sup> Advent* of Christ is now **spiritual** in the current *Gentile Church Age*; hence, the Messiah has neither *failed* nor become *discouraged* (Isa. 42:4) but is in fact **spiritually** accomplishing the word of prophecy foretold of old. Therefore, what will be a **physical resurrection** (Isa. 25:8, 26:19, Rev. 20:5, 1 Cor. 15:50) is now a **spiritual resurrection** (Rom. 6:1-7). What will be a **physical defeat of death** (1 Cor. 15:54-57) is now a **spiritual defeat of death** (Rom. 8:2, 6, Eph. 2:5). What will be a demonstration of **physical power** (1 Cor. 15:42-57) is now

one of **spiritual power** (Eph. 2:5, 1 Jn. 5:4). Herein, what will be a **physical adoption** (Rom. 8:23) is now a **spiritual adoption** (Rom. 8:15). What will be a **physical redemption** (Php. 3:14, Rom. 9:23) is now a **spiritual redemption** (1 Cor. 1:30). What will be a **physical Kingdom** (2 Tim. 4:1, Rev. 3:21, 20:4, Lk. 19:11-27) is now a **spiritual Kingdom** (Lk. 17:21, Col. 1:13, Eph. 2:6). What will be a **physical revelation of Christ** (1 Jn. 3:2, Rev. 1:1) is now a **spiritual revelation of Christ** (Gal. 1:12, 16; 2 Cor. 3:17-18, 1 Cor. 13:12, Heb. 11:27). What will be a **physical conformity to Christ** (1 Jn. 3:2, Rev. 2:27) is now a **spiritual conformity to Christ** (1 Jn. 2:4-6, 4:17).

*Awaiting a Spiritual-to-Physical Transition of Messianic Prophecy in the Future*

Even so, whatever **physical limitations** we currently possess that **hinder us** from **knowing** Christ more **perfectly**, **will be removed** in the **perfection** of the body that we will have in the **physical resurrection** (1 Cor. 13:10, 12, Php. 3:12). For this **ultimate end** of the **Gospel** we, *the Gentiles*, have been **called** (1 Cor. 1:26), **elected** (2 Jn. 1:1, 13, 1 Pet. 1:2), & **chosen** (1 Pet. 2:9) via the experience of conversion in the current age. Therefore, **in keeping the faith** (Php. 3:10-16), we strive for a **spiritual-to-physical** increase of glory as promised *in the 2<sup>nd</sup> Advent* and, therein, we await the **ultimate calling** (Php. 3:14) & **election** (2 Pet. 1:10) of the **chosen** (Matt. 22:14, Rev. 17:14). We are **spiritually** partaking in the victory of Christ's death; however, the **ultimate** victory over death will not be actualized until after the fullness of the Gospel of Christ's Kingdom is **physically manifest**. We have been **spiritually** resurrected (**Rom. 6:4**) & regenerated (**Tit. 3:5**), and therein we have **spiritually** overcome death (**Eph. 2:5**) in the **spiritual** inheritance of the Kingdom of God (**Lk. 17:21**), but we await a **final** & **ultimately physical** resurrection (**1 Cor. 15:42-50**), regeneration (**Rom. 8:18-21, Php. 3:12-14**), defeat of death (**1 Cor. 15:54-57**), and inheritance of the Kingdom of God (**1 Cor. 15:50**). In this manner we await a "**SALVATION to be revealed**" (**1 Pet. 1:5**), which is not yet full, and we strive for the calling of this final liberation (**Php. 3:14**; for more information, see: "**The Partial Completion of the Gospel**").

Nevertheless, for divinely stated reasons (Rom. 10:19, 11:11, 13-14, 30-32), when **SALVATION** does finally come at the descent of Christ *in the 2<sup>nd</sup> Advent*, lo and behold: the Christians of *the Gentile Church Age* (with redeemed Jews of every age) will be **physically resurrected** into glory as a testament to the tardy generation of *Jews* still in Babylonian Captivity. Wondrously, upon *the Jews* being liberated, converted, regathered, & restored, the divinely orchestrated spectacle continues!

“...**I will provoke you to jealousy**” – Rom. 10:19 (Deut. 32:21)

“...**for to provoke them to jealousy.**” – Rom. 11:11

“...If by any means **I may provoke to emulation**” – Rom. 11:13-14

There's only one explanation for why the Christians of *the Gentile Church Age* will be physically resurrected before *the Jews*: JEALOUSY. According to divine wisdom, the **physical resurrection** of *Gentile Christians* will be the **ultimate** provocation to jealousy, one far exceeding all former provocations in history. Do you agree? *The Jews*, remaining unglorified for a thousand years, will gaze with longing on the eternal bliss of a glorified body and the sinlessly perfect relationship with the Messiah produced therein.

In conclusion, I bid the reader to continue onward in the exploration of these doctrines. For, at having established a framework of Biblical Reasoning as revealed in Scripture, we are prepared to realize the implications of these doctrines as they bear practical significance in our lives. More specifically, and most importantly, I speak of **the Age-Ending Revival** that is soon to take place in *the Gentile Church Age*.